

# LECTURES UPON THE FOVRE FIRST CHAPTERS OF THE PROPHECIE OF HOSSEA.

WHEREIN THE TEXT IS EXPOVN-  
ded and cleared, and such profitable instructions  
*obserued, and applied, as naturally arise out of*  
*this holie Scripture, and are fit for*  
*these times.*

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Preacher of Gods word.

## I.TIMOTh.4.16.

*Take heede unto thy selfe, and unto learning, continue there-  
in; for in doing this thou shalt both save thy selfe and them that  
heare thee.*



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at his shop in Pauls Churchyard at the signe of the  
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Wm Russell Jan 21<sup>st</sup> 1820

Wm R.

Wm R.

Wm

Wm



# TO THE RIGHT REVEREND FATHER IN GOD, IAMES, BY GODS PROVI-

dence Lord Bishop of Bath and Welles: I.D.

wisheth all grace, prosperitie, and true comfort  
in this life, and eternall happynesse  
in the life to come.

1722

Rug

 He booke of holy Scriptures  
(Right reuerend father in God)  
is as the princely Prophet Da-  
uid calleth it, *A lanterne to our Psal. xix.  
feete, and a light unto our pathes,*  
and as the Apostle Peter ter-  
meth it, it is *As a candle shining  
in an obscure place,* which so il-

luminateth the eyes of our mindes, through the in-  
ward operation of Gods Spirit, that we are thereby  
enabled in this vale of darkenesse to make choice of  
the narrow path of righteousnes, which conducteth  
vs to Gods kingdome, and to decline from the by-  
waies of sinne and error, which leade to destruction:  
yea it is a glorious and bright shining sunne, which  
(as it is said of Christ the author of this word) doth  
gine light unto them that sit in darkenesse and in the sha- Math. 4.18.  
Luk. 1.79.  
dow of death, guiding their feete into the way of peace. But

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withall it is a certaine truth, that this heauenly light  
is in some places more resplendent, in others more  
obscure; this candle sometimes shineth so clearely,  
that it giueth light to the whole houhold, and some-  
times it burneth so dimly, that those only discerne it,  
who haue better insight, & approch neerer vnto it  
by diligent studie and meditation. This glorious sun  
in some places shineth clearely, and evidently shew-  
eth it selfe by his owne light; but otherwhiles it is  
shadowed with the clouds of obscuritie, and the fog-  
gie mistes of our ignorance, interposing betweene it  
and vs, doe hide it from our sight. The which (no  
doubt) the holy Ghost hath purposely affected, that  
neither the great easinesse of holy writ might cause  
in any idle neglect, nor yet the inextricable difficultie  
might discourage any from reading of it; that neither  
the simple plainnesse thereof might work in the wise  
and learned cause of contempt, seeing in many pla-  
ces they might haue a fit subiect, whereupon they  
might exercise their greatest learning and deepest  
iudgement; nor the obscure profoundnes of it might  
make the simple despaire of receiuing any fruit by  
their studies and labours, seeing a great part therof is  
so plaine and easie, that it is within the compasse of a  
childs capacitie. And finally, as hee hath prouided  
milke for babes, so also stronger meate for those who  
are of riperage, that none who are inuited to this  
heauenly banquet might go away with emptie sto-  
mackes for want of conuenient food, whereby they  
should be nourished. Neuerthelesse the Popish crew  
(who because their works are euill, loue the darknes  
of ignorance better then the light of Gods truth)

take

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take occasion hereupon to declaine against the ob-  
scuritie of the Scriptures ; and to disswade all the  
common people from reading of them ; and lest the  
sight of this heauenly food should sharpen their hun-  
gry appetite, & work in them a desire to feed vpō it,  
they carefully locke it frō thē, ouer whom they haue  
any authoritie, in the darke closet of an vnknowne  
tongue, that so being out of sight, it may also be out  
of mind ; and in stead hereof they feede them with  
their lying Legends, and with the poysonus hem-  
locke of their owne traditions : pretending that out  
of their great care , they keepe the Scriptures from  
them, lest they should peruerit them to their destruc-  
tion, and abuse them in their ignorance vnto here-  
sies and errors. Wherein, what do they else, but like  
cruell nurses,keepe from Gods children the milke of  
his word, whereby they should bee nourished , for  
feare lest any thereof should droppe vpon their  
clothes ? What doe they else, but like hard hearted  
stewards, depriue Gods familie of their allowance,  
and so starue them to auoide surfeting ? And what  
doe they by this their either foolish or malicious  
course, but quite extinguish the light of Gods truth,  
because it doth not shine in all places with like  
clearenesse ? But wee who professe our selues chil-  
dren of the light, and true disciples of the schoole of  
Christ,must be otherwise affected,continually pray-  
ing,that though there be nothing but palpable dark-  
nesse in all the dominions of the Romish *Pharaoh*,  
yet this light may still shine in our *Goshen*, as long as  
the Sunne is in the firmament, and neuer be extin-  
guished. And seeing our heavenly school-master,in

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his abundant mercie giueth vnto vs this booke of di-  
uine knowledge, which alone is sufficient to make vs  
wise vnto saluation, let vs with the Prophet *David*,  
take our chiefe delight in this holy learning, medita-  
ting therein day and night: and when wee finde our  
lesson cleare to our vnderstandings, let vs labour to  
imprint it in our memories, by the holy vse and pra-  
ctise which we make of it in our liues and conuer-  
tions: where it is obscure and difficult, let vs ende-  
uour to informe our iudgements in the true meaning  
thereof, by diligent studie and meditation, compa-  
ring one Scripture with another, and clearing those  
places which are hard and darke, by others which are  
more easie and perspicuous. Neither doth this hea-  
uenly sunne, when it is couered with clouds of ob-  
scuritie, need any earthly meanes to cleare & restore  
it to his brightnes; seeing his owne heate and light is  
sufficient to disspell these foggie mists, and the winde  
of Gods Spirit so driueth these darke clouds of igno-  
rance from before the eie of our vnderstanding, that  
*1.1ob.2.20.17.* we shal need no other helpe for our enlightning. But  
as all those who are schollers in Christ's schoole,  
ought to spend their time in these holy exercises; so  
especially the Ministers of the Gospell, who being  
placed(as it were) in the highest forme, are enioyned  
by God, not only to learne themselues the lesson of  
his holy and hidden mysteries, but also to reade a le-  
ture of them, to those who are in inferiour places,  
that they likewise may bee enlightened in the know-  
ledge of Gods truth. The consideration wherof hath  
moued me, whom the Lord hath called to this fun-  
ction, though far vnworthie(l ingenuously conteste)  
*Math. 2.7.* of

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of such high advancement, to vndertake in conscience of my calling, the expounding of a part of these holy Scriptures, namely, the *Prophecie of Hosea* ; which as it giueth place to none of the writings of the other Prophets in worth and excellencie ; so in regard of the abstruse depth, and obscure difficultie thereof, it doth as much as any other stand in need of explanation. In handling whereof I haue chiefly endeououred to cleare the text from all obscuritie, and hauing laid open and discouered the hidden treasures therein contained, to communicate and applie them to the inriching of all those, who are willing to receive them by their reading and meditatiōn. The which my labours I desired shoulde come forth into publike view vnder your Lordships patronage and protection, in respect of that great loue which you haue shewed to learning and religion, euen from your tender youth. For howsoeuer you were descended of a noble house, and from parents of great worth and worship, yet yoo made choice of a schollers life, and of the profession of a Minister of the Gospell ; which howsoeuer it is in it selfe a calling most honorable, and best replenished with happie contentment ; yet is it so contemned and vnder valued by the world & worldly men, that many, much your inferiours, both in birth and meanes, do thinke this profession a great disparagement to their state and credit. The which also would haue discouraged you from entring into this calling, had you not with eyes spiritually illightned, beheld the inward dignitie and glorie thereof, through the ragged

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vaile of worldly contempt. And as your loue to  
learning moued you to enter into this profession,  
so the same loue incited you to take such extraordi-  
nary paines in your studies, that I may truely say vpon  
mine owne knowledge (being a poore member  
of that Colledge whereof you were once a chiefe  
ornament) that scarce any of the poorest schollers  
(who had no other meanes but learning to aduance  
either state or credit) did goe before you in vnwearied  
paines and industrious labour. The which your  
diligent studies the Lord so prospered with his bles-  
sing, that the plentifull haruest answered and sur-  
mounted the greatest expectation which could bee  
had of such an hopefull seede time; insomuch that in  
the iudgement of the most iudicious Vniuersity, you  
were thought fit for the greatest honour, which  
it could yeeld vnto any, before the ordinary time,  
which you preuented not onely by noblenesse of  
birth, but also through sufficiencie and desert: and  
since, haue been thought the meekest by our So-  
ueraigne King, who is best able to iudge of those  
gifts wherein himselfe excelleth, to bee his assistant  
in his most learned studies, and after manifold expe-  
rience of your great sufficiencie, to be aduanced vnto  
one of the chiefe preferments which our land  
affordeth to those, whose gifts are of greatest emi-  
nency; whereby you, who haue alwaies been a louer  
of learning, are now enabled to be a chiefe patron  
of the learned. Of all which I now put you in minde,  
not in base flatterie, which the searcher of hearts  
knowrth my soule detesteth, nor to angle your affe-  
ction

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ction by casting before you the bait of your owne  
praises; but rather to admonish you of your dutie  
towards God, which worldly prosperitie causeth vs  
too often to forget; namely, that with your whole  
endeuour you seeke to honour him, who hath thus  
highly honoured you; and to employ those rich  
talents of learning, authoritie, honour and fauour  
with your Soueraigne, which your great master  
hath bestowed on you, to the aduancement of  
Gods glorie, and the good of his Church, ouer a  
part whereof you are now made a steward and ouer-  
seer. Otherwise, howsoeuer these gifts may adorn  
you in this life, in the eyes of worldly men, yet they  
will not profit you in the life to come, but rather  
the greatnessse of your receits will inlarge the bill of  
your accounts, in that great and last audit, which  
you must make in the presence of God and his holy  
Angels. More especially, I entreat your Lordship  
to labour, that in all places where you haue any  
authoritie and iurisdiction, God may be glorified  
in the propagation of his truth, and in the diligent  
preaching of his Gospell, which is the spirituall  
sword and scepter of his kingdome, whereby hee  
raigneth and ruleth in the hearts of men; and to  
this end, that as much as in you lieth, you will en-  
deauour to plant vnder you a godly, learned and  
faithfull ministerie, who may instruct the people  
committed to their charge, in the true religion of  
Iesus Christ; and to countenance and patronize  
them being placed, against wicked Atheists, pro-  
phane worldlings, and idolatrous Papists; that so

vader:

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ynder the shade of your protection, they may comfortable persist in the painfull worke of their ministrie, and be sheltered from the scorching furie of all opposers. So shal the Lord enlarge his mercies more and more towards you, perpetuate vnto you an honorable name and memorie amongst his faithfull seruants in this life present, and crowne you with endlesse glorie and immortalitie amongst his holy Saints in the life to come.

*Your Lordships in the Lord to  
be commanded,*

JOHN DOVNAME.



## TO THE CHRISTIAN READER.

**C**hristian Reader, although the world is alreadie so full of Bookes, that a man may spend his whole time in reading titles and inscriptions; yet are there but few amongst this multitude in our English tongue, which containe sound expositions of the booke of holie Scriptures; which are appointed by God to be the obiect of our faith, and the rule and directorie of our life and manners. In consideration whereof, as I did in the generall think, that no man can better spend his labours then in expounding and clearing these holie and bidden mysteries; so more particularly, that it should be a profitable and acceptable labour, to explaine the Prophecie of Hosea; which as it is exceeding obscure, and not by any (that I know of) expounded in our tongue, so also when it is understood, most excellent, and of singular use for these times. And therefore relying my selfe upon Gods assistance, I haue undertaken this hard taske, and by his blessing haue alreadie proceeded vnto the fifth Chapter. In handling whereof, I haue chieflie laboured to cleare this Scripture from all obscuritie; and then to informe the Readers iudgement, by such instructions as naturally arise out of the text; and to reforme his affections, life and conuersation.

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tion, by making thereof use and application. The which my labours (I may truly say) I only intended for the benefit of mine owne private charge, and never thought of making them publike by the presse, till I had finished the three first Chapters; when as being persuaded by some of my friends to set them out for the good of others, I began to resolute upon this course, yet with a purpose not to diludge any part till the whole were finished. But he who is at the charge of printing this booke, herein ouerruled me, persuading me to publish my readings upon these Chapters first, for a taste of the rest. Unto which motion I haue condescended, with a purpose to take the like paines in those Chapters which remaine, by the assistance of God, if I shall in the meane while perceiue that this part findeth good acception, and shall be thought profitable by those who are of better judgement, for the advancement of Gods glorie, and good of his Church, which my desire is shoulde be the maine end of all my labors. Which that I may the better performe, I intreate, that as I endeouour to benefit thee with my paines and studies, so thou wilt assist mee with thy seruent prayers, for the helpe and direction of Gods holie Spirit in these my endeouours, who only can enable vs to expound that, which was first preached and written by his divine inspiration.

Thine in the Lord,  
I.D.

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### Faults escaped.

Pag. 18. lin. 35. reade, fore-names. pag. 31. in marg.r. take vnto thee. p. 32. l. 33. r. who was to be. p. 33. l. 2. r. Gods seuere. Ibid. l. 15. such an holie and high calling. p. 35. l. 14. r. eate a roll p. 40. l. 36. r. turne vnto him. p. 97. in 2. Alph. l. 13. r. m<sup>m</sup> ibid. l. 14. r. n<sup>n</sup>.



# LECTURES UP- ON THE FIRST CHAPTER OF THE PROPHECIE OF HOSRA.

## *The Preface or Introduction.*



Before I come to expound this our Prophet, I will prefixe somewhat, both concerning the twelve Prophets, of which this our Prophet is fer, the other ones; and also concerning the Prophet himselfe in generall. Concerning the former, we will consider in the first place, why they are called the smaller or lesser Prophets, the other soure the greater: Not because the other were before them in time; for this our Prophet in this respect had the precedency of them all, as afterwards shall appeare; nor yet because they excelled them in dignity and authoritie, for in these respects also this our Prophet giueth place to none of the greatest: but because the booke containing the prophecies of the other soure, are much more large then these which containe the prophecies of these twelve. And therefore, because the dignety and authoritie of the booke of holy Scripture is not derived from their length and greatnessse, but from God, who is the Author of them, and from the truth which they containe, wee are not to make lesse account of the shortest then of the longest, nor of the smallest Prophet then of the greatest.

Why the twelve Prophets are called the lesser, the other four the greater.

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Why these  
were ioyned  
in one vol-  
ume.

In the second place let vs consider, why all these twelve were originally ioyned in one booke or volume: not because they liued, prophesied and wrote in the same time, and so ioyned their workes together; for some of them were the first, some the last of all the Prophets, whose writings are extant; some before, some in, and some after the captiuitie: but by Gods all-ruling prouidence it came to passe, that their prophecies which were written in diuers ages, and scattered in diuers bookes, shoulde afterwards bee collected into one volume, to this end, that they might be the better preserued from losing and perishing, to which danger they would haue beene more exposed, if they had beene seuered and scattered.

Where by the way, we may obserue Gods vigilant care in preseruing all the writings of his Prophets, Apostles, and holy men inspired by his Spirit, which were necessary for the instruction and saluation of his whole Church and euery member thereof. So that the Church of Rome hath but a slender argument for their traditions, when as they alledge, that they are inuented to supply the defect of those booke of holy Scripture which are lost and perished.

Vnto what  
people the se-  
uerall Pro-  
phets prophe-  
cied.

The third thing to be considered of, is, the severall people vnto which these Prophets prophesied: for some propheci-ed to the Israelites, namely *Hosea, Joel, Amos, Micheas*; some to the Iewes, as *Zophonias, Haggens, Zacharias, Malachias*; some to the Gentiles, as *Ionas and Nahum* to the Niniuites; *Habacuc* to the Babylonians, *Abdias* to the Edomites: the which consideration is very profitable, as bringing great light to the understanding of their prophecies.

The subiect  
of these pro-  
phecias.

The last thing which I will consider, is the generall subiect or matter which the Prophets handle; the which is partly legall, and partly Euangelicall. For that which was briefly and somewhat daikely set downe by *Moses* in the Law, is enlarged and expounded by the Prophets. First therefore they containe holy precepts, prescribed by God for the guiding and directing of men in the waies of godlinesse and righteousness. To which are annexed gracious promises of both outward

outward, temporall, and also spirituall and eternall benefites to those that yeelde obedience to Gods Commandements; for neither would the Lord haue men to serue him for nought, nor yet bestowe his benefites vpon such as will not vouchsafe him their seruice: and therefore as on his part he promiseth his graces and benefites, so he requireth that those vpon whom he bestoweth them, should liue in holinſte and righteousnesſe, as it becommeth the people of God.

Secondly, they containe reprehensions and feuere threatenings of grievous punishments against the transgrellours of these holy precepts, and that both temporall and eternall.

Thirdly, there are intermixed with these threatenings of common calamities, speciall consolations for those who continue in their integrity, and are not carried away with the vniuersall deluge of wickednesſe which ouerfloweth the land.

Lastly, they foretell the comming of the Messias, who should be the Sauiour of the world; for this was the maine end both of the Law & the Prophets, to bring men to Christ, in whom notwithstanding their imperfections and wants in their legall obedience they were to be iustified, reconciled vnto God, and eternally saued.

And these are the maine ſubiect, matter and scope of both Moses and the Prophets. The diſſe-  
rence be-  
tweene the  
bookes of  
Moses and  
the Prophets.  
Moses expoundeth theſe things briefly and darkely; theſe more largely and plainly, as being expositi-  
ons of him. Moses ſetteth downe both the threatenings & the promises generally and indefinitely, without limitation of punishment, person, time, or place; the Prophets ſpecially determine theſe circumſtances, ſetting downe the particular punishments which ſhall be inflicted, the persons againſt whom, the time when, and the place where. Moses generally and obſcurely promiſeth that the Messias ſhould come, ſay-  
ing, that a Prophet ſhould bee raised by God from among the people, like vnto himſelfe, &c. Deut. 18. 18. The Pro-  
phets particularly deſcribe him, what kinde of Mefſishee

should be, namely, that he should be of the Tribe of  *Juda*, of the seede of *David*, borne of a virgin, in *Bethlem of Iurie*, how hee should liue, and how hee should die for the people, &c.

**That Hoseah prophecie is authentical.**

*Matth. 2. 15.*  
*Hos. 11. 1.*  
*Matth. 9. 13.*  
*Hos. 6. 6.*  
*Rom. 9. 25.*  
*Hos. 1. 13.*  
*1 Cor. 15. 55.*  
*Hos. 13. 14.*

*Deut. 18. 18, 21, 22.*

And so much in generall of these twelue Prophets: now wee will adde something of this our Prophet *Hosea*. And first concerning the authoritie of this prophecie. It is manifest that it was indited by Gods Spirit, and by his commandement delivered to the Church. First, because it is cited and alledged by Christ and his Apostles, and so by them approued for canonickall Scripture. So *Matth. 2. 15.* Out of *Egypt* haue I called my Sonne: spoken by *Hosea*, chap. 11. 1. *Matth. 9. 13.* I will haue mercy and not sacrifice: spoken by *Hosea*, chap. 6. 6. *Rom. 9. 25.* As hee saith also in *Hosea*, I will call them my people which were not my people, &c. *Hose. 2. 23.* *1. Cor. 15. 55.* O death I will be thy death; O graue where is thy victory? *Hos. 13. 14.*

Secondly, the authority of this prophecy is sufficiently approued by the certainty of the event, which is a certaine signe that it was inspired by God, and an infallible noote to distinguish true prophecies from those which are false. *Deut. 18. 21, 22.*

The second thing to be considered, is the time in which he prophecie: but of this I shall haue occasion to speake in the first verse of this prophecie.

**The summe of this prophecie.**

Lastly, we are to set downe the summe of this prophecie, which consisteth in these points: First, he severely reprehendeth the sinnes of the Israelites, especially their sinne of Idolatry: for whereas the Lord had restrained his publicke worship and service to be performed in the Temple at *Ierusalem*, these ten Tribes by the instigation of *Ieroboam*, made choice of two other places, *Dan* and *Bethel* for this purpose, where they erected golden-calues and other Idols, and built strange altars, that they might (as the Papists doe in their images) worshippe God in these Idols, wheras in trueth, in stead of God, they worshipped the diuell.

This sinne of Idolatric the Prophet sharply reprehendeth,

deth, shewing the heynousnesse thereof, how odious it is in Gods sight, the miserable effects which it produced, and the fearefull plagues and punishments wherewith the Lord would punish it.

Secondly, hee exhorteth and vseth diuers arguments to perswade them to repentance, that so they might escape these plagues and heauie iudgements, shewing also how they should repent and turne vnto God.

Lastly, he prophecieth of Christ and of his kingdome, for the comforting of all those who did expect him, and did rest vpon him for their saluation.

All which points are set downe, partly vnder shadowes and types, and partly euidently, simply, and clearely.

And so much in generall of this prophecie: now I will proceede to the more speciall handling thereof. Wherin I will obserue this order; first I will briefly set downe the summe or maine argument of euery chapter; secondly, I will diuide it into his generall parts; thirdly, I will expound and explayne the particular verses; and lastly, gather out of them such doctrines and vses as shall offer themselues to our consideration, and shall be most fit for our instruction and edification.

The order in  
this booke ob-  
served.

Let vs therefore come to speake of the first chapter, the maine argument whereof is this. After that he hath prefixed the inscription, wherein is contained the Author of this prophecie, his calling from God, and the time of his prophecying, to the end that hee might make the hearers and readers more attentiuie, hee accusesthe people of *Israell* of their sinnes, and namely of their grieuous Idolatry, vnder the type of an infamous harlot and her adulterous issue: setting downe withall, comminations of heauy iudgements which the Lord would shortly execute vpon them for their sinnes. To which hee adioyneth a singular consolation to the faithfull; that notwithstanding the sinnes and punishments of the rebellious people, the Lord would shew himselfe constant in his promises which hee made to their forefathers, and would multiply their spirituall seede in great numbers.

numbers, making them not onely his people, but also his sonnes and children.

The parts of  
this chapter.

And this is the argument of this chapter, out of which we may gather the severall parts thereof, which are two: First, the inscription of the prophecie, verse 1. And secondly, the prophecie it selfe, in the rest of the chapter; the which may be diuided into two parts: first, legall comminations: secondly, Euangelicall consolations. In the comminations is set downe, first the sinne, vers. 2,3. and secondly, the punishment, vers. 4, 5, 6, 8, 9. The consolations are first proper to the house of *Judah*, vers. 7. and secondly, common to *Judah* and *Israel*, vers. 10,11.

*Verse 1.*

**T**He inscription is set downe, verse, 1. *The word of the Lord which came to Hosea the sonne of Beeri, in the dayes of Uzzia, Jothan, Abaz, and Hezechia, Kings of Iudah; and in the dayes of Jeroboam the sonne of Iaish, King of Israel.* This inscription is prefixed for these ends: First, to make the hearer or reader attentiuе; in that it is not the word of *Hosea* himselfe, or of mortall man, but of the euerliuing God.

Secondly, to gaine authority vnto, and to shew the vndoubted truth and certaintie of this prophecie; in that it is the word of the Lord, not the deuice of man vntitered after the things contained therein were come to passe, but reueiled to *Hosea*, and by him to all the people long before the things were accomplished, not in an vncertaine time, but in the raigne of these Kings here named.

Thirdly, that hereby wee might be helped and furthered in the vnderstanding of the whole prophecie; for knowing in what time and in whose raigne these prophecies were deliuered, we may in the booke of the Kings and Chronicles, reade the story of those times, and so come to the knowledge of the state of the Church and Common-wealth vnder the government of these Kings, which will giue no small light for the vnderstanding of the prophecie.

And these are the maine ends of this and the like inscriptions. Now let vs come to the words themselues, wherein are:

are contained foure things. First, the principall efficient cause of this prophecye, namely *Iehouah*. Secondly, the matter or maine argument thereof, that is, Gods word. Thirdly, the instrumentall caute by whom this word was deliuered, to wit, *Hosea* the Prophet. Lastly, the time of the publishing of this prophecye, that is, in the raigne of these Kings.

Concerning the first, the principall author of this prophecie, is *Iehouah*, who hath his essence and being of himselfe, and giueth being to all creatures. The consideration whereof should make vs attentiuely to heare, and dutifullly to performe obedience to the wordes of this prophecye, both in fleeing the vices therein condemned, and practising and performing the duties therein commended and commanded vnto vs.

For it is *Iehouah*, who speaketh vnto vs, who is infinite in wisedome, and therefore his words are to be imbraced and obeyed, as being most fit to guide and rule vs. *Achitophels* 2. *Sam. 16.23.* words were receiued as Oracles, because he was wise, though his wisedome was mingled with sinne and corruption, that is, with foolishnesse; how much more then are we to hearken to God himselfe speaking vnto vs, whose wisedome is infinite and most perfect?

It is *Iehouah* that speaketh, who hath his being from himselfe, and therefore is eternall, so that he euerliueth to reward the obedient, and punish the rebellious.

It is *Iehouah*, who is immutable, and therefore the same faults which he disliked amongst the people in the time of *Hosea*, he misliketh also now; the same duties he required of them, he requireth of vs: and as then he multiplied his mercies vpon them who heard and obeyed him, and his iudgements vpon those who were rebellious and obstatine in their sinnes; so hath he now also the like mercies and iudgements in store for them who either heare and obey his word, or wilfully neglect and contemne it.

It is *Iehouah*, who is omnipotent and omniscient, and therefore is an eyewitnesse and beholder of all our actions, yea of our secret thoughts and intentions; so that he taketh a

special view both of our obedience to reward it, and of our disobedience to punish it. If a iust Judge should alwaies look vpon ý actions of a malefactor, it would restraine him from his wickednes, because hee that seeth him hath power in his hand to punish him. If a Prince should alwaies behold the seruice of his subiect, he would performe his duty with great diligence and chearefulness in hope of reward. But our powerfull ludge looketh on vs, and therfore let vs not offend him for feare of punishment; our gratiouse King beholdeith our seruice, and therfore let vs obey his word with chearefull diligence, assuring our selues ý he will not send vs away empty handed.

It is *Iehouah* that speaketh, who is omnipotent and omnissufficient, and therefore he is able to punish vs if we neglect his word, be we neuer so mightie; and sufficient to reward vs and to protect vs from all enemies and other daungers, if we hearken vnto it and obey it.

*Act. 17.28.*

It is *Iehouah*, who is not onely in himselfe infinite in all perfection and the chiese goodnesse, but also doth communicate this his goodnes vnto his creatures: for in him we liue, and moue, and haue our beeing: *Act. 17.28.* He hath created vs of nothing, and redeemed vs when we were worse then nothing: he hath giuen vs our beeing, and doth preserue vs that we may continue to bee, multiplying vpon vs all those benefits which are necessarie for our health, strength, and welfare; and when notwithstanding we made the end of our being to be in endlesse miserie, he hath procured and prouided for vs by the price of the precious blood of his best beloued, an eternall being in ioy and happines. Seeing therefore *Iehouah* is our Lord by a treble right, both because he hath created and giuen vnto vs our being, and hath redeemed vs that we might euer be in happynesse, and prouideth all things for vs needfull at his proper charges, protecting vs from all enemies, and deliuering vs out of all daungers: therefore let vs attentiuely hearken to the voice of our Lord, and diligently practise those duties which he in ioy neth vs.

*Act. 17.28.*

Lastly, it is *Iehouah* that speaketh vnto vs in this prophecie, who as he hath his being of himselfe, and giueth being

to all his creatures, so especially to his word, and that both to his promises, and also to his threatenings. And therefore if we will performe obedience vnto the words of this prophecie, then shall we be made partakers of all the gracious promises therin contained. But if we wil not hearken vnto them, nor submit our selues in holy obedience to walke in the, but cast them behind our back, and wilfully go forward in those vices, which in this book are forbidden and condemned, then shall all those plagues and punishments which are therein threatened fall vpon vs, for the Lord is most true of his word, and immutable in the administration of his mercies & iudgements vnto al men, & in al times and ages. And so much concerning y<sup>e</sup> principall cause & chiefe author of this prophecie.

The second thing to be considered, is the matter of this prophecie, which he saith, is the word of the Lord, that is, of this propheticie, the word of the Lord. The Lords speech or prophecie revealed to the Prophet *Hosea*. And this matter or argument is common to all the Prophets, yea, to all the Penmen of holy Scriptures, and therefore it is usually prefixed and often repeated in their writings; but in diuers phrases: as, *The Word of the Lord, Thus saith the Lord, The vision of Iсаiah. The burthen which Habacuc did see,* &c. which all signify the same word of God, sauing that the word respecteth the speaker, vision the hearer, and burthen signifieth the denunciation of some heauie punishment.

Now the reason why the Prophets prefix these phrases, is, that they may gaine authoritie to their speeches, and moue their hearers and readers to reuerence & attention, and vnto holy obedience to those things which they deliuer: because they come not in their owne names, but are sent of God, and haue his ambassage put into their mouthes: they speake not according to their owne conceits and inuentions, but the pure and sincere word of God.

And to the same end doe the Apostles likewise shew their calling from God, & that they speake not their own words, but the words of God. So Rom. I. I. *Paul a servant of Jesus Christ, called to be an Apostle, put apart to preach the Gospell of God.* Gal. I. I. *Paul an Apostle, not of men, neither by man, but* Gal. I. I. *by*

*by Jesus Christ and God the father. And verse, 11. he affirmeth that the Gospell which he preached, was not of man, nor received nor taught of man, but by the revelation of Jesus Christ. So the Apostle John, 1. Epist. 1. 1. That which was from the beginning, which we have heard, &c. that declare we unto you. And Apoc. 1. 1. The revelation of Jesus Christ, &c.*

*1. Iohn 1. 1.*

*Apoc. 1. 1.*

Gods mercy  
in seeking the  
conuersion of  
sinners.

The doctirines which heretofore we learne are diuers: first, we may obserue the endlesse and boundlesse mercy of God to his Church and people; who being iustly prouoked to wrath against them for their sinnes, doth not sudainely powre forth his iudgements vpon them, but giueth long time of repentance, and because he would not haue them ouertaken of his plagues, sendeth his Prophets to allure them to obedience by gratiouse promises, and to terrifie them from sinning, by denouncing heauie iudgements. And thus did he deale with the Israelites in this place, &c. And the like mercy hath he, a long time shewed vnto vs, &c.

*Ezech. 18. 33.  
Ezech. 33.  
10. 11.*

Out of which we may further gather, that so long as hee sendeth his Prophets, and vouchsafeth his word vnto a people, he hath not vtterly reiected them, nor shut vp the dore of his mercy against them. For to this end he calleth them by his promisess and threatnings, because he would not the death of a sinner, *but that hee should repent and live.* And therefore when the Israelites tooke occasion vpon the threatnings of Gods iudgements denounced against them, desperately to goe on in their sinnes, because they thought it now too late to repent, because the iudgements of God, who is immutable, were alreadie threatned; and therefore should certainly bee inflicted notwithstanding their repentance: the Lord sendeth his Prophet vnto them to tell them, that his threatnings were not absolute but conditionall, and that when he threatened, he aimed not at their destruction, but at their conuersion and saluation. And therfore exhorteth them to repentance, that so they might escape his punishmentes.

But when the Lord stoppeth the mouthes of his Prophets, and bringeth a famine of his word, neither alluring his people

ple to holy obedience by gratiouse promises, nor restraining them from running on in the course of their sinnes by seuerre threatninges, then are Gods iudgements even at the dore, and such a people, though never so strong and secure, is nigh vnto destruction. Of this iudgement the Lord speakeþ, Amos 8.

*Amos. 8. 11.*

11. Ezech. 3. 26. *And I will make thy tongue cleane to the roose of thy mouth that thou shalt bedamme, and shalt not bee to them as a man that rebuketh, for they are a rebellious house.*

And chap. 7. 26. *Calamitie shall come vpon calamitie, and mourne vpon rumour; then shall they seeke a vision of the Prophet, but the law shall perish from the Priest, and connsaile from the ancient. 27. The King shall mourne and the Princes shall be clothed with desolation, and the hands of the people of the land shal be troubled, and I will do vnto them according to their waies; and according to their iudgements will I judge them: and they shall know that I am the Lord.* The accomplishment of which Prophetic we may see, Psal. 74. 7. *They haue cast thy Sanctuarie into the fire, and rased it vnto the ground, and haue defiled the drelling place of thy name. 8. They said in their hearts, let vs destroy them altogether, they haue burnt all the Synagogues of God in the land. 9. We see not our signes, there is not one Prophet more, nor any with vs that knoweth her long.*

The vse which wee are to make hereof is, that whilest the Lord graunteth vnto vs the ministerie of his word, we praise his name for this benefite; and perswading our selues that the Lord hath not yet forsaken vs, let vs bee moued thereby to turne vnto him by vnfained repentance. But if the Lord cause the Prophets tongue to cleave to the roose of his mouth, and take away from vs the ministery of his word, then let vs certainlye expect some fearefull iudgement, &c.

Secondly, whereas he saith, that the prophecies of *Hosæa* The authori-  
are the word of the Lord, hence wee obserue, that they are of tie of this pro-  
great authorty and aboue all exceptions, that they are true, phecie.  
certaine, and most vndoubtedly to be beleued, seeing they  
haue God for their author. We are not therefore to esteeme  
these Prophecies as the conceits of men, but as the word of  
the most true God, inspired into his Prophets by his holy  
Spirit..

Spirit. For we are to know this, that no Prophecie in the Scripture is of priuate motion. For the Prophecie came not in olde time by the will of man; but holy men of God speake as they were moued by the holy Ghost. 2.Pet.1.20,21. So it is said, Luke,1.70. That God speake by the mouth of his holy Prophets, which were since the world beganne. And the Apostle,2.Tim.3.16. saith, that the whole Scripture is givien by inspiration of God, &c.

And as we are thus to esteeme the words of the Prophets; so likewise the words of Gods true Ministers, truely expounding and giving the sense and meaning of the Prophets, and gathering out of them either essentially or by necessary consequence, sound doctrines for our instruction and edification, are no lesse to bee esteemed the word of God. And hence it is that our Sauiour Christ saith to his Apostles, and in them to all his true Ministers, Matth. 10. 20. *It is not you that speak, but the Spirit of your father which speaketh within you.* And Luke,10.16. *He that heareth you, heareth me, and he that despiseth you, despiseth me,* &c.

Thirdly, whereas he saith, that these prophecies are the word of God, we hence gather, that they neede not the confirmation and approbation of men, or of the Church, seeing they are confirmed vnto vs by a greater authority, euen of God himselfe. As therefore Christ said of himselfe, Iohn, 5. 34. *I receive not the record of man,* so may wee say of his word, &c.

Fourthly, we hence learne, that there cannot be a better interpreter of the word of God then God himselfe, who is the Author of it, and therefore wee are not wholly to depend vpon the interpretation of the Church or Councils, & much lesse of the Pope, but to expound one Scripture by another; for every author is the best expositour of his owne worke, euerie lawgiver of his owne law: and therefore let vs not derogate from God that prerogatiue which wee giue vnto men, &c.

Fiftly, seeing the Scriptures are the word of God, wee hence gather, that they are the best rule of our life and manners, and the surest foundation whereupon we may build our faith.

*John 5. 34.*

*2.Pet.1.20,21.*

*Luke 1.70.*

*Acts 3.18.*

*2.Tim.3.16.*

faith so that we are not to pinne our ſaith vpon the Churcheſ ſtēce, because wee haue a moſt ſure word of the Prophets, to which we muſt take heede, & into a light whiche ſtineth in a dark place, & this it iſa. Pet. 1.19. And are buiſt (not on the founda-  
tion of the Churche) but of the Apoſtles and Prophets, Ieſus  
Chriſt himſelfe being the chiefe corner ſtone; as it is Epb. 2.20. 1.Pet.1.19.  
Epb.3.20.

And theſe are the doctri内es which concerne all men in ge-  
nerall. More ſpecially, the Minifters of Gods word may here  
learne to deliuere nothing to the people but the pure word, That Gods  
and what is grounded on it, and warranted thereby; ſo as word is the a-  
they may ſay with the Prophets, The word of the Lord, Thus ching.  
ſaith the Lord, &c. And with the Apoſtle Paul, 1.Cor.11.27. lone ſubject  
*I haue received from the Lord that which I alſo haue deliuered* 1.Cor.11.23.  
*unto you.* And this the Apoſtle Peter requireth, 1.Pet.4.11.  
*If any man ſpeak let him ſpeak as the words of God.* They muſt  
not therefore deliuere vnto the people in ſtead of Gods  
word their owne inuenions, their owne ſrothy conceits of  
wit, which onely delight and tickle the eare, but neither in-  
ſorme the iudgement, nor reforme the affections, like plea-  
ſing muſicke or witty poetry, which are more fit for the ſtage  
then for the pulpit: they muſt not when they deliuere Gods  
ambaffege come with excellencie of wordes, or in the inticing  
ſpeech of mans wiſedome, which Paul diſapproueth in his owne  
practiſe, but in the plain evidente of the ſpirit & of power; which  
graue maner of ſpeaking becommeth the ambaffeadors  
of Ieſus Chriſt. Neither muſt they (vnleſſe it be ſparingly and  
for ſpeciall purpoſes) cite the authorities of men, of the Fa-  
thers, Doctoress, Councells, much leſſe of Poets and Philoſo-  
phers, labouuring to beautifie the pure golden verite of Gods  
word, by painting it ouer with the duiſh colours of hu-  
mane learning: whereby they make no difference betweene  
the Prophets and Apoſtles and other writers, betweene  
the authority of mans word, and the word of the eter-  
nall God.

The ſecond ſpeciall doctrine concerneſt the people, who  
may here leарne, firſt to hunger after the ſincere milke of  
Gods word, as Peter exhorteth, 1.Pet.2.2. and not (after the 1.Pet.2.2.  
man-

manner of those who haue itching eares , and cloyed appetites) reie& the word, the foode of their soules, because it is brought vnto them in an earthen vessell, their surfeited stomackes not suffering them to seede vpon any thing which is not sauced with humane learning.

Secondly,that when pure doctrine is deliuering vnto them by Gods ambassadours, they doe receiue it and esteeme of it with the Thessalonians, *not as the word of men, but as it is indeed the word of God, which is the power of God vnto salvation to every one that beleueth*: as it is, Rom.1.16. And therefore they are to heare it reverently , and not contempruously; attentively , not drouily , sleepily , nor carnally , hauing their mindes distracted with worldly cares and busynesses; and conscientiously treasuring it vp in their hearts , that they may practise it in their liues , not securely and carelessly , letting it goe (like the sand in the houreglass) in at the one eare and out at the other.

And so much concerning the matter of this prophecie. Now we are to speake of the instrumentall cause by whom it was delivered, expressed in these words: *That came unto Hosea the sonne of Beeri*. Wherein is expressed the manner how this prophecie was delivered, and the person to whom. The manner, in these words; *which came*: that is, the word of the Lord which was deliuering vnto Hosea in a diuine vision, the which the Prophets vsually saw in their dreames whilest they slept : as appeareth, Numb.12.6. *If there be a Prophet of the Lord amongst you, I will be knowne to him in a vision, and will speake to him by dreame.* So Zach. 1.8. *I sate by night, and beheld, &c.* But how then could the Prophets distinguish their diuine visions from ordinary dreames? I answer, first because the Lord who spake vnto them , assured them that it was his owne voyce, as appeareth, Acts 16.9.10. Secondly, because those who were not ordinary Prophets , had their dreames commonly reiterated; as Iosephs, Gen.37.5.9. Samuels, 1.Sam. 3.4. Pharaobs, as Ioseph affirmeth, Gen.41.32.

Thirdly they left such a deepe impression as could not be blotted out, as appeareth in the dreame of Pharaobs seruants,

1.Tbgs.1.13.

Rom.1.16.

*That came unto Hosea.*

The manner  
of revealing  
these pro-  
phecies.

Num.12.6.

Zach.1.8.

Job 33.15.

Dan 7.1.

Act 16.9.10.

Gen.37.5.9.

1.Sam.3.4.

Gen.41.32.

uants, Gen. 40.6.8. Pharaohs, Gen. 41.8. Nebuchadnezzars, Gen. 40.6.8.  
Dan. 2.4.2. And these are called *sonnis sigillata*, Gen. 41.8.

And thus the Lord made knowne his wil vnto his servants in former times. But now wee are not to expect dreames and visions, for in these last times God hath spoken unto vs by his Sonne, Heb. 1.2. The which is a farre greater mercy vnto vs, then was shewed to our Fathers of olde; for whereas they were faine to waite long for the knowledge of Gods will to be reuealed by vision, and oftentimes were not satisfied, because for the sinnes of the people the vision failed, as appeareth, 1. Sam. 3.1. Psal. 74.9. wee haue Gods will manifested in his written word, which at all times, and vpon all occasions we may make our counsellor.

The vse which we are to make hereof is, that we do not phantastically desire visions and reuelations, but vse the meanes which God hath graciously graunted vnto vs for the attaining of knowledge, & praise his name for it; for they who in the light of the Gospel desire visions, are like those who goe out of the sunshine to worke by the light of a dimme candle.

And so much concerning the maner. The person to whom this diuine vision was delivered, was to *Hosa*, whose name is added to manifest the truth of this prophesie; for when the writer expresteth his name, it addeth credit and authoritie to his works; and therefore *Hosa* purposely profesteth his name; and the raigne of the Kings in whose time he wrote, that it might be manifest that his writings were not forged and counterfaite, but the pure word of God.

The doctrine which we here learne, is, that as the Prophets have set downe many arguments to proue, that that which they haue written, was inspired by Gods Spirit; so we labour to acquaint and confirme our selues with them, lest through ignorance wee imbrace as grounds of our faith, humane conceits for diuine prophecies. And to this dutie the Apostle exhorteth *Timothy*, 2. Tim. 3.14. And the Apostle *John*, those to whom he writeth, 1. John 4.1. Especially let vs learne to put a difference betweene the apocryphall and canonicall.

nonicall Scripture, seeing the errour is more dangerous, because they are in our Church, ioyued in our booke, and read promiscuously in the seruice of God.

Of the name  
Mose.

But let vs come to the name it selfe, the signification whereof is the same which *Iesus* and *Iosua*, a Sauiour, the which name was giuen to this Prophet by his parents, directed by the speciall prouidence of God; and doth fitly agree vnto him; first because he was a type of our Sauiour Christ in his wife of fornications, as afterwards shall appeare; secondly, because God vsed him as his meanes and instrument in saving the people by bringing them vnto God from their sinnes by true repentance, and to their Sauiour Iesus Christ by a liuely faith.

But how could his parents foresee this when he was in his infancy? I answer, that it was the custome of the Hebrewes to giue vnto their children significant names, whereby either they expressed their owne desires, that their children should be such, and so vertuous as their names portended; or thereby were put in mind of some notable worke of God done about the time of their natuurse, or of some dutie, which by them was to be performed. And so this name was giuen to the Prophet by his parents, partly to signifie their desire and hope that he shoulde helpe forward the saluation of the people, and partly to put him in minde of the performance of this dutie.

And thus haue I shewed the signification of his name, and the causes why it was giuen him. The doctrines which hence we are to learne are these. First, whereas this name by Gods all-ruling prouidence is giuen to his Prophet; hence wee learne how we are to esteeme of Gods true Prophets, Apostles and Ministers, namely, as pety or instrumentall Sauiours, because God vseth them as his instruments and means for the conversion and saluation of his people: and this the Apostle plentiely setteth downe, 1. Tim 4.16.

But how faire men are from this conceit of Gods Ministers, appeareth by their vtter neglect of them, neither yeelding vnto them the honour of reuerence, nor the boordour of mainte-

maintenance, &c. 1. Tim. 5. 17. The Elders especially which labour in the word and doctrine, are worthy of double honour. And good reason, for if our carnall fathers are justly to be honoured which beget vs in the flesh; how much more our spirituall fathers who beget vs vnto God.

1. Tim. 5. 17.

Furthermore, if Gods Ministers save vs by the ministerie of the word; and by this lively seede regenerate vs, without which regeneration there is no saluation, John 3.3. Hence we learne highly to prize the Ministerie of Gods word, and with all reverence to give heede vnto it, seeing it is the one-ly ordinarie meanes of our regeneration and saluation.

John 3.3.

Secondly, we learne to give vnto our children such names as may signifie our faith hope and earnest desire that they may be gracious and vertuous, and also put them in minde of some good dutie, which when they come to age they are to performe, according to the example of the godly in somertimes; and not suffer them to bee called by heathenish and prophanenames, whom we desire should be godly and religious: no, though such names be contained in the Scriptures: as *Apollos, Fortunatus, Hermes, Tychicus, Sylvanus*, and such like: for although such names being giuen, may lawfully be vsed, because the chiche end of a name is to distinguish one from another, yet it is ynlawfull, or at least very inconuenient to impose them.

Fit names to  
be giuen vnto  
children.

But here it may be demanded, whether it be not lawfull to name our children by our ordinary names, which haue no signification. I answer, that although those significant names afore spoken of, be the best and fittest; yet I thinke these not ynlawfull or inconuenient in some cases: as namely, when as they put vs in minde of some of our neere and deere friends called by such names, who haue beene, or are, vertuous and religious; for as the other names signifie in themselues some good grace or duty to be performed, so these put vs in minde of the like in the persons of our honest and godly friends, whose example we are to propound vnto our selues, for our imitation.

And so much for the Prophets name; he is further described.

The sonne of  
Beeri.

1.Chr. 5.6.

1.Chr. 7.37.

Hieron. in gl.  
ord. Isidor.

bed by his parent, that he was the sonne of Beeri. What this Beeri was, there is no mention in the Scriptures. For whereas the Hebrewes affirme that hee was that Beera mentioned, 1.Chr. 5. 6. It is without warrant; neither hath it any great probability, seeing their names are diuerinely written. There is mention also of one Beera, 1.Chr. 7.37. of the Tribe of A-sher; but neither can this be he, if ancient writers truly affirme him to haue beeene of the Tribe of Iffashar. Leauing therefore to search in the darke for that, which if wee found, were not greatly material: let vs further consider why mention is made heere of one Beeri. Some of the Hebrewes affirme, because he was also a Prophet: the which reason is grounded vpon a common obseruation amongst them; that where the father of the Prophet is named, we are to conceiue that he also was a Prophet. Where the grandfather is also mentioned, it is to signifie the dignitie and honour of his stocke. The like rule they haue vnto this; namely, that where no mention is made of his countrey, we are to conceiue that hee was a Citizen of Jerusalem. But these obseruations being pressed vpon vs without any reason, may without reason also bee denied: especially seeing it is their vsuall custome stily to affirme that which they weakely, or not at all proue.

Others affirme, that mention is made of his father, because 1.Chr. 1.16,17, he was of famous and honourable parentage, that hereby his prophetic might receive more authoritie and credit. But this likewise hath no ground; nay, contrariwise we know, that it is not the manner of Gods Spirit, to seeke authority vnto his writings from the nobility of his penmen, but rather sheweth his wisedome in mans foolishnesse, and his glory in mans basenesse, that God may be all in all.

Leauing therefore others opinions, who leauie the light of Gods word, and grope for the truthe in the darkenesse of their owne inuentions, the likeliest cause why the Prophets father is here named, is, that hee might bee distinguished from others of his name; for soure names being common to many, surnames were added to put a difference betweene one and another, which amongst the Hebrewes were vsually taken

taken from their fathers and grandfathers, as the manner among the Welchmen is at this day. So *Simon* was called *Peter*, to distinguish him from *Simon the Cananite*: *Iames the sonne of Zebedee*, to distinguish him from *Iames the sonne of Alpheus*. Whereby also it appeareth, that this was vsuall, not onely when they were of noble, but also of meane and poore parentage.

And so much concerning the instrumentall cause of this propheticie. In the last place wee are to obserue the time, wherein *Hosea* wherein and how long hee prophecied, expressed in these prophecied words, *In the daies of Uzziah, &c.* That is, in the raigne of these Kings of *Inde* and *Israel*, or in the yeares wherein they reigned; which by a figurative speech common with the Hebrewes, is called daies, because raignes, times, and yeares consist of daies.

The Kings of *Inde*, in whose time *Hosea* prophecied, are foure; *Uzziah, Jotham, Ahaz, Hezechias*: of the Kings of *Israel* one onely is mentioned, namely *Ieroboam*, who is said to be the sonne of *Naash*, to distinguish him from *Ieroboam*, the sonne of *Nabat*, who first usurped the Kingdome of *Israel*. Not that hee raigned onely all this time, for *Hosea* prophecied in the time of five other Kings of *Israel* (if they may be all called Kings, seeing some of them were tyrannicall usurpers) to wit, *Zachariab, Shalem, Menahem, Pekahiah, Pekah*, and as it is very probable in the daies also of *Hosea*: but mention is made of him, that light might be given to the Cronologie, & that it might appear how long *Hosea* prophecied, as we shall shew afterwards.

The causes why mention is here made of the raigne of these Kings are. First, to shew the certaintie of this prophecy, in that y<sup>e</sup> particular time wherin it was deliuered is specified.

Secondly, because in Cronologies no fater course can be taken for the numbring of times and yeares wherein things were done, then by the raignes of Kings; because the time by this meanes is better obserued and remembred; Kings raignes, and the things done by them, being often repeated in common discourses.

Thirdly, because it giueth light vnto the vnderstanding of the prophecie, by hauing recourse to the historie of these Kings; where vnderstanding their disposition, life, & actions, wee may thereby guesse at the state and condition of the times and people ouer whom they raigned; seeing the subiect either for feare or fauour, vsually imitateth and conformateth himselfe to the nature, disposition, and behauour of his Prince.

Fourthly, that it might appeare that these prophecies were not delivered for priuate ends and respects, but for the publike vse and profit, as well of their people as of their Princes, that all with one accord, both by Gods sweete promises, and seuerre threatnings, might bee brought vnto true repentance.

Lastly, that we might know how long the Lord vsed the constant ministerie of his Prophet, in moving the people to forsake their sinnes, before he would inflict the punishments which they deserued; the which may be gathered out of this Cronologie of the raigne of these Kings of *Inda* and *Israell*. For *Uzziah*, who is called also *Azariah*, raigned two and fiftie yeares, in whose raigne hee beganne to prophetic: and lest we shoulde thinke that hee beganne to prophetic in the latter end of his raigne, he addeth also, that hee propheticid in the daies of *Ieroboam*, who raigned one and forty yeares ouer *Israell*.

a.King. 14.23.

a.King. 15.1.

2.King. 14.23. And in the seuen and twenty yeare of his raigne, began *Uzziah* to raigne ouer *Inda*. 2.King. 15.1. So that if we reckon but from the last yeare of *Ieroboam*, it will appear that *Hosea* prophecie in the time of *Uzziah*, thirty seuen or almost thirty eight yeares: to these if wee adde the time of *Iothams* raigne, which was sixteene yeeres, 2.King. 15.33. And of *Abaz*, which was sixteene yeeres more, 2.King. 16.2. it commeth in all to 69. or 70. yeares. Now it is likely, seeing mention is made of *Ieroboam* and *Hezekiah*, that hee propheticid also in some part of their raigne; and according to *Jeromes* iudgement, he propheticid ffeue yeares vnder the raigne of *Esachias*. For as hee saith of him, he did foresee the future, and bewailed the present destrucci-

*Regis ad ex-  
emplum, totus  
companius  
orbis.*

How long  
*Hosea* pro-  
pheticid.

a.King. 15.33.

a.King. 16.2.

struction of the Kingdome of *Israell*; which was effected by *Sahmanaffer*, in the sixt yeare of *Exechias* raigne. To all which time, if wee adde some yeeres of *Ieroboams* raigne, it will amount in all almost to eightay yeeres.

For whereas some imagine, that the yeeres of *Iosibams* raigne, are to be numbred with the yeeres of his father *Uzziah*, because in his time he being stricken with leprosie, *sootham* gouerned in his fathers stead; it is very probable, that besides this time, he raigned after his fathers death fifteene yeeres. For it is not said, that he raigned as King while his father lived; but that hee *gouerned his fathers house*, and *ruled the people of the land*. 2.King.15.5. 2.Chronicles 26.21. Namely, as Vice-roy, or his fathers Lieuetenant or Deputie.

2.King.15.5.  
2Chron.26.21

The doctrines which we hence gather are diuers. First, we may obserue Gods infinite mercy towards this people of *Israel*, who before he would destroy them, as their sinnes deserued, he continued this and other of his Prophets ministry for a long time together; to the end that they might be turned vnto him by true repentance, and so escape his iust judgements threatened. Of this mercy we haue the like example in the daies of *Noah*, before the captiuity of *Juda*, and the vtter destruction of *Jerusalem*, in the times of Christ and his Apostles; and in our owne daies.

Gods mercy  
in affording to  
his people the  
meanes of  
saluation.

Secondly, we may obserue the obstinate wickednes, and inflexible obduratenesse of this people; who notwithstanding this mercy of God, and meanes of their conuersion, continued in their sinnes without repentance. The which obstinacie and rebellion, is not proper vnto them, but common with vs in these times, wherein we stubbornely refuse the like, or greater mercy, and make no profitable vse of sae greater meanes which God hath giuen vs for our conuersiōn. But if we continue in the hardnessse of our hearts, let vs not expect or hope for immunitie of punishment: for as in the time of this Prophet, after the people had long contemned Gods mercy, he brought vpon them his fearefull iudgements: so will he deale with vs, &c.

The hardness  
of the peoples  
hearts.

The vse which we are to make hereof, is, that seeing our hearts are so hard and inflexible, we doe not onely labour to bruise them by the hammer of Gods word , and by applying vnto them the threatnings of the Law:but seeing this is not sufficient, in respect of their more then adamantine hardnesse, we are often to implore the assistance of Gods holy Spirit; for that onely is that precious oyle whereby they are supplied,softned, and made plyable to Gods will.

**The patience  
and diligence  
of our Pro-  
phet.**

Thirdly , we may heare obserue the painfull diligence, and vnwearied patience of the Prophet, who for the space of so many yeeres continued his laborious ministerie, and that not with a religious and obedient people, which might haue yeelded vnto him some comfort and incouragement, when as he did see the fruit of his labours ; but with an idolatrous and stiffe necked nation, who scorned and despised his ministerie.

The vse hereof serueth to stirre vs vp to follow his example in our severall places and callings, though they seeme tedious and toilesome vnto vs;especially Gods Ministers haue here a patterne of diligence and painfulnesse, for their imitation : which that they may imbrace and follow , they are often to call to minde the recompence of reward promised,

Dan. 12.3.

So likewise the hearers of Gods word may here learne, patiently to harken to the word of exhortation and reprehension;and not to waxe wearie and tired,though Gods Ministers doe for many yeares together inueigh against their sinnes, and denounce Gods iudgements due vnto them ; as the custome of many is,who though they be neuer wearie of sinning, yet they are presently weary of hearing their sinnes reprehended.

**No age ex-  
empted from  
Gods seruice.**

Fourthly, we are to obserue, that this our Prophet was sent as Gods ambassadour when he was but young, and continued it vntill his old age. Whence we learne, that no age is exempted from Gods seruice,nor any time so vnfit, but that ifit please the Lord to graunt the assistance of his Spirit,a man may in it aduance the glory of God, and benefit the Church.

And

And therefore we may not excuse our selues by our youth, as though it were not time for vs to begin to serve God; nor by our age, as though that should exempt vs from Gods seruice, as being too painfull and laborious; but as we are to beginne betimes, so we are to hold out to the end, seeing nothing is more honourable then a gray head in the daies of righteousness. Pro. 16.30.

Prov. 16.30.

The youth of  
Gods Mini-  
stiers not to be  
despised.

More especially the people may here learne, not lesse to esteeme Gods ambassage, by reason of the youth of the ambassadour, seeing the Lord hath called both young and old, and fitteth the one as well as the other for this seruice; to the end that we should not rest and depend vpon the person of the Minister, but vpon his owne ordinance, the ministerie of his word, and on the blessing of his holy Spirit, whereby onely it is made effectuall for our saluation. *Jerome* was but a childe, that is young in yeares, when he was called to be a Prophet, Jer. 1.6. but yet he must not be afraid to speake to the ancient and mighty, because *God was with him to deliuer him*. vers. 8. *Timothy* was called to be an Euangelist whilest he was yong, but yet *no man might despise his youth*. 1. Tim. 4.12. 1. Tim. 4.12. *Hoses* propheticd in his young daies, but they were not executed hereby who would not heare him; nor exempted from feeling Gods iudgements.

Jer. 1.6.8.]

Fistly, we may here obserue, that he did prophecie the ruine of the kingdome of *Israel*, not in the declining state *Israel* foretold, thereof, but in the raigne of *Jeroboam*, vnder whom it most flourished, when there was no appearance of such future calamities, as were foretold by the Prophet; for *Lehaab* his father had gotten the vpper hand of *Amaziah* King of *Judah*, and had carried away the treasures of the Temple, and the Kings house; and *Jeroboam* himselfe hauing obtained many notable victories against his enemies, enlarged the borders of the kingdome to her ancient limits. So that now, the idolatry of those times might be defended, in that it had more prosperous successe, then the pure worshippe of God in the kingdome of *Judea*: but in these times God sendeth his Prophet, being young of yeares, to reprove King and people

The ruine of  
*Israel* foretold,  
when it most  
flourished.

for their idolatrie, and to denounce and foretell the vtter subuersion of the kingdome.

Where first we may obserue the vndoubted truth of this prophecie, seeing he could by no other meanes, but by the inspiration of Gods Spirit, attaine to the knowledge of the ruine of the Kingdome, when in respect of the present flourishing estate thereof, there was nothing lesse feared or expected.

**The Prophets courage.**

Secondly, whereas it is said, that the Prophet prophesied in the time of *Jeroboam*; and in that flourishing estate of the kingdome foretold the ruine thereof: hence we obserue that notable boldnes, and courageous fortitude of this Prophet, who durst vntake and go through a matter of such great difficultie and danger: For seeing the victorious King and people, were made drunke with prosperitie, exceedingly lifted vp in pride in their good successe, and long hardened with their customeable living in all maner of wickednes, it may easily be guessed, with what scoffes and taunts, they entertained the Prophet; and vnto how many dangers hee exposed himselfe, where he prophecied of their destruiction, which they not so much as feared.

The which serueth to teach Gods Ministers in these times, boldly and couragiously to deliuere Gods embassage, euen before Kings and great Potentates, when they are called hereunto; and not to be daunted with the face of man, when they speake in the place of God; nor to be discouraged with scoffes, gaunts, and reproches, difficulties and dangers, which they vndergo in performing their dutie; for hee that hath set them on worke, will giue them their wages; so that they shal not suffer the least thing for his sake, which he wil not recompence an hundred fould.

**Gods power in preseruing his Prophet.**

Thirdly, wee obserue Gods maruelous and miraculous preseruation of this his Prophet, in the middest of all these dangers, for the space of many yeeres together; so that though he was compassed about with wicked men; and was vnder the government of Idolatrous Kings, agaist whose idolatrie he inveighed, yet God deliuered him in the middest

deft of all these perils, and brought him in peace in his very old age, vnto his graue, as *Epiphanius* writeth.

The consideration whereof, should encourage Gods Ministers, to goe on in the performance of their dutie, euen through the middeft of dangers, seeing the speciall prouidence of God watcheth ouer them, and will preserue them in their waies, though it seeme never so impossible, so farre forth, as God thereby may be glorified, and their saluation furthered. Examples of this marueilous preseruation, wee haue in *Noah, Lot, Moses, Elias, John the Euangelist, Martin Luther*, and many others.

Fourthly, in the example of this Prophet, Gods Ministers Vices are to may learne, to set vpon and inueigh against vices, not onely be reproued when they are discountenanced with Gods iudgements, when they and vnder foote, but then most especially, when they are intertained with most prosperous successe, and do seeme to be approued by God, in regard of that peace and prosperitie, which doth attend vpon them.

Lastly, heere we learne, that we are not to iudge of Gods loue and fauour, nor of the vertues, and religious godlinesse of a State, by their good successe, and prosperous affaires; for vnder the gouernment of this King *Ieroboam*, such was the estate of this kingdome and people; and yethe the Lord sendeth his Prophet, to shew them that they were out of his fauour, and that he would diuorce them from him, for their manifold adulteries: that their religion which was accompanied with prosperitie, and all worldly felicite, was false, idolatrous, and superstitious, and that they abounded in all sin and wickednesse.

**A**nd thus much concerning the inscription: now it followeth that we speake of the legall comminations: where first is set downe their sin, and secondly their punishment. Their maine and capitall sinne was idolatrie, which is signified vnder the typicall mariage of the Prophet, with a wife of fornications, the which is enioyned by the Lord, vers. 2. and vndertaken by the Prophet, vers. 3.

Vers. 2.

Ver. 2.

*Vers. 2. At the beginning, the Lord spake by Hosea; and the Lord said unto Hosea, Go, take unto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.* In this verse is contained the Lords commandement, and the reason thereof. In the commandement is set downe: 1. The time or order: 2. The commander: 3. The person vnto whom the commandement is directed: 4. The thing commanded.

*The expositio.* The time or order in these words (*At the beginning*) which some expound, that the Lord first spake vnto this Prophet, before he spake vnto any of the rest, and sent him to prophecie vnto the people, before any of the other Prophets. But this being generally vnderstood, is not true, seeing before he had spoken to many, as to *Abraham, Noab, Elias, Elizens, &c.* And if more particularly we understand it of the Prophets of his time, whose writings are extant, it is not probable that *Hosea* was first, but rather *Jonas*, who prophecie in the beginning of *Ieroboams raigne*, and did foretell all his famous victories, as appeareth, 2. King. 14. 25.

2. King. 14. 25.

whereas it is very likely, that *Hosea* prophecie not vntill the latter end, vnfesse we would say that he prophecie 100. yeares, for so much it is almost from the beginning of *Ieroboams raigne*, to the beginning of *Ezechias*. And moreouer it is heere said, vers. 4. that the iudgements threatened by *Hosea*, should within a little while be inflicted, which was not in *Ieroboams raigne*, but in his sonnes, and those who succeeded him. These words therefore, are rather thus to be vnderstood, that this was the beginning of the Lords speech vnto *Hosea*; or that the Lord thus began his speech vnto *Hosea*, when he called him to be his Embassadour vnto the people: and this the Hebrew text will well beare, for it may as well be translated thus: *The beginning of the Lords speech, as at the beginning the Lord spake*, seeing the word may indifferently be either nounce or verbe.

The Commander is *Iehouah*, who doth not speake vnto speake to *Hosea*. the people immediately by his owne voice, but by his Prophet *Hosea*: the word in the originall signifieth that the Lord spake

spake in *Hosea*; which some expound, that the Lord spake vnto *Hosea*; some, that he spake with *Hosea*; some, that he spake by *Hosea*: but somewhat more is here to be vnderstood; namely, that he so spake by him, as that also he spake in him, prompting him as it were by his Spirit, what hee should deliuere from him to the people. In the first verse it is said, that *the word of the Lord came to Hosea*: by which we are to vnderstand, not onely that the Lord barely spake vnto the Prophet, for so the Lord also speaketh to all whom he instructeth by his word; but that he spake vnto him immediately by himselfe, and not as vnto an ordidary man, but as vnto his Prophet, whom he sent as his ambassadour vnto the people, with his word in his mouth, which he was to deliuere vnto them, as in Gods owne person. Here it is said, that the Lord spake not onely to him, and by him, (for he spake also by *Balaams Ass* vnto his Master, vsing him as his instrument to reprove the Prophets folly) but also that he spake in him, because the Spirit of God dwelling in him, directed his tongue; so that he deliuered nothing according to his owne inuentions, but the pure word of God. The like phrase is vsed, 2. Sam. 23. 2. Haba. 2. 1. Heb. 1. 1. ὁ μὲν αὐτοῦμι, ὁ γε 2. Sam. 23. 2.  
2. Cor. 13. 3. *Seeing ye haue experience of Christ that speaketh  
in me.* Math. 10. 20. *For it is not you that speake, but the spirit  
of your Father which speaketh in you.* By all which places it appeareth, that God dwelling in his Prophets, Apostles, and Ministers by his holy Spirit, doth vse them as his instruments in his owne stead, to deliuere his word vnto his people.

In the words following he addeth; *That the Lord said vnto Hosea*: which hath relation vnto the speciall commandments which ensue. So that here is somewhat more to be vnderstood then was expressed in the first verse, namely, that the Lord did not onely speake vnto the Prophet generally, but that hee thus spake after this speciall manner, as followeth.

And this is the meaning of the first wordes of this verse; the summe whereof is this: that the Lord, when as he called *Hosea* to be a Prophet, put his word into him, and spake in him.

him and by him, as his Ambassadour, who represented his owne person : and for the beginning of his speech, caused him to vse the words following vnto the people.

Now let vs come to the doctrines and instructions which arise out of these words. First, here we obserue, that before the Lord sendeth *Hosea* to speake vnto the people, he first speaketh vnto the Prophet, and putteth his ambassage into his mouth, preparing and fitting him vnto this great worke his Embassage. vnto which he called him. From whence we learne, that all who are called of God to the worke of the ministry, are first by him so furnished with the gifts of his Spirit, that they are in some good sort enabled to deliuere Gods word and mes-  
sage vnto the people. And this is apparent through the whole course of the Scriptures : for those who were after an extraordinarie manner called, were also extraordinarily furnished for this worke ; as the Prophets, and Apostles : those who had an ordinary calling, were prepared by ordinarie meanes, as in the schooles of the Prophets ; as the yse also is still amongst vs at this day.

Whereby it appeareth, that those blinde guides, and dumbe Ministers which in these times abound, were not sent of God : for if an earthly Prince will not make choyce of an ignorant and speechlesse Ambassadour, much lesse will God, infinitely wise, make choyce of such messengers ; especially considering that hee is in himselfe able to furnish any whom he sendeth, with sufficiency of gifts fit for that calling vnto which he calleth them.

Secondly, we may obserue, that the Prophet doth not enter into the worke of his Calling, before he is after a speciaill manner sent from God, although hee was furnished with gifts, and had his minde illuminated by the Lord, speaking to him and in him. From whence we learne, that we are not to thrust our selues into this Calling, though wee had great knowledge and learning, vntesse we be first called and sent by God ; which extraordinarily was done by God himselfe to the Prophets and Apostles immediately ; and ordinarily, by the Church, or those which by the Churches consent are appoin-

The do-  
ctrines.  
God furnis-  
heth all whom  
he sendeth on  
his Embassage.

An outward  
Calling need-  
sary for Mini-  
stres.

appointed for this purpose. For though Christ had instruc-  
ted his Apostles, yet they preach not till he sendeth them.

Matth. 10.5. Though John the Baptist was strong in the spi-  
rit, yet he remained in the wilderness as a priuate man, till  
*the appointed time came that he should shew himselfe unto Isra-*  
*el.* Luke 1.8. Yes, though our Sauiour Christ had the Spirit  
of God, and the gifts thereof without measure; yet he execu-  
ted not his publike ministray till the day which God had ap-  
pointed came, and till he was prepared thereunto by his sor-  
tic daies fast. Match. 4. None of the Pastors and Doctors  
might take vpon them to dilcharge the works of those cal-  
ling, till they were allowed of the Church by the impositi-  
on of hands. 1. Tim. 4.14. 5.22. Those therefore which are  
Gods true Prophets, as they are furnished with gifts, so they  
haue Gods speciall warrant and calling, before they under-  
take the execution of their office. And contrariwise, to  
speake before God sendeth, is a note of a false Prophet, as  
appeareth, Jer. 23.21. *I haue not sent these Prophets* (saith the  
Lord) *yet they rayne, I haue not spoken to them, yet they propher-* 1. Tim. 4.15.  
cre. Jer. 14.13,14. 27.15. 28.8,9. and 5.22.

Thirdly, we may obserue, that before the Lord executed  
those punishments vpon the people which their sinnes de-  
serued, he first reuealeth his will vnto his Prophets. Whence  
we learne Gods speciall loue towards them and their digni-  
tie, in that the Lord maketh choyce of them, to be as it were  
his priuie counsellors, without whose knowledge he will do  
no worke of great importance: according to that, Amos 3.7. *The Lord will doe nothing, but he reuealeth his secretes to his ser-*  
*uants the Prophets.* The practise whereof wee may see to-  
wards Abraham. Gen. 18.17. *Amos 3.7.*  
*Gen. 18.17.*

Fourthly, whereas the Lord vseth the ministerie of his Prophet, for the manifestation of his will; hereby he decla-  
reth his great mercy and goodnessse, both to the Prophets  
and people: to the Prophets, in that he vouchsafeth them this  
dignitie, to be his Ambassadours and Ministers of our recon-  
ciliation with God, and eternall saluation; which office be-  
longed also to his most dearely beloued Sonne. In which re-  
spect

2.Cor.6.1.

spec & the Apostle saith; that they were co-workers with Christ.  
 2.Cor.6.1. To the people to whom he appointeth the ministerie of man like vnto themselves; because in respect of their sinne and corruption , they could not induce the glorious voice of God, vnalesse this glorious maiestie were as it were veiled and shadowed with the ministry of man; as appeareth by their suit made vnto God. Exod. 30.19. The which is graciously granted. Deu.18.16,17. And because we could not conceive and vnderstand his glorious and most wise speech, he hath appointed his Ministers, that they, like nurses in their childish and broken language, which is most fit for our capacie, might instruct vs in the knowledge of Gods will.

Reuerence  
required in  
hearing the  
word.

Luke 1.70.

a.Cor.5.20.

Luke 10.16.

Gods mercy  
in denoun-  
cing punish-  
ments.

Fiftly ; whereas it is said , that the Lord speaketh in the Prophets; we learne,with what feare, reuerence, and atten-  
tion we are to heare and receive the word of God; in that  
the Lord himselfe speaketh vnto vs by them, and vseth their  
mouth and tongue as his instrument , and as it were the in-  
terpreter of his minde : as it is,Luke 1.70. And in that they  
are Gods Ambassadours , representing vnto vs his person,  
and in Christs stead bring vnto vs the glad tydings of the  
Gospell , and of our reconciliation with God. 2.Cor.5.20.  
Whom if wee receive,wee receive Christ himselfe : whom if  
we contemne , wee contemne not man, but the euerliving  
God:as appeareth,Luke 10.16.

Lastly,whereas he sendeth the Prophet with special com-  
mandements to the people , to shew vnto them their sinne,  
and to denounce such punishments as by them they had de-  
serued : We are to obserue a double mercy of God towards  
his Church. For first before he will punish them, hee gives  
them warning, that by their repentance they might prevent  
his iudgements threatened. And secondly, if they went for-  
ward in their sinnes,till the punishments were inflicted,they  
might then call to minde who punished them ; to the end,  
that then at the least , they might forsake their sinnes , and  
turne vnto the Lord by true repentance , that so hee might  
have mercy vpon them.Where as otherwise(such is our cor-  
ruption)

ruption) they would never looke vnto the hand of God correcting them, nor consider the cause of their punishment, but ascribe all, either to chance & fortune, vnto some inferiour cause, and so goe forward in their finenes, to their destruction.

And so much concerning the commander, and the person commanded. Now wee are to speake of the commandement it selfe, which is inioyned vnto the Prophet which is, that he shalld goe and take vnto him a wife of fornications, &c. where first we are to cleare that question of great difficultie which hath troubled many; namely, whether the Lord inioyned the Prophet indeede and truth to take to wife an infamous harlot; or whether it were a vision onely, and to be propounded by the Prophet, by way of parable to the people. Many thinke that it was inioyned by the Lord to be done indeede, and that it was accordingly performed actually: to which iudgement, they are moved by the outward letter of the text. And amongst these expositors are generally the Papists, whose custome is to expound things done, by allegories: and allegories and parables as things done: though innumerable absurdities follow thereupon. But that this was onely shewed to the Prophet by vision, and inioyned that by way of parable he should declare it to the people, it appeareth plainly by these reasons.

First, because God commandeth nothing which is contrarie to honestie, the law of nature, and good manners; but that the Prophet of God should marrie with an infamous and common harlot, is contrarie to all these; and therefore God did not command it actually to be done, but onely by way of parable.

But against this is objected, that God commanding it, it becommeth honest and lawfull. I answeare, that this is to beg that which is in question: neither doth God command euill and vnlawfull things, that so they may become good and honest; but his will being the rule of goodnesse and iustice, doth onely command things good and iust; and therefore they are so to be esteemed, because not onely they are good

*Go take unto  
thyself a wife of  
fornications.*

*Whether He  
was com-  
manded actu-  
ally to marrie  
an harlot; or  
but in vision  
only.*

*Reasons pro-  
ving that the  
Prophets ma-  
rriage was one-  
ly in vision.*

good and iust in their owne nature, but also because he willeth and commandeth them.

But it is further urged, that God commanded the Israelites, to spoile the Egyptians of their gold, siluer, & jewels: and therefore seeing the commandement of God made that action lawfull, which otherwise would haue been theft in the people of Israel; therefore, the like commandement might make this mariage of the Prophet lawfull, which in it selfe was vnhonest and vnlawfull. To which I answeare, that there is great dissimilitude in these two examples: for first God the soueraigne Lord and chiefe owner of heauen and earth, and all that in them is, in his own right and by his sole authority, might take that which was his owne frō one, and give it to another. Secondly, this action was lawfull by the law of nature and nations, that those who had long serued them as bondmen, should haue some reward for their labours; which because they tyrannically withheld, the Lord like a Soueraigne monarch and iust iudge, righted the cause of the oppressed, and appointed vnto them this wages for their tedious seritude. And therefore there being no such equitie in this vnhonest mariage; and seeing the Lord never by his sole authoritie commandeth things vnlawfull and dishonest, this example maketh nothing for their purpose.

Againe, they object, that God commanded *Abraham* to sacrifice his owne sonne; which action in *Abraham* should haue been vanaturall and wicked. I answeare, that this commandement in Gods purpose, was a commandement of triall onely, which he meant not should be put in execution. Yea, but though *Abraham* had slaine his sonne, his action had been iust and lawfull. I answeare that this also is most true; for seeing God, who is absolute Lord of all creatures, and chiefe iudge of heauen and earth, hath vnlimited power of life and death: and seeing the party was to be slaine, howsoever he was innocent towards his father, yet had deserved not onely temporarie, but also eternall death, in respect of his sinnes against God; *Abraham* being commanded by God to be his minister of justice in executing deserved punishment.

nishment vpon his sonne, was to set aside fatherly affectiōn, and to yeeld obedience to Gods seruice, but yet iust commandement. Neuerthelesse because the outward administration of this act would haue seemed vnnaturall and against the law of nature and nations, the Lord onely inioyned it by way of triall, and never purposed that it should be put in execution; although being the father of spirits, it was easie for him, to haue raised him againe from death to life. And therefore this scribbable commandement of a seeming vnlawfull thing, affordeth no colour, to proue that this dishonest marriage should bee actually inioyned and performed.

Secondly, we may not give such an exposition of one of Gods Commandements, which contradicteth and crosseth an other: but that one of such holy and high a calling as this Prophet, should linke himselfe in marriage with an infamous and common harlot, contradicteth and crosseth other commandements; and therefore we are not thus to expound it. The proposition needes no proofoe: the assumption is manifest by these reasons: In that it was vnlawfull for the high Priest to take to wife a diuorced woman, a woman polluted, or an harlot; nay, he might not so much as marry a widowe: Leuit. 21.14. In that the Lord giueth speciall charge, concerning the cho yce of his Ministers; that *their wives be honest, sober, and fastfull:* 1.Tim.3.11. and that they haue faithfull children, not riotous or disobedient. And therefore it is not likely that the Lord, who hath had such speciaill care of their marriages, would inioyne his Prophet to take vnto him an harlot, and her adulterous broode; and so make his house, which should be vndefiled, a stewes or filthy brothell.

*Leuit. 21.14.  
1.Tim. 3.11.  
11.1.6.*

Thirdly, by such a marriage God should haue made his Prophet contemptible, and his ministery; and that true religion which he professed, should by this meanes haue beeene despised, and exposed to the slanderous reproach of vnbelieuers, who are apt to take all occasions, whereby they may disgrace Gods Ministers and their ministery.

Fourthly, whereas the Lord calleth not onely his wife, a

woman of fornications, but his children also, children of fornications : hereby it is manifest, that this was not actually done, but in vision and parable : for if we say, that they were her children before marriage, the text is plaine against it, which affirmeth, that she conceiued after marriage, and bare these children vnto him : if wee say, that the Prophet had them by her in lawfull marriage ; how then could they bee truely called children of fornication, though before marriage she had plaied the harlot ?

Fistly, there was no necessitie why this should be actually done ; seeing, if it onely appeared to the Prophet in vision, and were deliuerner to the people by way of parable, it were sufficient to conuince them of their finne ; which was the maine end the Lord aimed at.

Sixtly, it should not haue been so fit for Gods purpose, that this should be actually done ; seeing he could not marry her, and haue by her three children one after an other, in lesse time then almost three yeares : whereas the Lord sendereth his Prophet, to the end that hee should presently conuince the people of their finnes, and reclaime them from their corruptions, which were so great that they needed present cure.

Lastly, in the third chapter the Lord commandeth the Prophet to loue, and take vnto him an adulterous harlot : but this the Lord would not haue actually done ; for the Lord is a holy and pure Spirit, who hateth and abhorreth adulterie, and all vncleanness ; but onely in type would haue the adulteries of the Israclites, which they committed with their false gods, discouered : from which the great loue, which he their Lord and husband had from time to time shewed vnto them, could not restraine them. And therefore, seeing that is typically to be vnderstood, why not this also ?

But it is obiected, that in the text, this is plainly set down as an history of things actually done. I answere, that this is vsuall with the Prophets, to the end that they may, after a more significant and emphaticall manner, expresse their mindes, and leue a more deepe impression in the mindes of their hearers, to propound types and parables as histories of things

Obiection 1.  
Answere.

things done, for the distinguishing whereof: and the true expounding of such places we are to obserue this rule, that where the litterall sense implieth any impossibility, or grosse absurditie, or any thing contrarie to the analogie of faith, or some other plaine place of Scripture, there wee are to expound it as a type or parable: but in this place if wee take the litterall sense, it implieth a grosse absurditie, and contradicteth other places of Scripture, as I haue shewed, and therefore it is to be vnderstood typically and as a parable.

Neither are we to vnderstand this place so only, but many other the like which seeme as plaine histories of things done, as this here. So *Esay* is said to haue walked naked and barefoote 3. yeeres, Esa. 10.1.3. So *Ezechiel* is commanded to take a roll or booke, Ezech.3.1.2. to lay siege against *Ierusalem*, Chap.4.2. To sleepe vpon his left side 390. daies, Vers.5. To bake his bread in the dung of man, vers.12. So *Ieremie* is commanded to cast a booke into the midst of *Euphrates*, Ier.51.6.3. To hide his girdle by the riuier *Perath*, or *Euphrates*, Ier.13.4. when hee was straitly besieged in the citie *Ierusalem*, and could not goe out, but he must be taken by the Babylonians. All which and many such like were not things done, but visions and parables.

But it is further objected, that it should bee to no purpose if this were not really done; and that it would haue been as effectuall to conuince the people of their sinnes, if the Prophet had set them before them in plaine words, and vied no parables. I answer, that parables are more emphaticall, and leauie a more deepe impression then bare words; for they are as it were reall speeches, wherein things are liuely represented to the sight of the vnderstanding, as in pictures and tables. And therefore the Lord would haue his Prophet not onely in plaine words, but also in parables to set before the people their sinnes, especially their sinne of idolatrie, wherein both their parents and themselues had grievously offended.

As though he should haue said: The Lord inioyned me, to the end that I should in more liuely manner set before you

your finne of idolatrie, to propound vnto you this parable, wherein he commanded me, to resemble himselfe vnto me, who should marrie a harlot, and haue by her adulterous children. For whereas the Lord like a louing husband had espoused you vnto him, you haue plaied the harlot, and haue committed spirituall adulterie with idols and diuels, so that now the land is become like vnto a brothel or common stewes. And therefore the Lord is purposed to take with you that course which husbands do with their adulterous wiues, that is, to diuorce and put you away from him.

And this is the generall meaning of this parable. Now let vs consider the particular words. *Goe take vnto thee a wife offornications.* That is, take in mariage a wife which is an infamous & common harlot, which hath not only once, but ofte, not with one man alone, but with many committed fornication, and that not onely before mariage, but also after, and therefore not only an harlot, but an adulteresse also, as appeareth, Chap. 3.1. By wife then of fornications, we are to vnderstand a fornicating wife, or a wife which is a fornicatour; for the Hebrewes, by reason that they haue few adiectives, do vse the Genitiue cases of substantiues, in stead of adiectives, as, *A woman of vertue*, for a vertuous woman, Ruth 3.11. *A citie of strenght*, for a strong citie, Esa. 26.1. The which Genitiue case, if it be the plurall number, it doth aggrauate the thing, and is to be vnderstood superlatively, as, *A man of bloods*, that is, a most bloodie man, Psal. 5.6. *A man of grieses*, that is, a man full of grieses, or extremely grieved: Esa. 5.3.3. So here, a *wife of fornications*, that is, a common harlot addicted to all manner of lust and vncleanness.

*And children offornications.* That is, beget of this vncleane and filthie wife, vncleane and filthy children: which may be called children of fornications, either because they are borne of an adulterous harlot; or because when they come to yeeres, they will ressemble and imitate their mother in her fornications.

And this is the meaning of the words. In which is propounded a parable to the Israelites, wherein the Prophet representeth

*Hof. 3.1.*

*Ruth 3.11.*

*Esa. 26.1.*

*Psalm. 5.6.*

*Esa. 5.3.3.*

presenteth the person of God; the wife of fornications, the Church or Synagogue of the Israelites, or the ten Tribes; the children of fornications, the particular men and women, which successively one age after an other, committed spirituall fornication, forsaking God, their first and true husband, and betaking themselues to the worshippe and seruice of idols.

Where we may obserue the great mercy and goodnesse of God, who vouchsafeth to match himselfe in mariage with his Church, which is farre vnworthy so great a fauour, and so excellent a dignity. Christ Iesus hath espoused himselfe vnto vs: but what were we before he made choyce of vs? surely vncleane fornicators, who had prostituted our selues to idols, *wanton*, *buggerers*, *sheenes*, *conetous*, *drunkards*, *raillers*, *extortioners*; as the Apostle speakest, 1. Cor. 6. 9, 10, 11. And what are we after our espousals? surely blacke through our corruptions, spotted with manifold infirmities, tanned with the sunshine of wordly prosperity, and in no respect comely and beautifull, but onely in that we are decked and adorned with the glorious robe of Christs righteousnesse, and washed from our filthinesse with his precious blood. And that which is worst of all, the gracious goodnesse and entire loue of our husband, will not worke in vs the like loue towards him againe; but as before we were exalted by his free choice to this high dignity, we plaied the harlot: so, after that we are espoused, we commit spirituall whoredome, by setting our heares and affections, more vpon the world and the pleasures thereof, then vpon our heauenly husband, for every small triffe prostituting our soules to sinne, which we should keepe pure and vndefiled. And yet notwithstanding all this the Lord doth not diuorce vs from him, but exhorteth vs to returne, promising that hee will receiue vs into his former loue and fauour. Jer. 3. 1. 12. 14, 22.

And so much concerning Gods Commandement. Now we are to speake of the reason thereof. For the land bath committed great whoredome, departing from the Lord. By land, we are to understand the inhabitants of the land, by a vsuall me-

Gods mercy  
vouchsafed  
his Church in  
her espousals.  
1. Cor. 6. 9.  
Cant. 1. 4.

Jer. 3. 1. 12. 14.

22. The Reason,

tonymie of the subiect for the adiunct: that is, the ten Tribes of *Israel*, which in times past were married to the Lord, by promising vnto him alone, their faith and loyall obedience. *Hath committed great Whoredome.* The Hebrew text hath it; *Because the land whoring shall whore.* By which manner of phrases, wherein the word is doubled, the thing spoken is intended and aggrauated; as, *weeping he wept*: that is, he wept exceedingly: *reioycing he rejoiced*: that is, he greatly rejoiced: *going he went*: that is, he went hastily and speedily: so here; *Whoring it shall whore*: that is, it will commonly, impudently, and with a brasen forehead play the harlot: and that without intermission, successiuely one age after an other; for so much is signified by the future tense here vsed: by which vsually is expressed a continuall act of time; as though hee would say, that the Israclites had not in former times onely, and presently did, but afterwards would continue in their spirituall whoredome.

Lastly, it is said, that they committed this whoredome, *departing from the Lord.* The Hebrew text hath it; *From after the Lord*: that is, forsaking the Lord, and leauing to follow after him in the paths of true holinesse and righteousnesse, and cleaving vnto their idols, following them in the by-paths of superstition and idolatry.

The sense therefore of these wordes is this; Goe and proound vnto the people of *Israel* this parable, and thereby conuince them of their grosse idolatry: for howsoeuer they may flatter themselues through selfe-loue, yet the truthe is, they are no better then common harlots; for after that I haue vouchsafed them this dignity, to espouse them to my selfe, and they haue plighted vnto me their faith, and vowed their obedience, they both forgetfull of my mercie, and of their owne dutie, haue commonly, impudently, and continually committed spirituall whoredome with stockes, stones, and diuels, forsaking me their Lord and husband, and refusing to follow me in the waies of my commandements, and prostituting their bodies and soules to commit spirituall fornication with their idols, according to their owne inuentions,

and

and their burning vnbridled lusts and appetites.

Where first we may obserue, that the Lord intending to The vse of pa-  
conuince this people of their sinnes, doth (before he plaine-  
tables, to con-  
ly sets downe their sins) propound it vnto them by way of vncle the fin-  
parable; to the end that they, who were blinded with selfe-  
loue and partiall Judges in their owne cases, might better  
see their sinnes in the person of others, and without partiali-  
tie condemne them, when they appeared like strangers,  
which they would suffer to passe without any hard censure,  
if they discerned them to be of their familiar acquaintance.  
And thus *Nathan* dealt with *Daniel*: 2.Sam.12. And our Sa-  
uiour Christ with the Scribes and Pharisies : Matth.21.33. <sup>2.Sam. 12.</sup>  
<sup>Matth. 21. 33.</sup>  
And here in this place the Lord maketh the people to con-  
demne themselves and their sinnes, in the person and pra-  
etise of an adulterous harlot; and so inticeth them (as it were)  
to wound and kill their beloued friend, whilst it is masked  
and disguised in the habit of an enemy.

Out of which we may further gather, how farre wee are naturally in loue with our sinnes; so that we cannot be mo- Our naturall  
ued to hate, condemne, and mortifie them, so long as they and corrupt  
beare our owne names; but rather are ready to mince, ex- loue to sinne.  
cuse, and defend them, vntill we view them in the person of others, and see them enrolled vnder their names.

Secondly, wee may note our too too great loue of our That selfe-  
selues, and too too small loue towards our neighbours; loue makes vs  
which maketh vs easily to discerne, and heauily and feuerely exceeding  
to censure other mens faults; whereas we are readie to ex- partiall.  
cuse or defend the same, or greater in our selues: and there-  
fore the Lord, when he would haue vs to see and condemne  
our sinnes, doth not offer them to our censure, as they are in  
our owne selues, whom we loue too much; but in the person  
of others, whom for the most part, we loue not so much as  
we should: as appeareth in the former examples, and in this  
place: wherein the Lord is faine to deale with vs, as tender  
mothers deale with their wanton and wayward children;  
whom when they would as willingly amend, as vnwillingly  
displease them, they vse to chide and beate the standers by,

and sometime shadowes and pictures, for those faults which their children haue committed; to the end, that so they may see and learne to dislike their faults in others, which they would not so easily discerne, nor so vnpartially condemne in themselues.

The than-  
ding ex-  
ordium of  
the Prophet.

Thirdly, we may obserue, what exordium or beginning of speech the Prophet here vseth; namely, hee doth not vise faire words, and sweete inticing allurements to make them attentiuie; hee doth not first sweeten his seuerre and bitter reprehensions, and legall threatnings, with any commendation of their persons, or mitigation of their faults; but by propounding vnto them this parable, whereby he laboureth to make them vnpartiall Judges of their owne sinfull and miserable estate; he accuseth them to be no better, then an adulterous generation, of adulterous parents, adulterous children, and that by their often adulteries they had made the land as it were a common stewes: and therefore that the Lord would no longer beare with their spirituall whoredomes, but would withdraw his loue, and diuorce them from him.

So that now our Prophet commeth not as an Ambas-  
fador, sent from God with conditions of peace, and with gracious promises, to allure them to obedience: but as a sonne of thunder, and like an Herald sent from the Lord to denounce open warres against the people, for their grosse idolatry and outragious rebellion, hee beginneth his speech vnto them.

Why the Pro-  
phet dealeth so  
roughly with  
the people.

The reason why the Lord causeth his Prophet thus thunderingly to beginne his prophecie, was, because the people had a long time, even since the beginning of Jeroboams raigne, continued in their finnes, especially their grosse idolatry: notwithstanding that the Lord had sent diuers of his Prophets, to reprove them for their finnes, of which their consciences were conuinced by Gods law, and to draw them to repentance: sometimes by propounding vnto them Gods sweete promises of gratiouse benefits, if they would turne vnto them; and sometimes by threatening punishments against thosse, who went forward in their finnes. All which notwithstanding-

standing, the people continued vncorrigible, and grew worse and worse; and therefore the Lord causeth the Prophet to deale with them in this hot and rough manner, because they had a long time lien frosen in the dregs of their sinnes.

And this course haue other of Gods faithfull ambassadours vsed, when they had to deale with such obstinate and incurable sinners. As *John the Baptist* with the Saduces and Pharisees, Matth. 3.7. *Peter* with *Ananias* and *Sapphira*, Act. 5. and with *Simon Magnus*, Act. 8. *Paul* with *Elymas*, Act. 13.10. And our Sauiour Christ himselfe with the Priests and Pharisees: Matth. 21. & 23.

*Matth. 3.7.*  
*Act. 5. & 8. &*  
*13.10.*  
*Matth. 21. &*

23.

Out of which examples Gods Ministers may learne, in the deliuerie of Gods word spirituall discretion, in fitting their speech according to the condition of their auditorie; and not to deale with ignorant and vntaught men, after the same manner that they deale with wilfull and obstinate sinners; but as Phyfitions put a difference in their patients, applying to ordinarie sickneses ordinarie remedies, and to desperate diseases, desperate phyfiche, and as Chirurgions to small cuts, applie healing plaisters, and for the curing of deepe festered wounds vse eating corrossives and the sharpe lancher: So the Phyfition and Surgeon of the soule, for the curing of some desperate disease, or healing of some festered sore which sinne hath made in mens consciences, must vse bitter potions, a rough hand, and desperate remedies.

Secondly, God beginneth here with legall communiti-  
ons, before he comforteth them with any euangelicall con-  
solations, because this is the best and fittest course for the  
conuersion of a sinner. For first their sores and festered  
wounds must be lanced, searched and drawne with the  
ra-  
four and corrossive of the law, before they be healed with the  
plaisters of Gods promises in the Gospell; for otherwise the  
wound being not healed to the bottom will breake out  
againe, and become worse then it was. First we must be bea-  
ten downe, before we can be raised vp; we must first see our  
sinnes, and seeing bewaile them, before God will shew vnto

Gods Min-  
isters must fit  
their speech to  
their auditory.

The best me-  
thod of prea-  
ching for the  
conuerting of  
a sinner.

vs his sauing mercie; wee must bee nothing in our selues, before we can be something in Gods sight; we must labour and grone vnder the heauie burthen of our sinnes, desiring nothing more then to be eased of this intollerable waight, before we will come to Christ, or he reliue vs; we must see our owne nakednesse, before hee will clothe vs with the robe of his righteousnesse; our owne emptinessse, before he will fill vs; our owne beggerlinesse, before hee will enrich vs; and our owne sinnes before he will pardon vs. All which preparation is begun by the preaching of the law, and therefore the Lord beginneth with it here, as also hee tooke the same course with our first parents, Gen.3. and with his Church and people from time to time: so *John* the Baptist, and our Sauiuour Christ himselfe, whose example all his faithfull Ministers are to imitate, &c.

*Gen.3.*

Why idolatry  
is called fornication.

The third thing which we are to obserue, is, that he deciphereth the idolatrie of the people vnder the name of fornication, whoredome, and adulterie; and that for diuers causes: first in that there is betweene them great similitude and likenesse. For as the man taketh the woman to wife (coniugall faith being on both sides promised) so the Lord hath married vnto him the Church, and in Iesus Christ, the second person in Trinity, hath assumed mans nature into y<sup>e</sup> Hypostaticall vnioun, and so hath inseparablie ioyned vs vnto himselfe, Iesus Christ also being knit vnto vs in that mystical vnioun, and so becomming our head and husband. And likewise there is a mutuall contract passed betweene vs: for the Lord promiseth his grace, loue, sauour, protection, and all the benefits of this life, and the life to come; and the Church for her part promiseth her loue to God, coniugall faith, and dutifull obedience. And of this mariage mention is made,

*Hos.2.19.20. Ier.3.1.8. 2.Cor.11.2.*

*Hos.2.19.20.  
Ier.3.1.8.  
2.Cor.11.2.*

As therfore the wife breaking her coniugal faith and promise, and withdrawing her loue, obedience, and bodie from her husband, that she may communicate them to some other man, becommeth an adulteresse; so those who breake their faith and couenant made with God, and withdraw their loue,

loue, obedience, and outward service from him, that they may communicate them vnto false gods and idols, doe go a whoring after them, and commit spirituall adulterie with them. And this is y<sup>e</sup> reason why in the Scriptures idolaters are vsually called harlots, fornicators, and adulterers, and idolatrie, whoredome and adulterie; as appeareth, Exod. 34.15. Exod. 34.15.  
16. Leuit. 20.5.6. Deut. 31.16. Psalm. 106.39.

Exod. 34.15.  
Leuit. 20.5.6.

Deut. 31.16.  
Psalm. 106.39

Secondly, as the adulterers are so blinded with their burning lust, and blind furie, that though they bee naturally wise, yet they fall into sottish folly, running headlong, and as it were blindsfold in their vncleane and filthie courses, though thereby they impaire their health, ruine their state, lose their credit, shorten their life, and destroy their owne soules: so Idolaters, though never so wise, through their blind superstition are so infatuated, that they beleue more palpable lies and fall into more sottish follies, then little children could be brought vnto; not regarding their health, wealth, life nor credit, and hazarding the losse of their soules, so that they may goe forward in their blind deuotion.

The second cause why idolatrie is called adulterie is, to shew the greatnessse of this sinne, and how odious it is in Gods sight; for as it is a most horrible fault, and to any loving husband most abominable, if a wife should prostitute her selfe vnto others, and that in her husbands sight and presence: so is this sinne of idolatrie no lesse grievous or odious, because the Idolaters doe prostitute themselues to idols, to commit spirituall whoredome with them, and that in the sight and presence of God, who seeth all things and is present every where.

But it may be obiected, that idolatrie is a farre greater sinne then adulterie, and therefore when it is called by that name, the sin is rather extenuated then aggravated. I answer, first the grievousnesse of this sinne is so much the greater, by how much more excellent the person is who is iniured and offended; and therefore when this adulterie is committed against Gods glorious Maiestie, it is infinitely more outragious and hainous then when man is thus wronged.

Secondly,

Secondly, though idolatrie is a farre greater sinne then adulterie, yet when it is called by this name it is aggrauated, not in it own nature, but according to mens conceit and opinion; who make light account of the sins of the first table, as idolatrie, blasphemie, breaking the Sabbath, but thinke the sinnes of the second table very hainous in respect of the other, as murther adulterie, theft and such like. And therfore the Lord calleth them by the names of these sinnes, which we can better iudge of, to make them as they are odious and hainous in their owne nature, so also to appeare vnto vs. As if a man hauing to deale with a louing child, and intending to aggrauate the hainousnesse of this sinne of murthering the prince, should compare it to parricide, he should to his conceit make it appeare much more grieuous, although it be a farre more hainous and pernitious sinne to murther the prince, who is the father of the countrie, then a mans owne naturall parent.

**Idolatrie and  
superstition  
know no li-  
mits.**

Rom. 1.23.

1. Thes. 2.11.

The neerer  
man draweth  
to idols, the

And these are the things which are to be obserued out of the name. The fourth thing to be obserued, is, that hee saith, they had committed great whoredoms, and also continued in them: wherein we may note the nature as of all other sins, so of this sin of idolatrie. For if once it bee entertained, it knoweth no limits nor bounds; but with the heate of blind furie, & ignorant superstition, it carrieth men as it were hood-winckt into all grosse and abominable impietie: so that there is no creature in heauen or earth so base and contemptible, which the Idolater in his blind deuotion wil not worship in the place of God, as appeareth Rom. 1.23. And this befalleth them by the iust judgement of God, that they should be carried away in their sottish blindnesse into such grosse absurdities, and more then childish foolerries, because when God reuealeth his trueth vnto them, they will not imbrace and loue it, but rather loue their owne will-worship and follow the inuentiones of their owne braine, 1. Thes. 3.11.

Lastly, we may obserue, that hee saith, whilst they committed further he go- ted spirituall whoredoms, they departed from the Lord; eth from God. so that the neerer man draweth vnto idols, the further hee goeth

goeth from God, neither is it possible that any should truly worship both together; as the Apostle sheweth, 1. Cor. 10. 21., 2. Cor. 6. 14. 16. The Idolaters pretend, that when they commit idolatry, they worship God in the idoll. But the Lord affirmeth, that then they depart from him. They say, that they serue God when they vse their owne wil-worship, and follow their owne waie. But the Lord, who acknowledgeth no worshippe, but when we followe him in the waies of his Commandements, saith; that when wee walke in our owne waies, we goe out of his way, and cease to follow him; wee forsake him who is our true husband, and after a whorish manner prostitute our selues vnto idols.

Where by the way we may note the sottish folly of Idolaters, who leaue the Lord, infinite in all perfections, and Idolaters, worship a base creature; forsake the Lord, who is most wise, mighty, gracious, and in euery respect absolutely good, and betake themselves to the worship often times of stockes and stones, who haue neither vnderstanding, sense, life, nor motion; neglect Gods seruice, who hath both power and will to reward their seruice with eternall life; and spend their time in the seruice of idols, who haue neither ability, nor will to doe them any good, but rather will be the meanes to plunge them into euerlasting destruction.

**A**nd so much concerning the first part of this type or parable: wherein the Lord inioyneth the mariage. The second part followeth, wherein is set downe the Prophets obedience, verse 3. in these wordes: *So he went, and tooke Gomer the daughter of Diblaim, which conceived and bare him a sonne.* In which wordes, as the Lord had inioyned a typicall mariage; so hee propoundeth typicall names fit for the purpose, both of the harlot and her parentage; that so the parable might in more liuely manner represent vnto them their sinne of idolatry.

The expounition.

It may be, that the first word *Gomer*, might be the name of some notorious and infamous harlot which lived in those times: and it may be also, that it was onely a fained and ima-

gina-

ginary name, inuented of purpose to decipher such a one as the Prophet here describeth: for it signifieth a thing whole and intire or consummate; complete, perfect, and accomplished. Some vnderstand it in the first sense, and thinke that thereby is signified and represented the whole body or nation of the Israelites, whom the Lord had taken vnto himselfe in mariage. Others in the latter signification, & imagine that it hath relation to the harlot, signifying such an one, either who was of perfect and accomplished beauty, or such an one, as was throughly furnished with lasciuious allurements, and most expert in the art of venery: or finally, such an one as was most absolute, consummate, and fully replenished with all wickednesse and filthy uncleannessse.

The other name *Diblaim*, some take to be a patronymick, signifying the harlots country, and not her kindred; that she was an inhabitant of that waste and desolate wildernesse *Diblaim*, or *Diblath*, of which mention is made, Ezech.6.14. Ier.48.22. and that she was called a daughter of *Diblaim*, according to the like phrase of speech used in the Scripture; as a daughter of *Sion*, of *Israel*, of *Tyre*, and such like.

From which they gather the harlots disposition; that she loued to frequent and to live in deserte and solitary places, where she might with more secrecie, and without controlement, commit fornication with her louers: and that hereby is resembled the conditions of the Synagogue of the Israelites, who according to the custome of the Gentiles, erected altars in groves, woods, and hilly places, to the end they might commit spirituall whoredome with their idols; as appeareth 2.King.17.8,9,10,11.

And further, herewhence they obserue the great mercy and goodnesse of God, who vouchsafeth himselfe in mariage with his Church, who, before he advanceth her to such honour and dignitie, is of most obscure and base condition, and like vnto this harlot here described: as it is most fassly and excellently set downe, Ezech.16.

Others think it to be the name of her father, whereby is signified two lumps or masses of dried figges: from whence they

Ezech.6.14.  
Ier.48.22.

2.King.17.8,  
9,10,11.

Ezech.16.

they gather, that she was the daughter of pleasures, delici-  
ousnesse, and effeminate daintinelle; luxurious excessse, and  
wanton delicatenesse being the father and nurse of lust and  
venery.

And so much for the meaning of the words. The doctrines  
which from hence we gather, are these.

The Do-  
ctrines.

First, we may obserue the infinite mercy of God towards this people; who though they were fully replenished with all towards his sinne and wickednesse, though like filthy harlots they had forsaken him, their true and most kinde husband, and giuen themselves to commit spiritual whoredome with their idols; and though they were complete and consummate in this their adultery; yet still hee calleth them vnto him againe by his Prophets, promising vpon their true repentence, mercy and forgiuenesse: so Jer. 3.1.

Jer. 3.1.

Secondly, we learne hence, that as we are most carefully to flee all finnes, and to subdue them at the beginning, before by custome & continuance they haue increased in strength: so especially we are to vse this care and watchfulness, in avoyding this spirituall fornication, and all meanes and occasions thereof.

Idolatry must  
be avoided in  
the begin-  
nings and  
occasions  
thereof.

For if wee once entertaine it with the least dili-  
king & approbation, we shall never, or very hardly reclaine our selues, till like common harlots, we be complete and ful-  
ly replenished with this spirituall filthinesse. And there-  
fore let vs stop our ears against those shamelesse and im-  
pudent men, who in this light of the Gospell, dare shew themselues to be patrons of images; assuring our selues, that if casting Gods Commandement behinde our backes, which hath as well forbidden the making, as the worshipping of idols; we shall not stay here, but shall shortly fall from idoll making, to idoll worshipping. We iustly account pandors and bawdes to bee odious and most abominable, because they vse all their wit and indeuour to allure others to vn-  
cleanesse, and to withdraw their hearts and affections from their owne husbands, that they may place them vpon adulterers: and surely no lesse abominable should these bawdes and pandors bee, who imploy their wit and learning, that they

they may allure vs to keep company with images and idols, whereby our hearts and affections being alienated and stollen from the Lord our true husband , we shall in the end be inticed to commit spirituall whoredome with these polluted adulterers,

The punishments threatened against Israel.

**A**nd thus haue I spoken of the first part of the legall commination, wherein their sinne is expressed. Now the second followeth, wherein their punishment is threatened. And this is first typically shadowed vnder the names which are giuen to the Prophets children , and then plainly denounced in the reasons rendered of the names imposed.

The punishment it selfe is set downe in three degrees, e-  
very one exceeding other. The first is the ouerthrow of the State and Kingdome of *Israell* by their enemies: vers. 4, 5. The second punishment is , that because the former iudgement could not bring them to repentance, he would never shewe mercy in bringing them out of their misery, seeing they would ever continue obstinately in their finnes and rebellion: verse 6, 7. The third is, that seeing by no meanes they would be reclaimed, hee would vtterly reject and cast them off; so as they should be no longer his Church and people:vers.8,9.

Verse 4.

The expo-  
sition.

The first punishment denounced, is set downe typically in the imposition of the first childs name,in these wordes,vers.4.  
*And the Lord said vnto him, call his name Izreel, or Isræbel. For yet a little and I wil visite the blood of Izreel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israell.* In which wordes wee are to consider two things: the name which was by Gods commandement imposed vpon the Prophets child; and secondly the reason why it was imposed. The name signifieth either the sowing or seed of the strong God, or y dispersing and scattering of the strong God : for it is derived from *seminans*, he hath sowed, or scattered, and *Dens fortis*, the strong God. In the first signification, the Israelites did arrogate this name to themselves,

selues, and therefore called their metropolis and mother ci-  
tie of their kingdom by the name of Izrael. To note and sig-  
nifie that they thought themselues the seede of God, which  
he hauing sowed had so deepeley taken roote, that it could  
neuer bee remooued, the vineyard of God which is right  
hand had planted, and shold neuer be destroyed, the sonnes  
and children of God, which were the only heires of his pro-  
mises. And indeede so they were in respect of the couenant  
which was betweene God and them, and therefore are so  
called in the Scriptures, Exod. 4. 22. *Israel is my sonne, even Exod 4. 22.*  
*my first borne.* But they hauing broken the couenant, and  
rebelled against the Lord; he doth not in this signification  
call the child *Izrebel*; but in the latter, to shew vnto them  
that they shold be such, as the Lord would scatter and dis-  
perse amongst their enemies.

And this is the signification of this name, whereby these  
three things are intimated and shewed: first in an elegant  
paranomastic, he changeth their name from *Israel* to *Izre-  
bel*, to intimate that there was a change of their state and  
condition, so that howsoeuer they bragged that they were  
of the seede and posteritie of *Jacob*, and after his name called  
themselues Israelites, yet in truth they were so only in title  
and outward profession, seeing they were wholly degenerate  
and altogether vneworthy his name. For he was a prince of  
the strong God, who wratling with God in faith, prayers,  
and strong cries preuailed with him; but these were apostas-  
taes from the faith, who had forsaken the Lord, and ceased  
to call vpon him, and had betaken themselues to the wor-  
ship of idols: and therefore they were rather to bee called  
*Izraelites*, to shew, that as they were altered in name, so  
also in nature and conditions they were vtterly degenerate.  
And that as betweene these two names *Israel* and *Izrebel*,  
there is great similitude in sound, but great difference in sig-  
nification; so although in outward title, name and profession,  
there was great affinity betweene this people, and the Patri-  
arch *Jacob*, from whom they descended, yet they were in-  
deede and truely so much degenerate, that there was no simi-  
litude

litude or correspondence betwene their faith, life and man-  
ners.

Secondly, by this name the Lord foresheweth the pu-  
nishment that he would inflict vpon them for their sinnes,  
namely that he would disperse and scatter them amongst  
their enemies. They boasted that they were *Israbel* the seede  
of God, which should take roote in the land. And the Lord  
telleth them that indeede they should be *Israbel*, but in a-  
nother signification; namely, that as seed is scattered and  
dispersed in the field by the hand of the sower, so he by his  
power would scatter and disperse them amongst their ene-  
mies, who should ouercome them, and leade them away  
captiue into strange countries.

The which accordingly was effected in three severall  
times, answerable to this triple typicall birth. First, when  
as the Kingdome was rent with seditions and ciuill warres,  
when *Shallum* usurped the Kingdome, and destroyed the po-  
sterity of *Iehu*. 2.King.15. Secondly, when as the land was  
wasted, spoiled, and part of the people carried away cap-  
tiue, namely, the Rubenites, Gadites, and halfe the Tribe of  
*Manasse* by *Tilgath Pilneeser* King of *Asur*. 1.Chron.5.26.  
Lastly, when as the Kingdome of Israel was vtterly over-  
throwne by *Salmanaffer* King of the Assyrians. 2.King.17.

Thirdly, by this name hee foretelleth in what part of the  
land this iudgement should begin, namely, in the vallie of  
*Iizreel*, where the posterite of *Achab* were put to the sword  
by *Iehu*; which was a place of their chiefe strength, and  
therefore as they thought most free from danger.

And these are the chiefe things which by this name are  
signified. The doctrines which hence arise are these. First,  
out of the connexion, where presently after their sinne is ex-  
pressed, their punishment is annexed, wee may obserue that  
these two, sinne and punishment, are inseparable compa-  
nions; if the one goe before, the other will follow, either pre-  
sently, or not long after. And therefore the paine should  
make the pleasure loathsome, the bitternesse of punishment  
should make vs distaste the sweetnesse of sinne.

#### The doctrines.

1. Sin and pu-  
nishment inse-  
parable com-  
panions.

The second thing which wee may here obserue is, how prone we are vnto sin, and how easily wee degenerate from our parents vertues, though their corruptions and sinnes are entailed vnto vs as a perpetuall inheritance; of true Israelites, we become backsliding *izraelites*; and though by the good example of our parents, by our vertuous education, and by many other good meanes, we are helped forward, in climbing vp the hill of virtue; yet if we at any time cease to striue and labour in this our course, we shall soone bee pressed downe againe, euen into the gulfe of wickednesse, with the heauy burthen of our corruptions. And therefore, *Let vs cast alway every thing that presseth downe, and the sinne that hangeth so fast on*, and let vs runne with patience the race which is set before vs: as the Apostle exhorteth, Heb. 12.1. and according to his example, *Let vs forget that which is behind, and indeuour our selues to that which is before, and follow hard towards the marke*, for the price of the high calling of God in Christ Iesu: as it is Phil. 3.13.14. The vertues of our parents are not hereditarie, but their vices; and their godlinesse will not priuilege vs from falling into all wickednesse, vnlesse we striue and labour, *non solum ad Ruborem sed sudorem*, with all paines and diligence to follow after them in their steppes: for through our owne corruption we easily degenerate, and if at any time we cease to become better, we then beginne to become worse.

Thirdly, we may obserue, that as it little auailed the people of Israel to be the sonnes of *Jacob* according to the flesh, when they nothing resembled him in the spirit, nor to be intituled with his name, whē as they disclaimed his graces and vertues; seeing notwithstanding all this, God now threatneth, and soone after inflicteth vpon them most feareful punishments: so it will little profit vs to be entitled Christians, if we liue as prophaneley as infidels; to be called the Church of God, if in our conuersatio we resemble the synagogue of Satan; to be counted professors of religion, and the children of God, when in our lives we denie the power therof, and spend our times like the sonnes of *Belial*; to be the children

Outward titles  
nought auailed  
vs without in-  
ward vertues.

and posterity of the godly, if we degenerate from their Christian profession & holy practise. For God is not pleased with shadowes, but with substance, not with outward titles, but with truth in the inward parts, neither wil our paréts vertues exempt vs from feeling Gods heauie iudgements, if we like a degenerating offspring be euill and vicious. And this appeareth, Ezech.18.10.13. and in the examples of *Cham*, *Esaū*, *Absolon*, *Adoniah*, *Iehoahaz*, and many others.

*Verse 4.5.*

The expoun-  
dition.

**A**nd thus much concerning the name ; wherein the punishment of the people is typically signified. Now we are to speake of the reason hereof, wherein this punishment is plainly denounced. *For yet a little and I will visite the blood of Isreal upon the house of Iehu, and will cause to cease the kingdome of the house of Israel. Vers.5. And at that day I will also breake the bow of Isreal, in the valley of Izreel.*

In which words are contained, first, the time of the punishment when it must bee inflicted : *yet a little*: 2. the punishment it selfe, *I will visit* : 3. the sinne for which the punishment is inflicted; *The blood of Izreel*: 4. the obiect or subiect of this punishment, which is threefold: 1. *Iehu*, and his posteritie: 2. the state of the kingdome of Isreal: 3. the whole power and strength of the Commonwealth: Lastly, the place appointed for execution, *in the vallie of Izreel*:

The time is signified in these words, *yet a little*, whereby he intimateth two things; first, that the Lord would not presently inflict these iudgements threatned; but that he would yet give them some time of repentance, and for a while deferre his punishments, which long agoe they had deserued. 2. That though hee spared them for a while, yet the time should not be long, vnlesse they prevented his iudgements by forsaking their finnes, and turning vnto him. For in all threateninges, though never so speedie, this condition is to be obserued: the which the Israelites neglecting, the punishment was accordingly inflicted. For at the most the Prophet prophesied but 14.yeeres before the end of *Jeroboams* reigne, and after that his sonne *Zacharias* had reigned but sixe

six moneths, he was killed by *Shallum*, and so the kingdom ceased in the house of *Iehu*; at which time God begun to visit the people: the which his visitation, not onely of the sins of *Iehu*, but of the house of Israel, hee accomplished in the reigne of *Hosea*, when as the King and people were led into captiuitie, by *Shalmaneser*, King of *Babylon*. So that the sense of these words is thus much, as if hee shoulde haue said, Although your rebellions bee great, and the measure of your sinnes full, yet such is your hardnesse of heart and carnall securtie, that you promise vnto your selues immunitie from punishment, putting the euill day farre from you, as though you shoulde euer escape: but doe not thus flatter your selues, for assuredly the Lord will very shortly visit you for your iniuities, and pay you home for all. It is true indeede, that although your outragious wickednesse doth crie out for present vengeance, yet the Lord to shew his patience and long suffering, and to leaue you quite without excuse, will a little deferre his punishments, and expect your repentance: but let not Gods delaies and mercifull patience cause you to deferre your conuersion; for vndoubtedly if you obstinately persitt in your impenitencie, the Lord will very quickly execute on you these iudgements, which he hath caused mee to denounce against you.

And this is the meaning of these words, *yet a little*. The *The doctrines.*  
*doctrines* which hence we gather are the s.: First we may ob- 1. *Gods pati-*  
serue Gods infinite mercy, patience & long suffering, in spa- *ence and long*  
ring of this rebellious people, long after their sins cried for *sufficing.*  
vengeance, in the meane time sending his Prophets vnto them, to invite the to repentance, that so they might escape his iust punishments. He is long before he threatneth, and rather striueth to master mens flubburnnes, & to incline them to obedience, by his mercies and benefits; and after he threatneth, he is long before he is drawne to punish; and after that his iustice vrgeth him to resolute vpon this, and that the hainous sinnes of his people crie out in his cares, that it is more then time that deserued punishment were inflicted, yet hee spareth a little, and like a louing father, after he y hath taken

*his rod into his hand, and hath liftit it vp to fetch his stroke, he yet pauseth and staieth his hand, expecting our submissi-  
on and repentance, that so hee may spare vs. And thus hee  
dealt with the old world, as appeareth, Gen.6.5.12.13. with  
the Amorits, who though they were most wicked idolaters,  
yet he deferred their punishment 400. yeeres, Gen.15.16.  
And thus also hath the Lord dealt with vs. So that the Lord  
is content to attenid our leasure, being more loath to punish,  
then we to suffer punishment; and therefore when the time  
is more then past, wherein iustice baggeth for vengeance;  
mercie intreathet yet a little, that judgement may be defer-  
red, yea and after sentence is pronouneed, that execution  
may be delaied, and we reprieved, till the next assises, that in  
the meane time by true repentance, we may procure our par-  
don, and so escape deserued punishment. And this is nota-  
ble set downe, Isa.30.18. Yet therefore will the Lord waite  
*that he may haue mercie upon you, &c.**

a Gods infalli-  
ble truth in  
performing  
his promises.

Secondly, we may obserue Gods infallible truth, in per-  
forming his promises, notwithstanding mans vnworthines  
of the least of them. After that *Iehu* had executed Gods  
iudgements vpon the house of *Abab*, the Lord promised  
him that he would confirme the kingdome vnto him, and  
his posterity vnto the fourth generation. Now after this pro-  
mise made by God, *Iehu* who had shewed his hatred to *A-  
chabs* person and posterity, shewed notwithstanding his loue  
to his saines, forsaking the Lord and betaking himselfe to  
the worship of idols. And in his steps did his progenie  
walke, adding one outragious wickednesse to another: but  
yet neuerthelesse the Lord made good his promises to him  
and his posterite. The consideration whereof may comfort  
those that are cast downe in the sight of their vnworthiness,  
thinking that because they deserve not Gods mercie, there-  
fore they shall not be partakers of it; seeing we haue his gra-  
tious promises of grace and mercie, the which though there  
be no cause in vs, why he should performe, yet there is cause  
enough in God himselfe, who is infinite in mercy, and infal-  
lible in his truth. Rom.3.3,4.

*Rom.3.3.4.*

Third-

Thirdly, we may obserue that this people at this time, <sup>3. Pride goeth before a fall.</sup> when as the Prophet threatneth Gods neere approaching judgements, were in the top of their pride presumptuous and secure, fearing nothing lesse then such dangers; and yet at this time destruction halsted, and vengeance watched at the doore to seise vpon them. Whereby it appeareth, that when the wicked is most proud, presumptuous, and secure, he is nearest to destruction; when he thinketh himselfe out of the gunshot of all danger, then is hee most ready to be overtaken of it; as appeareth by the examples of *Nebuchadnezzar, Haman, Herod, and many others.*

Lastly, we may obserue, that though the Lord spareth for a time, yet he will not for euer deferre punishment: for as deferred, are sinne increaseth, iudgement approcheth; and though the in the end Lord long delay to visit mens wickednesse, yet the time runneth on and expireth, and that which remaineth in the end, will be very short and little before vengeance be inflicted. And therefore let not Gods patience and long suffering harden vs in sinne, and cause vs to deferre; but rather halten our repentance: let vs lay hold of the acceptable time and day of saluation, whilest it lasteth; otherwise, if we delay our conuersion, the Lord within a little while, when we least looke for it, will cause his iudgements suddainly to surprise vs.

And thus much concerning the time: the punishment it selfe is expressed in these words; *I will visit.* The which word is of ambiguous signification: for it is sometime taken in the best part, when as the Lord visiteth in mercy, to bestow a benefit which hath been promised, but somewhile deferred. So he is said to haue visited Sara: Gen. 21.1. And so he promiseth to visit the children of Israel: Exod. 13.19. And Luk. 1.68. God is said to *haue visited and redeemed his people.* Sometimes it is taken in the worst part, and signifieth to reuenge and punish; as in the second Commandement. So Exo. 32.34. *In the day of my vengeance I will visit their sin upon them.* Exod. 32.34. Psal. 89.32. *I wil visit their transgression with the rod.* And in this latter signification, it is to be vnderstood in this place.

*Psalms. 37.35.  
36.*

The Exp-  
dition.

*Gen. 21.1.  
Exod. 13.19.  
Luke 1.68.*

*Exod. 32.34.  
Psal. 89.32.*

The Do-  
ctrines.

1. Gods merci-  
full justice,  
who exami-  
neth before  
be punish.  
*Gen. 18. 10, 21.*  
*Esa. 26. 14.*

*Heb. 4. 13.*

Superiours  
must visit be-  
fore they pu-  
nish.

The doctrines which from hence we learne are these. First, we may obserue the mercifull iustice of God, who doth not rashly punish, but first visiteth; and then finding the fault, inflicteth the punishment: in which respect his punishments are called visitations. And thus the Lord visited the Sdomites: *Gen. 18. 20, 21.* And so he is said, first to haue visited, and then to haue scattered and destroyed the wicked: *Esa. 26. 14.* Whence we are not to gather, that the Lord needeth any such visitation to finde out mans wickednesse, or that before he can spy out our sinnes, he must make a quest of inquierie, or priuy search; for he is omnipresent and omniscient; so that all things, though never so much cloaked and disguised, lye open before him, and appeare naked in his sight: as it is *Heb. 4. 13.* But by such borrowed phrases God setteth forth his orderly proceedings, and approueth vnto men his iust judgements, in that they are not rashly executed, but with good aduise and deliberation; teaching them also in his own example to follow the like practise.

Here therefore Princes, Magistrates, Masters of families, and all superiours are to learne their lesson; namely, that they visit before they punish, and by due examination finde out the fault, before they give sentence, or proceede to execution: for if God thus behaueth himselfe in judgement, before whose eyes all things lie open; how much more should men, who are oft mistaken, and easily deceived, vnkesse they vse great deliberation in their iudicall proceedings? Let therefore all such consider, that where there is the most power, there should be the least passion; that rashnesse is a fault, in all dangerous, but in superiours pernicious: that reasonable men should first judge before they punish, because punishment deferred, may be inflicted, but being inflicted, cannot be recalled; that they sustain the honorable place of a ludge, whilest they examine causes; but the place of an executioner, when without iudgement & aduise they inflict punishment: that they are Gods deputies, & represent his person; & therfore are according to his example, first to visit, and then to punish, lest for want of due examination, they punish the

the innocent in stead of offenders.

The second thing which hence we learne is, that though God doth not rashly punish, yet he will not suffer the wicked altogether to escape: for though the Lord doth not punish every day, yet in the day of his visitation he will not spare. And therefore let vs keepe our selues vndefiled from sinne: or if we haue stained our consciences with sinne, and haue as it were in these bookees registred vp our faults; let vs by a liuely faith apply vnto vs the blood of Christ, whereby these spots and writings may be washed away: for if they remaine vntill the day of Gods visitation, they will giue in such witnesse and euidence against vs, as will conuict and condemne vs.

In the third place is set downe the sinne for which the Lord threatneth to visit, in these words: *The blood of Isreel.* The exposition of which words of diuers men, are diversly expounded: but leauing to set downe all mens iudgements, because many of them haue little likelihood of trueth, I will onely propound two which seeme most probable. Some thinke that by the blood of *Isreel*, is vnderstood the slaughter of Achabs familie and posterity, *Iesabel*, *Ioram*, and his seuenry sonnes, which were all destroyed by *Iehu*. Others imagine this cannot be the meaning of the words; because this was an action commanded by God: 2.King.9 6,7,8. and commended in *Iehu*, after it was by him performed, and by God rewarded: 2.King.10.30. and done by *Iehu* in zeale of Gods glory, as he profeseth, 2.King.10.16. And therefore they rather thinke, that by *Isreel* here is vnderstood, not the Citie or val-ley of *Isreel*, but the people of *Israell*, which by *Iehu* and his posteritie, were continued in their grosse idolatrie, and so made obnoxious to the iudgements of God and their destruction. And this exposition doth the rather please them: First, because the name *Isreel* signifieth the seede of God, and therefore may be taken for the people of *Isreel*: as appeareth, Exodus chap. 4. verse 22. And secundly, because the name blood, is taken sometime for destruction, either temporall or eternall, of bodie or soule.

2.King. 9 6,7.

2.King. 10.30.

2.King. 10.16.

Ezech.3.5.  
Chap.33.6.

Hos.2.22.

Doct.  
How princes  
are accellarie  
to the finnes  
of the people.

Exposition.

So Ezech.3.5. Chap.33.6. Thirdly because some Greeke copies reade it Israel, and not Iisrael; and those which reade it Iisrael, haue prefixed before it, an article, not of y<sup>e</sup> feminine Gender, but of the masculine, οἱ Ἰσραὴλ, vnderstanding thereby, not the citie of Iisrael, but the people of Iisrael. Lastly, be cause the same word Iisrael, vsed, Hos.2.22. is by all vnderstood of the people of Iisrael, and not of the citie.

And this is the first exposition, which hath in it great like-lihood and probabilitie, without any absurditie or great force offered vnto the text. Which if we imbrace, there ariseth from it this doctrine: that kings are guiltie of the destruction of those, who are vnder their gouernment, if by their authoritie, commandement, or example, they draw their people from the seruice of the only true God, to commit idolatrie; and therefore in the day of Gods visitation, he wil require their bloud at the princes hands, and will seuerely punish them, not onely for their owne finnes, but for the finnes of the people, into which they haue been either drawne by their authoritie, or allured by their example.

Others (as I said) expound these words of the slaughter of Achabs familie and posteritie, Jezebel, Joram, Achabs 70. sons, Ahaziah, and 42. of his brethren: wherein they follow the plaine historie, and the manifest words of the text without any change and alteration. Which (as I take it) is the rather to bee imbraced; for where the exposition is according to the plaine words of the text, agreeing with the circumstances thereof, the analogie of faith, the rest of the Scriptures, and containeth nothing improbable or absurd, there it is to bee giuen and receiued, without anie further search for one further fetched, mysticall and hidden. Yea, but will some say, this fact of Jeheus was commanded of God to be done, and commended and rewarded when it was done; and therefore it is not likely that God would punish him and his posteritie for it. I answer, that we are to consider in this fact two things: the outward fact it selfe, and Jeheus doing of it. The outward fact it selfe was good, and ioyned

ioyned by God himselfe, as a iust reuenge taken vpon Achab for his tyranny, murther, idolatry, and other outsgages by him committed: and in respect hereof Iehu is commended, and rewarded; because he was Gods minister and instrument, in performing a worke in it selfe commendable and acceptable vnto God. But in respect of Iehu his doing of it, it was wicked and vnlawfull: for he did it not in the sinceri-  
tie and vprightnesse of his heart, but with a corrupt minde,  
poisoned with ambition: as appeareth, 2 King. 10. 31. He did 1. King. 10. 31.  
it not in zeale of Gods glory, as he falsely boasted; but his  
maine end was his owne advancement; which when he had  
attained vnto, hee viterly neglected the glory of God, and  
grieuously dishonoured him by his grosse Idolatry. He did  
not doe it in obedience to Gods commandement; for then  
he would have made conscience of the rest, which hee trans-  
gressed, resting and contenting himselfe like an hypocrite in  
this one outward act: he did not doe it in detestation of Achabs sinne,  
but for selfe-loue, for hee continued in the same  
idolatry: and although he destroyed Baals Priests and house,  
yet following Jeroboams policie, hee worshipped the gol-  
den calues in Dan and Bethel: whereby he cleerely shewed,  
that al he did was not in hatred of idolatry, but for his world-  
ly aduantage. He did not when he was seated in the king-  
dome, labour to restore Gods pure-worship and seruice, for  
which end and purpose he was stirred vp of God to destroy  
Achabs posterity; but having satisfied his ambitious desire, he  
laboured to confirme the kingdome to himselfe and his po-  
sterity, by following Jeroboams policie, and liuing in his  
Idolatry, withholding his people from going to worshippe  
the Lord in his Temple at Jerusalem, which was the place  
appointed by God for his publike seruice, lest they should  
againe adioyne themselves to the house of David. So that  
hee onely made shew of religion and zeale, whilest it flood  
with his owne-worldly benefit; but when it but seemed to  
crosse that, he shooke handes with all, and became an Apo-  
state. Howsoever therefore the fact, as it was commanded by  
God, was good and lawfull, and in respect hereof was re-  
war-

warded of God, who will not let any shew of good goe vnto recompenced, that hee may not onely hereby stope the mouthes of the wicked, but also giue certaine assurance vnto his children, that he will much more reward their true and sincere obedience : yet if we respect with what mind and purpose it was performed by *Iehu*, it was nothing but ambitious rebellion, and cruell murther : which therefore at the hands of God (who respecteth not so much the outward action, as the sincerity of the heart, the inward obedience of his commandement, the causes and ends of our actions) it was sharply and iustly punished.

The doctrines which from hence we learne are these. First, that wee doe not content our selues with outward worke, good in their owne nature, and inioyned by God: for vnto other circumstances doe concurre, they will be wicked and odious in Gods sight. First therefore being assured that we do that which God hath commanded, let vs doe it in the loue of God, which is the fountaine of euery good worke, and in obedience to Gods commandement. Secondly, let vs propound, as the maine ends of our actions, the glory of God, the good of his Church, and our owne saluation. Thirdly, let our outward obedience proceede from the inward obedience of the heart, and be done in sincerity and in vprightnes. Fourthly, let all be done in faith; which by applying Christ and his pretious bloodshed vnto vs, doth wash away the corruptions and imperfections wherewith our best actions are stained. For though our actions in themselues be never so good; yet if they be done in selfe-loue, for our owne praise, pleasure, and profit, without the sinceritie of the heart, or true faith, they are but glorious finnes which displease God, and make vs obnoxious to his iudgements and punishments.

We must obey  
all Gods  
Commandments.

Secondly, we are here admonished, that we doe not with *Iehu* and other hypocrites, rest and content our selues in some one ortwo outward worke, neglecting obedience vnto the rest of Gods Commandements: assuring our selues, that if our obedience be true and sincere, it will be also whole and

and intire, both in respect of the subiect and obiect, that is, both in respect of every part of our selues who obey, and in respect of al and euery of Gods commandements, to which we are to yeeld obedience; for true sanctification is not of one part alone, but of the whole man, and it maketh vs to hate all sinnes, and to loue all vertues with the like affection, although not in the same proportion.

Thirdly, we here learne, nor to make our religion, and the commandements of almighty God a cloak for our corruptions, to couer our ambition, malice, cruelty, morosity and other vices, as *Iehu* did. For if we do for corrupt and worldly ends imbrace and obey the, then when they wil not further, but rather hinder vs in these respects, we will cast them off, and imbrace the contrarie sinnes and wickednesse, according to the example of *Iehu*, and all other apostates, as appeareth daily by too too lamentable experience. And so much for the sin of *Iehu* and his posteritie. The fourth thing is the subiect or obiect of the punishment, which is three-fold; first the house of *Iehu*, by which is meant *Iehu* his posteritie, which was destroyed by *Shallum*, and so the kingdome taken from them; namely *Zachariab*, who was the last king of this family, and the fourth from *Iehu*.

Here it may be demanded, how it could stand with Gods justice to punish *Iehu*'s sinne in his posteritie, seeing he saith beareth the that the child shall not beare his fathers iniquitie? Ezech. 18.20. I answere, that the Lord may iustly punish the fathers sinne in the child, by withholding his grace from him, which he is not bound to give him: and so the child being destitute hereof, and following his owne natural corruptions lieth in his fathers sin and transgressions, and hereby iustly maketh himselfe obnoxious to Gods anger & punishment. It is true that the child is neuer punished with any posititive punishment for his fathers faults, but for his owne sinnes, in- to which being deprived of Gods grace he falleth; For if he seeth his father sinnes, and feareth, and forsaketh them, and in-deonreth to doe the contrarie workes of righteousness, his fa-  
thers sinnes shall not be imputed vnto him, but he shall live in his  
owne

We must not  
make religion  
a cloake to  
couer our sins.

Ezech. 18.20.

Ezech. 18.14.

*owne righteousnesse, as appeareth, Ezech. 18.14. which by Gods infinite and vnlimited mercie oftentimes commeth to passe.*

Admonition  
to parents.

The vse hereof, first concerneth parents, that they be hereby moued to flee sin, if not for their owne sake, yet at least for their posterie, seeing the child vnborne shall smart for their iniquities, if the Lord, as hee justly may, withhold his grace from them, and suffer them to be carried away with their corruptions; the which he often doth, as he also threatneth in the second commandement.

Admonition  
to children of  
wicked pa-  
rents.

Secondly, the children of wicked parents may here learne carefully to flee their fathers vices, and to indeuour to performe holy obedience vnto the Lord, that so they may bee reconciled vnto him: for if they follow their fathers steppes, the Lord will certaintely punish in them, not only their own, but also their parents sinne, in the day of his visitation.

God seuerely  
punishesthe  
sinnes of  
princes.

The second thing which here wee are to obserue is, that God threatneth to begin his visitation with the King and his posteritie, because their owne sinnes were great and grievous, and also because they were accessarie to the sinnes of the people; for whereas by their authoritie and good example, they might haue restrained them from their open sinnes, and stirred them vp to the profession and practise of righteouenesse and holinesse, they contrariwise both by their law licensing idolatrie, and by their practise liuing in it, drew the people to follow their example: and therefore the Lord first beginneth to punish them, because they were the first agents and mouers vnto sinne.

Psal. 82.6.7.

So that here we may learne, that it is not the great glorie and power of Princes, which wil exempt them from punishment, when God visiteth. For howsouer they are gods with men, yet they are but men with God, and as they shall die like men, so shall they be punished like men, neither shal their great authoritie and high place any thing priuilege them. Nay, they aboue and before all others shall surely smart for it, seeing they are seldome wicked alone, but with their authoritie and example draw others into the like wickednesse.

The

The vse hereof concerneth not only Princes, but also Magistrates and masters of families, yea, al that are in any place of authoritie ouer others, that they most carefully auoide all sinnes; especially such as are ioyned with scandall of their inferiours, seeing against the day of Gods visitation they haften and redouble their punishment.

The second obiect of this punishment is the state and Exposition, kingdome, in these words: *And will cause to cease the kingdome of the house of Israel.* The which punishment the Lord begun to execute presently after the ouerthrow of *Iehu*s posterite, when as there were no lawful kings which governed the Commonwealth, but such as vsurped the kingdome by treason, murthers, & al outragious cruelty: but it was fullie accomplished 41. yeeres after the death of *Zachariah*, vnder the reigne of *Hoshea*, when as all Israel were carried away captive, and never more had any kings of their owne to rule over them.

Where first wee are to obserue, what a singular blessing Doct. Succession of lawfull Princes, is a great blessing to a land. of God it is, when there is a continued sucession of lawfull Princes; for it is the sinewes of a State wherein consisteth her chiese strength, which, being cut off, either by death, or conspiracies, treasons and seditions, the state and land. kingdome is miserably turmoiled with ciuill warres, tumults, murthers, and massacres; wherewith being weakned, it is laid open as a prey to the forraigne enemie: as it notably appeareth in this present example of *Iehu*, and his successors. The like whereof, this land hath had experience of, in the time of those ciuill dissensions betweene Yorke and Lancaster. Whereby it further appeareth, that it is fare better for a State to be gouerned by a succession of Princes, which are not of the best sort, then that there should be an anarchy, which is accompanied with ciuill warres, tumults, murthers, and innumerable mischieses; sering the most tyrannicall gouernment doth not subiect a State to such and so great euils. *Iehu* and his posterity were wicked and idolatrous Princes, but whilest the succession was continued in his house, the Commonwealth in some sort flourished: but after

after that by treason *Zachariah* was flaine, then their land was miserably afflicted with ciuill warres, the fruitfull mother of all milery. And therefore a wise people, after the succession is establisched, will indure many iniurys, oppressions, and insolencies at their Princes hands, rather then they will by treason and rebellion seeke their ouerthrow, seeing the destruction of the Prince is vsually accompanied with the ruine of the kingdome.

The vse which we are to make hereof is this, that with thankfull hearts, and bended knees, we praise the Lord; who when we were in danger of all these miseries, hath establishshed the kingdome, by giuing vnto vs a religious Prince, who hath confirmed our peace, and continued the Gospell vnto vs, and hath not onely giuen vs assurance of these be-nefits for his owne time; but also (by Gods blessing) seemeth to promise the continuance hereof, by the establishment of succession in his royll posteritie.

*The exposi-  
tion.*

**T**he third obiect of punishment is the whole Commonwealth, and people of Israel in these words, v.5. *And at that day I wil breake the bow of Israel in the vally of Izzreel.* The meaning wherof is this. By *that day*, we are to vnderstād, the day of Gods visitation, when as the measure of the peoples finne being full, and come to ripenes, hee would not onely ouerthrow *Iehuas* posteritie, and the state of the kingdome, but also bring the like destruction vpon the whole Commonwealth and bodie of the people.

By *breaking of the bow*, we are to vnderstand the defeating and subuerting of their whole power, by a vsually synecdoch of the part for the whole: so Psalm.44.6. *I trust not in my bone.* So that it is as much as if hee had said, that he would destroy and ouerthrow al their munition, warlike furniture, and prouision, yea all their power and strength, in whatsoeuer it consisted, so as they should not bee able to resist their enemies.

From whence we learne, first, that although Princes and superiours shall be most severely punished, because they haue

*Psalm. 44.6.  
1. Sam. 3.4.*

*Doctrines.*

hime not onely sinned themselues, but also by their authority and example haue drawne and allured their inferiours into like wickednes: yet the subiects who haue obeyed their lawfull authority in vnlawful things, and haue followed their example in euill, shall not be excused; but as they haue been partakers with them in their sinnes, so likewise they shall be partakers with them in their punishments. For if authority be an argument to preuaile with them, then the authority of God, which is supreme, should be of greater force to continue them in holy obedience, then the authority of man to draw them to finne: if examples doe strongly allure and perswade, then the example of God himselfe, and of Iesus Christ, should more forcibly restraine vs from sinne, then of the greatest Prince in the world to intice vs to commit it.

The subiect  
is not acquit-  
ted when his  
Prince lea-  
deth him into  
finne,

The vse hereof is, that we be not forced with any humane authority to fall into finne: for when they haue done their worst, they can but kill the body; and blessed are they who chuse rather to give their liues & dearest blood, then to pollute their consciences with knowne wickednesse: for by sinning against God, they prouoke his wrath against them, who is able to destroy the body, and after to cast body and soule into eternall torments. Matth. 10. 28.

Secondly, we may obserue what was the estate of this kingdome when this threatning was denounced by the Prophete; namely, so strong, flourishing, and prosperous, that the people feared nothing lesse, then such approaching destruction: for they abounded at this time in multitude, munition, walled townes, and strong holds; they had prosperous successse against their enemies, and had obtainid many famous victories; so that now they were lulled asleepe in deepe security, fearing no danger: and yet at this time God threateneth, and soone after bringeth vpon them sudden destruction. Whence we learn, that there is no strength nor power which will vphold any State, when the sinnes thereof pull downe Gods iudgements vpon it. And therefore farre be it from vs to trust in our owne multitude, power, and munition, and so

*Matth. 10. 28.*  
No strength  
can vphold  
that State  
which sinne  
pulleth downe.

to be moued and encouraged thereby to goe on in our sinnes; for the Lord can easily breake the bowe, and turne all humane strength into weakenesse; so that when it seeming greatest we trust therein, it shall most faile and deceiue vs.

*Expositio[n].*

*Hierome.*

*Doctrine.  
Worldly  
helpes vaine  
when God  
opposeth.*

*We must be  
admonished  
by the exam-  
ple of others.*

And so much for the subiect of the punishment. In the last place is set downe the place, where this punishment should principally be inflicted; namely, *in the vally of Iizreel*: which was a spatiouse plaine, ten miles in length, situated by the Citie *Iizreel*, and extended it selfe neere vnto *Samaria*; where in a battaile fought between the Assyrians and the Israelites, the people of Israel were ouerthrowne.

Where first wee may obserue, that they were not ouercome in a strange Country, or in some place of disadvantage; but in the very heart of their kingdome, where their chiefe strength consisted, wherein they put such great confidence. Whence we learne, how vaine the best worldly helps are, when God opposeth himselfe against any people, &c. Which should teach vs in our most flourishing estate, not to trust in our owne power and strength, but to rest vp-on Gods prouidence and promised assitance, which will neuer faile vs.

Secondly, as the Lord by ouerthrowing them in this chiefe place of their strength, did teach them the vanity of their selfe-confidence: so doth he hereby iustly and fitly punish an other sinne of theirs; namely, the neglect of his former iudgements: for in this valley the Lord had brought a fearefull destruction vpon the family of *Ahab*, for their grosse idolatry: of which the Israelites should haue made profitabile vse, by flying their sinnes, lest they should be overtaken with their punishments: but they neglecting this example, which the very sight and name of the place should haue continually called to their remembrance; and going forward in their blinde superstition and idolatry, the Lord in the verie same place brought vpon them the very like destruction.

The vse which we are to make hereof is this, that we take warning

warning by the example of others, and make profitable vse of Gods iudgements, which like a gracious Judge he infli-  
cteth on some, that others being hereby admonished, may  
escape: which gracious warnings if we neglect, he will like-  
wise make vs examples of his iustice.

**A**nd so much concerning the first degree of the Israe-  
lites punishment, signified by the birth of the Pro-  
phets first childe. Now followeth the second degree; the  
withholding of Gods mercy from them. The which is first  
typically shadowed vnder the name of the second childe;  
and after manifestly expressed: first, simply, in the rea-  
son why this name was imposed, verse 6. and after-  
wards amplified by way of comparison or dissimilitude:  
verse 7.

The second degree of their punishment is simply set down  
verse 6. *Shee conceiued yet againe, and bare a daughter. And  
God said unto him; Call her name Lo-ruchamah: for I will no  
more haue pity upon the house of Israel: but I will utterly take  
them away.*

Whereas the Prophet saith, that his wife conceiued yet a-  
gaine, he sheweth, that there was a certaine space or dittance  
of time betweene the birth of the two children: by which  
he signifieth, that the Lord after that he had for their sinnes  
inflicted vpon them the first punishment, would not present-  
ly bring vpon them his second and more grieuous iudge-  
ment, but would give them some respite and time of  
repentance, that so turning vnto him, hee might spare  
them and receive them to mercy. For if they had, after they  
were ouerthrowne and led captiues, vnsafinely repented of  
their sinnes, the Lord would haue had compassion on them,  
and received them into his loue and fauour. But when they  
obstinately continued in their impenitency, the Lord refu-  
seth to shew mercy vnto them. And this he signifieth by the  
birth of the second child.

Secondly, by this second birth the Lord sheweth, that  
they made no good vse of his former iudgements, but grew  
F 2

from .

from bad to worse; and therefore his justice required, that he should lay vpon them a second punishment, much more grievous then the former.

And these things are to be gathered out of her second conceptio. It is further said, that her secōd child was a daughter: by which he intimateth their declining, both in respect of their maners and state; the former whereof was the cause of the latter. First, he sheweth their declination in manners: for as the woman sexe is more weake and inconstant then the man; so they were declined from that strength of faith, vertue, and constancy that was in Jacob, and the rest of their godly ancestors, and were become weake and inconstant in all good things. Secondly, he sheweth their declination, in respect of the state of their Common-wealth. For whereas their ancestors had valiantly defended and enlarged the Kingdome against all their enemies, they were so weakened, partly through their effeminateenesse, the daughter of peace and plenty, and partly through seditions and ciuill warres, that they had made themselves a fit pray for their enemies, being no more able to defend themselves, then if they had been a Common-wealth of women. And this weakenesse and infirmitie is signified vnder the sexe of women in the Scriptures. So when God would signify that the Babylonians should not be able to stand in the hand of their enemies, he saith; that they should be like women: that is, weake and impotent: Ier.50.37. Now this weakenesse in their state proceeded from their weakenesse in grace, vertue, faith, and constancy: for when they declined from holy obedience, and after a weake and inconstant manner, suffered themselves to bee withdrawne from God, and were inticed to serue idols, God tooke away from them their valour, strength, and manly courage; and depriving them of their hearts of men, gaue them womens hearts, which caused them to be so effeminate, timorous, and cowardly, that they durst not endure the least encounter of their enemies.

And these are the things signified by the sexe. The next thing to be considered, is the name: Call her name Lo-rucha-mab,

Ier.50.37.

tab. The signification whereof is, *without mercy*, or, *not obtaining mercy*: or as the Apostle Paul expoundeth it, Rom. 9. 25. *Not (through Gods mercy) beloved*. The which name is giuen, to signify that the people of *Israel*, after they were led captive by the *Affryrians*, should neuer obtaine, either presently, or for the time to come, Gods mercy, to be restored againe into their Country. Rom. 9.25.

And this is the meaning of these words, concerning the imposition of the name. The doctrines which arise from hence are diuers. First, we may obserue Gods gratiouse goodness, in his manner of punishing men for their sinnes: after he hath smitten them once, he doth not presently strike againe; but he pauseth and giueth time and respite, that they may make profitable vse of his former visitation, and amend their faults for which they were punished, that so he may not be moued to redouble their punishment; as it appeareth in his dealing with the *Israelites* in this place. Whereby it is manifest, that he taketh no pleasure in our paine and torment; but in punishing smeth at our amendment, that so we may be eternally saued: and therefore, as he is hardly drawne to punish, so when he hath begun, he is loth to go forward; but hauing like a gratiouse father, giuen vs a few stripes, he laieth the rod aside, expecting our amendment, that so he may no more punish vs. And thus he dealt with the *Israelites* in the time of the *Judges*, & in the captiuity of *Babylon*; and with vs likewise, as at many other times, so especially in the daies of *Queene Mary*, and in our late visitation.

Secondly, we may obserue in the example of the *Israelites*, how soone we forget Gods iudgements when they are once past, making no good vse of them, nor amending those faults for which we were punished: but when the affliction is once past, we securely go forward in sinne, and become worse then we were before; as though now God had emptied his quiever, and had not one arrow of wrath and vengeance more to shoothe at vs. A notable example hereof we haue in *Pharaoh*; yea and in our owne times: for how few is

*Doctrine.*  
*Gods mercy*  
*euuen in his*  
*punishments.*

*That we*  
*quickly forget*  
*Gods iudge-*  
*ments.*

*Esa. 1.5.*  
the number of those, who haue made any profitable vse of Gods late visitation? Nay, how many are there, who (as though hauing escaped that, they were priuileged from all others) are growne worse and worse? This is a miserable euill, of which the Lord complaineth, *Esa. 1.5.* and the fore-runner of vtter destruction. For as the father when hee seeth his child (after hee hath often corrected him for his faults) grow thereby more stubborne and disobedient, iudgeth him past all grace, and without hope of amendment, and therefore giueth him ouer and thrusteth him out of his house: So doth God deale with vs all.

If Gods former chaste-  
ments doe not  
amend vs, he  
will inflict  
greater pu-  
nishments.

*Levit. 26.  
Deu. 28.*

Thirdly, we may here learne, that if hauing one affliction or punishment laid vpon vs, we do not make good vse therof for our amendment, but casting Gods iudgements behind our backs, become more and more stubborne and rebellious, the Lord will surely increase our punishment, if we increase in sinne, vntill he haue brought vs to vtter destruction: for the pit of his vengeance can never be drawne drie, neither will he euer want thunderbolts of his wrath of all fizes to dart against sinners, sinne they never so often; but after a plague, he can send a famine, after famine the sword, after priuate euils publike mischieves, after corporall, spirituall, and after temporarie eternall punishments. And this appeareth by the former examples of *Pharaoh*, the *Israelites* in the time of the *Judges*, and in this place; and this wee likewise shall find true by our owne experience, if we do not in this time of respite make vse of Gods former iudgements. For the Lord hath pulled backe his hand to spare vs if we repent, but if we securely go on in our finnes, he is in this time and space but lifting vp his hand, y he may strike the greater stroke.

So much we  
decline in  
courage and  
strength, as we  
decay in  
virtue.

The last thing which we will here obserue is, that if wee decline in our vertues, graces and manners, we shall also decline in our strength and manlinesse; if we waxe cold in the zeale of Gods glorie, he will also coole our courage; and if with effeminate inconstancie wee turne from him, hee will also effeminate our minds, and take away our valor, strength  
and

and fortitude; and so becomming weake, impotent and daftardly cowards, we shall bee made a fit pray for our weakest enemies. And those who heretofore triēbled at our names, whileſt ſeruing God he filled our hearts with courage, and our hands with strength, ſhall after our defection, when our hearts are changed and made effeminate, giue vs shamefull foiles, and obtaine an easie viſtorie. And this appeareth in *Jos. 7.*  
 the example of the Israelites, *Iosua 7.* in the time of the Judges: in the reigne of *Saul* and *David*, and the rest of the Kings, according to the word of the Lord, *Deut. 28.7.25.* *Leuit. 26.7.8.* *17.*  
*32.30. Ios. 23.10. Leuit. 26.7.8.17.*

And ſo much for the ſecond punishment, as it is shadowed vnder the name of the Prophets child. Now wee are to conſider of it as it is plainly expreſſed in the reaſon giuen why this name is impoſed: *For I will no more haue pitie upon the houſe of Israel, but I will utterly take them away.* The words in the originall, are, *For I will not adde go forward, or continue to haue mercy.* By which he ſignifieth, that howſoeuer heretofore he had multiplied his mercies vpon them, and after that he had caſt them off for their rebellions, had often receiuēd them againe into his former loue and fauour; yet now ſeeing they had abuſed his mercie and patience, he would not proceſſ any longer to ſhew mercie, but the acceptable time of grace being paſt, he would iſtict his iudgements vpon them, which long agoe they had deſerued.

*For I will no more haue pitie.* The word here uſed ſignifieth generally to haue mercie, but is fitly here tranſlated pity: for whereas there are two kinds of mercie, the one ſpirituall, the which eſpecially ſheweth it ſelſe in the forgiuenesse of ſinnes; the other temporall, whereby the Lord ſeeing the miſery of men pitith them, and in his tender compassion deliuereſt them out of temporarie affliction; the former kind of mercie God denieth not to the Israelites, ſeeing none are excluded from this mercie, who repente and beleue; but the latter, namely, freedome and deliueraunce out of their miſerable captiuitie.

Whereas therefore the Lord ſaith, that hec will no more

haue mercie vpon them, his meaning is, that he will not anie more in pitie and compassion deliuier them out of their enemies hands, as he had done in former times : as in the daies 2.King.13.23. of *Iosaph*, 2.King.13.23.25. from the Aramites: and in the daies 2.King.14.26. of *Ieroboam*, 2.King.14.26.27. besides those manifold deliverances in the time of the judges; *Saul* and *David*; but that now their enemies should for euer haue the dominion ouer them.

It followeth : *But I will utterly take them away.* The which words are diuersly translated. The Vulgar readeth it, *I will utterly forget them*, as though this shold be the sense, I will be so farre from pitying them, that I will not so much as remember them. But this translation the Hebrew word *וְאֶשׁנֵּן* will nor admit, vntesse wee would change the third radical *וְ* into *וְ* and *שׁ* into *שׁ*. Others reade it, *I will utterly take them away*, namely, out of the land of promise into captiuitie by their enemies; which will well stand with the words, sense, and the event. *Iunius* readeth it thus, *I will not proceede anie more to haue mercie one the house of Israel, that I shoulde by any meanes pardon them.* The which translation also well agreith with the text, and with al circumstances, for *וְאֶשׁנֵּן* when as it followeth, it commonly signifieth to pardon, and *וְ* sometimes signifieth, that : as Gen.38.15. Iudg.8.6. And in this sense, we haue the like threatning, Ier.13.14. Amos.7.8.

*Gen.38.15.*  
*Iudg.8.6.*  
*Jer.13.14.*  
*Amos.7.8.*  
 Doctrine.  
 Gods former  
 mercies abu-  
 sed, doe not  
 exempt vs  
 from future  
 iudgements.

And so much for the meaning of the words. The doctrines which from hence we gather, are these. First, whereas he saith, that he will no longer proceede to haue pity on them; hence we learne, that it is a false inference which carnall and secure men make, namely, that because the Lord hath multiplied his mercies vpon them in former times, therefore they are sure that he will do so still, notwithstanding that they continually abuse his mercie, and take occasion thereby to go on in their sines without repentance. For this was the case of the Israeilites in this place, against whom he threateneth that he would turne his mercies into iudgements. It is true indeede, that Gods faithfull children may make such conclusions, from their former experiance of Gods mercies, in his spirituall

spirituall gifts and graces, for in them hee is vnchangeable: Rom. 11.29. And also concerning temporall benefits, so farre foorth as they will stand with their spirituall good; as David did, 1.Sam.17.37. But this is no sure ground whereupon secure men may build their presumption. For if Gods mercies will not moue vs to feare and serue him, he will not alwaies continue to be mercifull towards vs, but as he hath a time for mercie, so he hath also a time for iudgement, wherein he will vtterly take vs away in wrath, and bring vs to destruction. An example whereof wee haue in this place, and before the flood: Gen.6.3.&c.

Secondly, whereas the Lord threatneth that they should for euer remaine in captiuitie, vnder the rule and dominion of their enemies, here we may obserue a notable fruite of rebellion. For so long as the Israelites serued God, whose service indeed is the only true libertie, they were freed from all seruitude and bondage: but when they refused to serue God as their Lord and master, & would not be ruled by his word and Spirir, they were compelled to serue cruell tyrants in a miserable and perpetuall seruitude; yes, which was worse, they were not onely the captiues of their enemies, but the perpetuall bondslaves of their arch enemie the diuell, as many as did not turne vnto God and againe betake themselues to his seruice.

Thirdly, whereas the Lord pronounceth this definitiue sentence, that he would neuer haue pitie on them to deliuer them out of their bondage, and yet vpon the true repentence of many of them, pardoned their sinne, and receiued them to mercie, as appeareth ver. 10.chap. 2.20. hence wee learnie, that vpon the forgiuenes of sinne, and reconciliation with God, there doth not alwaies follow release from temporall afflictions, which for sinne are inflicted vpon the faithfull. For the Lord after that he hath pardoned his children their sin, doth oftentimes chafisise them afterwards for them, that hereby he may weane them, for the time to come, from their corruptions, and with this bitternesse of affliction may moue them to hate those fiances, which otherwyse would be sweete

Gen. 6.3.

Captiuitie is  
the fruit of  
rebellion.Release from  
temporall af-flictions doth  
not alwaies

follow true re-

pentance.

Hos. 1.10.2.10

sweete & pleasant to their corrupt flesh. An example hereof we haue in *Daud*, 2.Sam.12.13.18. 16.12. And in *Moses*, Num.30.10. 12. The consideration whereof should make vs carefully flee sinne, if not for feare of eternall torments, from which all the faithfull are delivered by Christ, yet at least of temporarie afflictions, which haue in them more bitternesse, then sinne sweetenesse, &c.

Ver.7.  
Exposition.

**A**nd so much concerning their secōd degree of punishment : the which is amplified by a dissimilitude, verf.7. Yet I will haue mercie upon the house of Iuda, and will saue them by the Lord their God; and will not saue them by bow, nor by sword, nor by battell, by horses, nor by horsemen. In which words is contained a gratiouse promise to the house of Iuda, of that mercie, which in the former verse hee refuseth to vouchsafe the house of Israēl. Wherein we are to consider, the partie to whō this promise is made, namely, the house of Iuda : and secondly the benefits which are promised, the which are two fold, first his mercy, and secondly saluation, which is an effect thereof: vnto which are annexed the true meanes, whereby he would saue them, to wit, by the Lord their God : and after the false and insufficient meanes are remoued, in which notwithstanding men vsually put their confidence ; and will not saue them by bowes.

This gratiouse promise of mercie and saluation, is made to the Iewes, not for any excellencie or worthines, which was in them, which deserued such grace and mercie ; for they also oftentimes had grieuouslie rebelled against the Lord, and had prouoked his wrath against them with their manifold sins, which reigned amongst them, especially by their grosse idolatrie, as may appeare both by the historie in the bookeſ of the Kings and Chronicles, and in the writings of the Prophets, which were ſent vnto them, to wit, *Eſay*, *Ieremie*, and the rest. But this mercie is promised vnto them, firſt, because they did not goe forward in these funnes with ſuch obſtinacie and iunpenitencie as the Israelites did, but vnder the gouernement of their godly Kings *Iehosaphat*, *Exechias*,

*Ezechias, Iosias, and the rest*, oftentimes returned againe to the Lord by true repentance , and forsaking their idolatry , restored Gods pure wotshippe and seruice; and after they were led captiue, they made profitable vse of their afflictions , and harkened vnto the voice of God brought ynto them by his Prophets: whereas the Israelites, after their first defection vnder *Ieroboam*, neuer wholly turned vnto the Lord, but grew worse and worse in their rebellion and grosse idolatry. Secondly, God spared the Tribe of  *Juda*, that he might performe his gratiouse promise which he had made to *Daniel*; that there shold not be wanting one to sit vpon his seate, till the Messias came, whose kingdome shold be eternall : the which could not be accomplished, if this Tribe likewise had been vtterly destroyed, or the kingdome altogether ceased.

Now the reasons why this our Prophet which was sent to the Israelites, maketh this gracious promise in the name of the Lord, of that mercy and saluation vnto the Iewes, which was denied vnto the Israelites, was, first, that he might hereby awaken them out of their deepe sleepe of carnall security, and beate downe their pride and selfe confidence, in-to which their present prosperity had brought them. For at this time the Kingdome of Israel exceedingly flourished both in multitude, as containing in it ten Tribes , and in strength and all warlike prouision ; hauing obtained many great victories ouer their enemies , and particularly against the Iewes, whom they had ouerthrowne and brought into great extremity ; in wealth also , which they had gotten by spoiling their enemies, and namely the Iewes, whose Temple they had robbed and carried away all their treasures and vessels of gold and siluer ; whereas the Iewes were but a few in number, as being but one Tribe and a halfe, many of which were miserably slaine by their enemies , disfurnished of their warlike munition and meanes of defence; and lastly, spoiled of their riches and treasures, which are the sinewes of warre ; and so brought into miserable pouerty. In all which respects the Israelites despised the Iewes, and proudly

proudly insulted ouer them in their miseries ; yea and which was worst of al, they combined themselves with the Syrians, the enemies of God, & conspired how they might bring the poore afflicted Kingdome of *Juda* to vtter ruine ; as appeareth, Esay, 7.5,6. And therefore the Lord, to beate down this pride and cruell insolency, sendeth his Prophet to foretell their destruction, who were many, strong, and abounding in all riches : and contrariwise, the preseruation and saluation of the Iewes, who were few, weake, and in want of all things, but want of infirmy.

Secondly, because he was a Prophet sent, not to the Iewes, but to the Israelites : he doth not meddle with their sinnes, which were many, nor denounceth Gods iudgements against them ; but leauing that to their owne Prophets, he applieth himselfe to his owne people, by all meanes seeking to humble and bring them to true repentance : and because this promise of saluation and mercy vnto the Iewes, was effectuall to this purpose ; therefore he reciteth it, that their hearts being wounded with grieve and emulation, and their pride and insolency being beaten downe, they might in some sort be prepared for true repentance.

**Doctrines.**  
That in common calamities God hath a speciall care over the faichfull.

And thus much for the vnderstanding of the first point. The doctrines which from hence we learne, are these. First, that when the Lord exerciseth his iudgements vpon the wicked, he hath in the meane time a speciall care of the preseruation of those that feare and serue him, to deliuere them out of the middest of common calamities ; as appeareth in this place : for though he suffered the people of *Israel* to be overthrowne by their enemies ; yet he so curbeth them in with the strong raine of his prouidence, that they could not enter into the next bordring countrie of *Juda*, whom they hated with equall malice, albeit they were much fewer in number and weaker in power, and in outward appearance altogether vnable to make any resistance. And this is manifest by many such examples of like deliuерances out of common euils. So was *Noah* preserued in the common deluge, *Lot* in the destruction of Sodom, the Israelites from the plagues of

of Egypt. For the iust Judge of heauen and earth, will not de-  
stroy the iust with the wicked : Gén. 18. 25. And the Lord  
knoweth to deliuer the godly out of tentation, and to reserue the  
Gen. 18. 25.  
2. Pet. 3. 9.

unjust to be punished.

Secondly, we here learne, that though our finnes be great, Gods mercy and our imperfections and corruptions manifold; yet this to thole that will not withhold from vs the course of Gods mercies, if we repent. turne to God by repentence. The Iewes were not much behinde the Israelites in rebellion, idolatry, and all wickednes; and yet because they often forsooke their wicked waies, either when they were admonished by Gods Prophets, or exercised with afflictions, and turned vnto God by true repentence; therefore the Lord promiseth vnto them mercy and deliurance : whereas the Israelites, who continued obstinately in their impenitency, were giuen ouer of God to vtter destruction. The like example we haue in *Saul* and *Masse*, *Peter* and *Iudas*, and many others.

Thirdly, we learne, that it is a notable argument to moue the Lord to spare a people, when as they maintaine amongst them Gods pure and sincere worship and seruice, notwithstanding they are polluted with many corruptions and imperfections: but when as true religion is banished or despised, when Gods sincere worship is neglected, and idolatry and superstition erected; this is a strong motiue to cause the Lord to powre downe his fearefull iudgements; as appeareth in the example of the Israelites and the Iewes. Whilest the wife continueth her loue and mariage fidelity towards her husband, he is content to beare with many infirmities, and to put vp many iniurie; but if she violate her faith, and place her loue vpon a stranger, he is kindled with rage and iealousie, and will never endure such intolerable wickednesse: so whilest the Church, which ja Gods spouse, continueth in her loue, and obserueth her mariage promise, that she will obey and respect him aboue all; he is content to spare her, though she be full of corruptions and imperfections: but when she withdraweth her loue, and setteth it vpon idols, and disclaiming her promised obedience, neglecteth his pure religio & sincere

God spareth  
those who  
maintaine his  
pure worship,  
though they  
be polluted  
with many  
corruptions.

sincere worship and seruice; then will his iealousie burne like fire, and his wrath wil suddenly breake forth and vtterly consume her, being now no better then an adulterous harlot. It is true indeed, that where Gods true religion is established, and his Gospell sincerely preached; there, if the people doe not liue according to their professio, & bring forth the fruits thereof, it will not priuilege them from afflictions and punishments; nay rather the Lord will firt visit them, because they are of his owne family; as appeareth, 1.Pet.4.17. *1.Pet.4.17.*  
*Jer.25.29.*  
*Hab.1.2.6.*  
*Apoc.3.19.*  
*1.Cor.11.3.2.*

But these visitations are in mercy, that by his fatherly chaitisements he may reclaime them, lest running on in their finnes, they should be condemned with the world; as it is, 1.Cor.11.32. But yet so long as they doe not withdraw their loue from God, nor violate their faith, by neglecting Gods true religion, and his sincere worship and seruice, and erecting idolatry and superstition, the Lord will not vtterly forsake them, nor altogether withdraw his mercy from them; as we may see in the example of the Iewes, and haue sufficiently learned by our owne experience.

God abaseth  
the proud.

Fourthly, we here learne, that no vice is more intolerable in Gods sight, then when by our prosperity, and Gods gratiouse and free benefits, we be puffed so vp in pride and selfe-confidence, that we despise, oppresse, and insolently insult auer those, who are in affliction and misery. For this was the cause which moued the Lord to withdraw his mercies and benefits from the Israelites, when as they abused them to pride; and to bestow them vpon the Iewes, who were contemned and oppressed by them.

Exposition.

And thus much for the firt point. The second is the benefits promised to the house of *Iuda*, first, in generall, that he will haue mercie vpon them, secondly, that he will in mercy saue and preserue them from their enemies. In which benefits promised, there is a secret antithesis, vnto the iudgement threatened against the house of Israel, in the former verse, they shold bee *lo-ruchamah*, such as shold haue no mercie, but the house of *Iuda* shold bee *ruchamah*; that is, such

such as should obtaine mercie : they should be vtterly taken away, and never returne out of their captiuitie ; but these how they shoulde also be led captive, yet they should continue but a while in their seruitude, and at the end of 70.yeeres be againe restored into their owne countrie.

The which benefits promised, were accordingly performed : First, in the daies of *Ahaz*, when they were deliuered out of the hands of *Rexin King of Araw*, and *Pecah the sonne of Remaliab* ; as it is *Isai. 7. 1.* and also in the daies of *Ezechias*, when as the Lord gaue vnto them a meruailous deliuerance, by sending his Angell to destroy the host of *Sennacharib*, evn 185000 men, as appeareth, *2.King. 18. and 2.King. 18. & 19. and Isa. 36. and 37.*

And secondly, when as being led captive into Babylon, *Esa. 36. & 37.* he moued *Cyrus and Darius* to haue compassion on them, and to returnde them againe into their owne Country.

And this is that which is meant by these benefits promised. Now the things which hence are to be obserued, are these. First, that he includeth all his benefits promised, vnder the name of his mercy : to note vnto vs, that they doe not come vnto any by merit and deserft, but of free grace and Gods vndeservd goodnes ; for mercy doth not presuppose merit, but rather misery, both in regard of sinne, and the punishment due vnto it. And further, to assure vs that if we haue Gods mercy, and be in his fauour, we shall neede no benefit, either for our maintenance, or else our defence and preseruation ; whereas on the other side, without this mercy we can haue no assurance of either.

Secondly, we may obserue, that he knitteth these two together, mercy and saluation, and setteth mercy in the first place, because it is the cause of saluation, and the fountaine from which this stremme of our deliuerance floweth. Whence we learne, that when the Lord saueth and deliuereth vs out of the hands of our enemies, we doe not ascribe our deliuerance to our goodnesse, worke or worthinesse, but to Gods free mercy and vndeservd grace.

The third thing to be confidered, is the meanes whereby the Exposition.

Doctrines.  
All Gods benefits incluced vnder his mercy.

Mercy the  
cause of saluation.

the Lord would saueth them; which are described: first affirmatively, by the Lord their God: and after negatively, where the false and insufficent meanes are remoued; And shall not saueth them by bow, &c.

*Concerning the first: by the Lord their God;* we are to understand the true Meffias Iesus Christ, the eternall *Iesous* with his Father and holy Spirit; who onely saueth and deliuereth his Church out of the hands of their enemies, and procureth for them eternall saluation and happincesse: first, as the meritorious cause; for his sake and merits we haue saluation, and all other benefits derived vnto vs from God the Father; who if he should behold vs out of his Sonne in our sinnes and corruptions, would in stead of benefits, heape vp on vs plagues and punishments; and in stead of saluation, would plunge vs into everlasting death and destruction. And secondly, as the efficient cause of our saluation: for the Father saueth vs, but by his Son, who is his strong power, whereby he not onely created vs, but also hath redeemed and saued vs.

Moreover he saith, that he would saueth them *by the Lord their God*; rather then that he would saueth them by himselfes: to the end that he might hereby significie, not onely that the house of *Iuda* did make choyce of him the true God, whom they worshipped and serued; but also that he was not the God of the Israelites, seeing they had forsaken him, and betaken themselves to the worship of idols.

But here it may be demanded, how this can be true, that he was not the God of the Israelites, but of the Iewes onely, seeing he professeth himselfe to be the God of all the seed of *Abraham, Isaac, and Jacob*, and also seeing the Israelites at this time, professed that they serued him in their idols? I answere, that God accounteth himselfe to be no God vnto them, who had refused him; and that they had in truth refused him, whatsoever shew and profession they made to the contrary, when as they did not worship him after the prescript forme of his word, but in hypocrisie and in idols; not in his temple, vnto which place hee had limited and restrai-

restrained his publike worshippe, but in groves and high places.

And this was the true meanes whereby he would saue them. In the next place hee expresseth and remoueth the false and insufficient meanes of their saluation: *And will not saue them by bow, nor by sword, nor by battell, by horses nor by horsemen.* As though hee should say, Although they bee so weake, poore and impotent, as that they may appeare vnto themselues and others to lie open for a pray to their enemies, yet this shall bee no meanes to hinder their saluation and deliuernace, seeing my purpose is not to saue them by any power, riches or meanes of their owne, but by mine owne might, which without all humane helpe, is in it selfe omnipotent and omniscient.

Whereas then he saith, that hee will *not saue them by bow, nor by sword, &c.* his meaning is, that hee would not saue them by their owne power and strength, or by any humane and worldly meanes, but that their deliuernace should wholie come from, and by himselfe: the which accordingly was effected; first, in the reigne of *Ezekias*, when as being inuaded with the mighty host of *Senacharib*, hee caused his Angel to slay 185000. of their enemies, and so without their owne bow, sword, or battell deliuerned them. And after that they were led captiue into *Babylon*, he gave the grace in the eies of *Cyrus* and *Darius*; and when otherwise they were altogether vnable by force to relieue themselues, he caused their enemies in pitie and compassion to free them out of captiuitie, and to restoe them againe into their owne countrie.

Now the reason why the Lord excludeth all their owne strength and meanes, was, first to beate downe the pride and insolencie of the Israelite, who thought it impossible that the house of *Isra*, in regard of their weakenesse, pouertie, and small number should bee deliuerned out of their hands, especially, hauing combined themselues with the Syrians, to worke their ouerthrow; and secondly, to strengthen the Jewes in the assurance of their deliuernace, notwithstanding

they saw no possible meanes in regard of humane power; which was exceeding needfull, considering that through our naturally corruptions, we are readie to doubt of our deliuerance, when as we are abandoned of outward helpe.

The doctirines.

1. That we haue all benefits from God in, and for Iesu Christ.

*Act. 4.12.  
Heb. 7.25.*

And this is y<sup>e</sup> meaning of these words. The doctirines which from hence arise are these. First, wee may obserue, that the saluation of Gods Church and elect children, and all other benefits which they receiuē, either spiritual or temporal, is in and for Iesu Christ alone; and not from their owne meanes, nor for their own merits. And this appeareth in this place, where the Lord promiseth to sauē the lewes out of the hands of the enemies, but not by their own means, but in the Lord their God, the promised Messiah. And as this is true concerning our temporall deliuerances, so especially concerning our eternall saluation; for there is *not saluation in any other*, &c. Act. 4.12. *And he is able perfectly to sauē all those who come unto God by him*: Heb. 7.25. The vse hereof is, that wee doe not with the Papists looke for saluation elsewhere, not in our owne merits, nor in the merits and intercession of Saints; nor ascribe the glorie hereof in part or whole to any other, sauing our onely Sauiour Christ, &c.

2. Iehouah wil be their God alone, who worship him according to his word.

The second thing which we obserue, is, that the onely true Iehouah is the God of those alone, who worship and serue him, after his will revealed in his word: as for those that in stead of Gods revealed truth imbrace their owne wil-worships, though they make never so glorious a profession of their seruice to the true Ged, yet he esteemeith not as done vnto him; neither will he acknowledge them his servants, nor himselfe their God, who in stead of his wil do their own wills, and in stead of his pure seruice, offer vnto him their owne inuentions. Whereas contrariwise, hee vouchsafeth to bee called the God of them, who worship him after his revealed will, though otherwise their obedience be mingled with many corruptions and imperfections, as appeareth in the example of the Israelite, and the lewes in this place.

3. Saluation is onely from the Lord.

Thirclly, we here learne whence we are to expect deliuerance, and saluation out of the hands of our enemies; not from

from our own strength, manito, number, riches, friends, seeing our salvation commeth not from our selues, or from our own meanes, but from the Lord alone. And therfore when we abound in these things, we must not trust in them (and so grow proud in our owne strength) but in Gods helpe and promised assistance: and when these things are wanting, let vs not despair of deliurance, seeing the Lord without, aboue, or contrarie to these meanes, can saue and preserue vs by his owne omnipotent power: as appeareth in the example of the Israelites, deliuered out of the captiuitie of Egypt, out of the hands of the Madianites, by Gedeon and his 300. men: Iudg. 7. from the power of Sanacherib, by his owne Angell, and in the example of the slaughter of the Philistims by Jonathan & his Armourbearer, 1.Sam. 14.6. And so 1.Sam. 14.6. in our greatest weakenes and want of meanes, we may comfort our selues in the Lords assistance which is al-sufficient, and say with Jonathan: *It is not hard to the Lord, to saue with many, or with few,* 1.Sam. 14.6. and with Asa, 2.Chron. 1.Sam. 14.6. 14.11. *O Lord, it is nothing unto thee to helpe with many, or with no power.*

Whereas on the other side, all worldly helpes are insufficient to deliuere without Gods assistance: for though the horse be prepared against the day of battaille, yet our salvation commeth of the Lord, Prou. 21.31. And if the Lord doe not Pro. 21.31. blesse this meanes, *A horse is but a vaine helpe, and shall not deliver any by his great strength:* Psalm. 33.17. And therefore when we abound in these meanes (although wee may lawfully vse them, and thanke God for them) yet let vs put no affiance in them, but say with David, Psalm. 44.6. *I doe Psalm. 44.6. not trust in my bow, neither can my sword saue me, &c.*

**A**nd so much concerning the second degree of the Israelites punishment. The third followeth, which is their vtter and finall reiection: ver.8. *Now when shee had weaned Ver. 8.9.  
Lo-ruchamah, shee conceived and bare a sonne.* Ver. 9. Then God said, *Call his name Lo-ammi; for ye are not my people, therefore I will not be yours.* In which words the third punishment is

first typically shadowed vnder the child's name, and afterwards plainly expressed in the reason rendred thereof.

But before this third punishment is denounced, there is a certaine space interposed betweene it and the former, which is signified vers. 8. *Now whō ſhe had weaned Loru-chamah, &c.* By the weaning of *Loru-chamah*, y<sup>e</sup> Prophet typically sheweth, that because the people were not reclaimed with the former punishments, the Lord would be ſo far from repealing his ſentence of those iudgements before denounced, that he would now ratifie and confirme it; yea, and because their diseases were growne ſo desperate, that they were paſt all cure, and ſeeing neither mercies nor iudgements would reclaime them, he would now inflict vpon them a third iudgement, more heauie then all the rest; namely, he would reiect them frō being his people. But yet he would not do this ſodenly, but as the child is first weaned before it be taken from his nurse, ſo they ſhould be weaned and restrained from their nurses the Prophets, and frō the food of their ſoules, the milk of Gods word; of which the Apostle speaketh, 1. Pet. 2. 2. and conſequently ſhould bee deprived of al the graces of Gods ſpirit, which are both begotten by this ſpiritual ſeed of Gods word, and nourished and increased with this heauenly food.

But howſoever the Lord goeth forward in the denunciation of iudgements, yet it is not altogether without mercy; for before he utterly reiecteth them he interpoſeth a convenient diſtance of time between this and the former iudgement, that in the meane while they might repent and ſo eſcape this laſt punishment. And this alſo is ſignified by the weaning of *Loru-chamah* before *Lo-ammi* is conceiued. For though he had condemned them to perpetual captiuitie, yet he doth not preſently exclude them out of that couenant which he had made with their fathers, wherby they became his people, but for a time hee patiently waited for their conuerſion, that ſo they might ſtill retaine the name of Gods people, and attaine vnto the ſaluation of their ſoules, though their bodies were inthrall'd in a perpeſual ſeruitude.

But when as they made no uſe neither of Gods former iudgements, nor yet of his patience & long ſuffering, but obſtinately

stinitely and desperately went on in their sins, they increasing in wickednesse the Lord increaseth his punishments, and finally casteth them off from being his people. The which finall reiection is signified and shadowed vnder the name *Lo-ammu*, the signification wherof is, *Not my people*, as it is expounded by God himselfe in this place : and after it is plainly expressed in the reason : *for ye are not my people: therefore I will not be yours.*

The Lord had in former times made choice of the children of Israel, amongst all the nations of the world to be his Church and people, according to that, Deut. 32.9. *For the Deut. 32.9.  
Lords portion is his people: Jacob is the lot of his inheritance:* with them hee made his couenant, and vpon them, as being his owne peculiar people, and proper familie, he multiplied his benefits, with a more liberal hand, then vpon any other nation. But when Israel obserued not the condition of the couenant, but renounced the seruice of God, went a whoring after idols, and when neither Gods mercies would move them to loue him, nor his iudgements to feare him, nor both ioyned together could reclaine them from their wicked waies, and bring them to repentence, the Lord casteth them off as being a desperate cure, and finally reieceth them from being his Church and people.

Yet he doth not presently execute this last punishment, after he had inflicted the former; for after they were led into captiuitie, and liued as captiues in the land of the Medes vnder the Empire and gouernment of the Assyrians, they retained still amongst them some relicks of their owne manner of worship, and vsed their ceremonies in their owne assemblies, and in respect of this outward seruice and communion which was amongst them, they had not altogether lost the name of Gods people: but when as *Deioces*, the first King of the Medes, prevailed against the Assyrians, they were driuen out of the countrie of the Medes, and scattered into diuers parts of the world, so as they could not any more assemble together, nor exercise their owne worship, nor vse

their owne ceremonies. And so mixing themselves in marriages with the Gentiles, and imbracing their religion, they were wholly excluded out of Gods covenant, and losing both the name and priuiledges of the people of God, were numbered amongst Pagans and infidels.

Objection.

Answer.

2.Chr.11.13.  
16.

Some also in the reigne of *Ahab* frō the Kingdom of Israel, and subiected themselves vnto his government, when they

2.Chron. 15.9. saw that God was with him : as it is, 2.Chron. 15.9. Divers others were vntited to *Juda*, in the reigne of *Ezebias* ; as ap-

2.Chron. 30.11. 18.25. of which number though some after the celebration of the Pasceouer returned into

their owne countrie, yet it is verie likely that when the Prophets of God forerold their captiuitie, when Gods religion was wholly reiectēd and prophane, and when the Assyrians made cruell warre against the kingdome of Israel, both they and many more, who beleuēd Gods word in the mouth of his Prophets, & expected the execution of those punishments which were threatned against their countrie, left their owne habitations and adioyned themselves to the kingdom of *Juda*, and were led captive with them into *Babylon*, and like-

likewise with them returned out of their captiuitie; as appeareth Ezra 2. Ezra 2.

Moreover, God no doubt had his number amongst those who were led captive by *Salmaneser*; who though they lost the outward name of Gods people, and the notes of a visible Church, the purity of doctrine publikely preached, and the right vse of the Sacraments publikely administered, yet they wanted not the spirituall graces of his Spirit, nor were excluded out of his Church inuisible: and howsoeuer they were rejected from the old couenant, yet they had their part in the couenant of grace.

Lastly, for the future time, many of these who were scattered ouer the face of the earth, after the coming and ascension of Christ, were by the ministry of the Apostles and Gods Ministers, converted to the faith, and received together with the Gentiles into the couenant of grace, and admitted as true subjects of Christs Kingdome. And yet notwithstanding all this, because the greatest number of the people who were led captive, remained in their impenitency, it might bee said that *Israel* should be *Lo-ammi*, none of Gods people; the farre greater part giuing the denomination to the whole.

In the last place, as he reiecteth them from being his people, so he denieth himselfe to be their God; therefore *I will not be yours*: the Hebrew hath it, *I will not be unto you*: the meaning is, that he would not be their God; which is not expressed, but to be vnderstood by mutual relation. So Ier.31.4. Jer.31.4.  
*To shall be my people, and I will be your God.* But he vseth this speech as being more emphaticall, and doth not onely say vnto them, that he would refuse to be their God; but that he would not be vnto them: intimating thereby, that they should haue no manner of part or interest in him, nor any thing to doe with him for their benefit: so that though his being giueth being and all goodness and happiness to his creatures, yet this should not profit them, because he would not be vnto them, &c. As though he should say; seeing you haue vngratefully abused my benefits, and stubburnly contemned

ned my iudgements, and notwithstanding all the ~~sins~~<sup>wrongs</sup> I haue vsed to reclaime you, ye continue in your rebellion, security, and hardnesse of heart, forsaking me your gratiouse God, and neglecting my pure worship and seruice, and haue made choyce offalse Gods, and committed with them from time to time grosse idolatry: therefore, seeing you haue refusid me, I will likewise refuse you; seeing you reiect me from being your God, I will reiect you from being my people; and howsoever my being, being infinit in goodnesse, desirueth vnto those that feare and serue me all happiness; yet it shall not be vnto you for your good and preferuation, but rather as your sinnes deserue, for your punishment and vtter destruction.

The Doctrines.  
God inflicteth  
more heauie  
punishments  
where lighter  
will not a-  
mend vs,

And so much for the meaning of the words. Now we are to set downe such doctrines as do arise out of them. The first thing which here we obserue, is, that when the people of Israel were not reclaimed with the two former punishments, the Lord goeth forward vnto the third, which was farre more grieuous then both the other; because they did not onely goe forward in their former wickednesse, but also added this vnto the rest, the neglect and contempt of Gods iudgements. So that this physicke of Gods correction, either worketh vpon the conscience, and purgeth away the corruptions offinne; or if it haue no operation, it maketh the party diseased worse then he was before, and moueth the Lord our Physitian, to administer a purgation of greater force. And therfore let vs learne to make profitable vse of lesser punishments, or else the Lord will inflict those which are more grieuous, either till he haue amended, or else destroyed vs. Examples hereof we haue in *Pharao*, the Iewes, and many others.

The greater  
the judge-  
ment is, the  
more loath  
the Lord is to  
inflict it.

Secondly, we may obserue, that the more heauie the iudgement is which is denounced, the longer the Lord deferreth to inflict it; as though he were loth to vse extremities, if mans wickednes did not deserue it, and his iustice require it, seeing lighter punishments will not preuaile. When *Israell* was borne, *Lo-rachamah* was soone after conceived: but she

con-

conceith not *Lachamah*, whereby the viceriection of the people was signified, before *Lo-ruchamah* was weaned : all which time the Lord gave them to make vse of his former judgements, and expected their amendment with admirable patience, that he might not viterly reiect them. Wherein the Lord behaueth himselfe like vnto a good and tender-hearted Surgeon, who leaueth no good meanes vnslayed, before hee will cut off the member which is ill affected, &c.

Thirdly, we may note, that before the Lord doth viterly God taketh reiect them from being his people , he first weaneth them away his loue from the milke of his word , and foode of his Sacraments, i.e before he debarring them of all their publike assemblies, & the meanes turne men out of his service. of his worship and seruice , and taking from them all their priuiledges and prerogatiues, which they injoyed whilest they were his people. Like vnto Noble men, who vpon the ill behauour of their seruants , first pull off their livery before they turne them out of seruice : not onely because they are vnworthy of any such credit or protection, as it might cause vnto them ; but also because they should not by abusing themselves in such habits , dishonour their Lords who haue reiect them.

Fourthly, we may here obserue the greatnessse of this punishment, which may be considered in the inestimable benefits, whereof they were hereby depriued, and in the intolerable euils and miseries into which they were plunged: That it is a punishment to be rejected from being his people.. whilest *Lebomah* was their Lord and King , they were vnder Gods protection, and so secured from the danger of all enemies ; they were prouided for by his al-sufficient prouidence, and therefore sure to want nothing; indued with many noble titles , prerogatiues and priuiledges , as being his seruants, children, heires, yea his spouse, partakers of many vnualluable benefites, temporall and spirituall , his word, Sacraments, and such like ; and after a short time of their seruice here on earth , they were assured to receiu for wages , an immortall Crowne of glorie and eternall felicitie and happinesse in his Kingdome. But as soone

soone as they are cast out of his Kingdome, and reected from being his people, they were stripped of those benefits, exposed to the danger of their enemies, sinne, Satan, and the world, who speedily assault, and easily ouercome all those who are out of Gods protection: and so taking them captive, inthrall them in a miserable seruitude, the wages whereof for the time present is misery, horrour of conscience, and desperation, and in the life to come eternall death. Rom. 6,23. As therefore we iudge their case most wretched, who hauing been the subiects and seruants of some gratiouse Prince, vnder whom they haue injoyed all the benefits of a peaceable and well gouerned kingdome, are for their crimes and misdemeanors, banished into a Country in it selfe uncomfortable, and amongst the middest of cruell enemies: so, and much more miserable is the state of those who are banished out of the kingdome of grace, where is all good and felicitie, and liue in the kingdome of Satan, where is nothing but all woe and misery.

Gods former  
mercies priu-  
ledge not a  
rebellious  
people  
from future  
judgements.

And this is that punishment which here is threatned. Now let vs further consider vpon whom it is inflicted: euен vpon the people of *Israe*l, the chosen people of God, vnto whom in former times, he had bestowed innumerable benefits. Whereby it appeareth, that though a people haue in former times been partakers of neuer so great priuiledges, and neuer so much enriched with Gods benefits, though God haue made his outward couenant with them of his grace, and the continuall of his fauour; yet if they breake their couenant, which interchangeably they haue made with God, denying vnto him their obedience, and liuing in all sin and wickednesse; all this wil not priuilege them from Gods fearefull punishments, no not from finall refection and destruction. And therefore let vs not thinke it enough that God hath outwardly made his couenant with vs, vnlesse it be also written in our hearts, and we perform, at least in our holy indeuour, that part thereof which concerneth our selues; for vnlesse we liue like his people and seruants, he wil not acknowledge vs for such, but will cast vs off as he did the Israelite.

Now

Now the sinnes for which especially the Israelites were idolatrie and  
reected, were, first, their grosse idolatrie whereby they had impenitencie,  
forsaken God, and betaken themselves to the seruice of <sup>the cause of</sup> idols; and secondly, their obstinacie and impenitencie in <sup>the peoples</sup> rection.  
their course of rebellion, from which they would not be re-  
claimed, neither by Gods bountifull benefits, nor by his se-  
vere threatnings, nor yet by his chaitisements and more  
grieuous punishments, which first like a tender father and  
after like a iust Judge he inflicted on them, but rather grew  
worse and worse, and more and more intolerable in their  
wickednesse. For this is the last course and meanes which  
the Lord vseth for the conuersion of a sinner, which when it  
will not preuaile, he giueth them ouer as being past all help,  
seeing they are past all grace. If the skilfull surgeon find  
that healing salues are not fit to heale a deep festered wound,  
he vseth drawing corrosives and the lancher, but if he seeth  
the part diseased, notwithstanding all good and fit meanes  
vsed to be past cure, he will no longer lose his labour and  
cost, but cutteth it off. The gratiouse ludge, when he hath for  
the offenders first fault, giuen him some fatherly admonition,  
or threatned some seuerre punishment; if he offend again,  
he punisheth him with a whip, or with a burning iron; but  
if all these chaitisements and punishments will not reclaime  
him, he condemneth him to exile or death, as being past  
hope of amendment. And so the Lord, when he seeth that  
neither the healing plaister of his graciouse promises, nor the  
sharpe corrosive of his threatnings and punishments will  
cure a people of the deepe festered sores of sinne; when hee  
seeth that neither admonition nor gentle chaitisement, nor  
seuerer punishment will restraine the sinner from outragi-  
ous wickednesse, then doth he cut and cast them off as men  
of a desperate estate and past all cure. And this was the  
estate of the Israelites in this place; and of the Iewes, of  
whom the Lord complaineth, Esa. 1.5. and of Pharaoh, Saul, <sup>Esa. 1.5.</sup>  
and many others.

The vise which we are to make hereof is, that wee doe not  
neglect Gods mercifull visitations and fatherly corrections;

left the Lord seeing vs vncorrigible, likewise reiect vs, as he did the Iewes, for If God spared not the naturall branches, let vs take heed lest he doe not spare vs, who are but wild branches, as the Apostle reasoneth, Rom. 11.21.

**Rom. 11.21.**  
The Prophets  
holy bouldnes  
in delivering  
his message.

Fiftly, we are to obserue, that when the Prophet threatneth against the people their finall reiection, they were in a most flourishing and prosperous estate, and therefore no doubt giuing small credit to the Prophets words, it was an ambaigage exceeding dangerous, exposing him to the malice and outrages of an insolent people. But yet notwithstanding remembred who had sent him on his message he overcommeth all these difficulties, and faithfully deliuereþ the word of God which was put into his mouth.

**Outward**  
things no true  
signe of Gods  
loue or ha-  
tred.

**Eccles. 9.1.2.**

Sixty, we may here learne, that though their present estate were very prosperous, yet they were out of Gods fauour, and euen marked to vtter destruction : whereby it appeareth, that we cannot rightly iudge by outward things, either of Gods loue or hatred, seeing these things come alike to all, and the same outward condition is to the iust, and to the wicked, as the Wiseman speaketh, Eccles. 9.1.2. Nay often-times the wicked most flourish for a time, and the godly are afflicted, as appeareth in the example of *Esau* and *Jacob*, the Egyptians and the Israélites, *Saul* and *Daniel*, the Pharisees and Jesus Christ himselfe and his Apostles. And therefore if wee iudge them in Gods fauour who are in a flourishing estate, and condemne them as miserable who are in affliction, we shall iustifie the wicked, and condemn the generation of Gods children, as it is Psalm. 73.15.

**Psalm. 73.15.**  
God reiecth  
not his people  
before they  
reiect him.

Lastly we may here obserue, that God reiecteth not this people, before they had first reiected him, neither doth hee refuse to rule and protect them as their Lord, before they had refused to obey him as his subiects. And this may appeare by the order of the words, where he saith, *Yee are not my people, therefore I will not be yours.* Howsoever therefore in Gods eternall decree he reprobateth whom hee pleaseth for the manifestation of the glorie of his justice, yet in the administration of this decree he neuer reiecteth any, who do

not

not first forsake him; And therefore leaving Gods secret counsailes vnto himselfe; let vs imbrace his revealed will, and according therunto let vs conforme our selues vnto holie obedience, and liue like the people of God, submitting our selues to bee ruled by his word and spirit; and so wee may be assured that the Lord will continue to bee our gracious God, and will never cast vs off, seeing he refuseth none who do not first refuse him, neither denieth his fauour to any, who doe not denie vnto him their obedience.

*Item. concerning the Euangelicall consolations.*

**A**nd thus much concerning the Legall comminations. Euangelicall Now follow the Euangelicall consolations: for our consolations, Prophet *Hosea* hauing in the former part of the chapter (according to the visuall method of the Prophets) first set down their sins, and then the iudgements of God, and the punishments due vnto them, doth not end his Sermon, before hee had comforted Gods faithfull children who were dejected with the former threatnings, by assuring them of the enlargement of the kingdome of Iesus Christ, the promised Messias, and the propagation of the Church through the mercie of God forgiuing their sinnes, and reconciling them vnto himselfe in his Sonne, vnto whom they are united by Gods spirit and a lively faith.

Where Gods Ministers may obserue in Gods owne pra-  
etise, what is the best methode and order for the conuerting  
of a sinner, namely, first to bring men to a sight of their sins; secoundly to set before them the anger of God, the curse of  
the law, and all those searefull punishments temporall and  
eternall, which by them they haue deserued. And when thus  
by the preaching of the law, they are thorowly humbled in  
the sight of their owne misery, then they are to raise them vp  
again by the preaching of the Gospel, containing in it Gods  
gracious promises of mercie and forgiuenes in Iesus Christ.  
For this is the order which the wisdom of God hath thought  
most fit; as appeareth in this place, and in al the writings and  
sermons, not only of the Prophets, but also of the Apostles.  
*So Peter, Act. 2. 23. 37. 38. And Paul, Rom. 1. 8c 2. & 3. 8c.*

*Act. 2. 23. 37.*

*38.*

*Rom. 1. 8c 3.*

*But*

Verse 10, 11.

But let vs come to the words themselues; verse 10. Yet the number of the children of Israel shall be as the sand in the sea, which cannot be measured nor told. And in the place where it was said vnto them, ye are not my people; it shall be said vnto them, Ye are the sonnes of the living God.

Verse 11. Then shall the children of Inde, and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land : for great is the day of Izreel.

The expo-  
sition.

In which words is contained a sweete consolation for all Gods afflicted children, taken from the flourishing estate of Gods Church, vnder the Kingdome and gouernment of Iesus Christ. The which their prosperitie and happinesse, is first described in the 10. verse, and part of the 11. verse, and then magnified in the last wor ds: *for great is the day of Izreel.* It is described by foure arguments. The first is their multitude; that they shoulde in number numberlesse. The second is their dignity; that they shoulde not onely Gods people, but also the sonnes of the liuing God. The third is, their vnitie and vnamity ; that they shoulde gathered together, and appoint vnto themselues one head, vnder whom they shoulde ioyntly be gouerned. The last is, their liberty and full redemption; that they shoulde come out of the land polluted with idolatry, and shoulde adioyned vnto the true Church of God.

The first argument of consolation taken from the multitude of Gods Church, is contained in these words : *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor told.* Whereas he saith; *Yet the number, &c.* he meeteth with an obiection of the hypocriticall Israclites; and withall, comforteth Gods children, who were dejected with the former threatenings. For the Prophet hauing shewed, that the Lord would reiect the people of Israel from being his people, the hypocrites among them would be ready to charge the Prophet, that his prophecie could not be true, seeing it contradicted Gods promise made to *Abraham*, that he would multiply his seed as the stars.

Obiection.

starres of heauen, and as the sands by the sea side; the which he should not performe, if now he shoulde reject and cast them off. To which the Prophet answereth, that though God did reject all these rebellious Israelites, which were the seed of *Abraham* according to the flesh; yet he woud be as good as his promise: which is to be vnderstood of the seede of *Abraham*, not according to the flesh, but according to the spirit: that is, both of the Israelites, and also the Gentiles, which should in great numbers be gathered into the Kingdome of Iesus Christ, and be true members of his Church.

Answer.

Secondly, whereas the faithfull might haue been ouerwhelmed with sorrow, and troubled with many doubtings, when they heard of the vtter reiection of the Israelites; as Church, by though the Church of God shoulde thereby come to ruine: the Prophet comforteth them, and strengtheneth their faith against such doubtings, by assuring them that the Lord would make good his promise, concerning the multiplying of *Abrahams* seed as the starres of heauen; and that this reiection of the rebellious Israelites, shoulde be so far from hindering of it, that he woud in his infinit wisdome, make it an occasion of accomplishing his promise, and multiplying his Church; because in regard of his promise made to *Abraham*, he woud in the ministery of the Gospell by his Apostles and Ministers, call into his Kingdome of grace; first the Israelites, and then by occasion of them, the Gentiles, amongst whom they were scattered; and so of both, the reliques of *Abrahams* posterity, according to the flesh, and of the beleauing Gentiles his children, according to the spirit, he woud multiply the number of his Church, like vnto the stars of heauen, and sands by the sea side in multitude.

But let vs come more particularly vnto the words of the text: *To the children, &c.* Here the Prophet ioyneth those things which in their owne nature seeme to differ: as though he shoulde say; The former threarnings which I haue denounced, may seeme to contradict Gods promise made to *Abraham*, concerning the multiplying of his seede; but notwithstanding that the Lord will execute those iudgements which

I haue denounced, yet he is not vnsindfull of his promise, but will, though he cast off the rebellious Israelites, multiply the true sonnes and children of Abraham, consisting not onely of the beleeving Israelites, but also of the beleeving Gentiles, which by the preaching of the Gospell shall be conuerted vnto the faith, and so adioyned to the Church, as the starres of heauen, and like the sands by the sea side in number. And therefore the wicked Israelites haue no reasoun to insult in their security, as though Gods Church could not stand if they fall, but must needes be overthownde in their ruine; and as if God could not be true of his word, vnflesse they were preserved and multiplied; seeing the Lord in his infinite wisedome and power, can of stones raise vp children vnto Abraham, and of vnbeleeving Gentiles, make beleeving Christians.

*Yet the number of the children of Israel, &c.* By children of Israel, we are to understand the whole Church of God, vnder the gouernment of Christ, consisting of all beleevers, both Iewes, Israelites, and Gentiles. For Israel in the Scripture is diuersly taken: sometimes for the whole people which were the posterity of Jacob, according to the flesh; and sometimes for the ten Tribes alone, and that both elect and reprobate, beleevers and vnbeleevers: sometimes it is taken for them onely who were Israelites according to the flesh by naturall generation; and not according to the spirir, borne by spirituall regeneration, neither children of the promise made to Abraham, because they were not indued with the faith of Abraham. Of such the Apostle speaketh, Rom.9.6. *All are not Israel which are of Israel.* 7. *Neither all children, because they are of the seede of Abraham, &c.* And 1.Cor.10.18. *Be-hold Israel which is after the flesh.* Of these the Prophet here speaketh not, because they were not members of the Church of Christ; but rather these are those whom in the former verses, the Lord threatned to reiect and to withdraw all mercy from them.

Sometimes it is taken for those, who like Nathaniel, are true Israelites indeed, both in regard of their naturall generation,

*Math.3.*

*Rom.9.6,7.*

*1.Cor.10.18.*

ration, and also their spirituall regeneration; the children of Abraham, both because they issued out of his loynes, and likewise because they were indued with his faith. And of these Christ speaketh Matth. 10.5. *Go not into the way of the Gentiles.* 6. *But rather to the lost sheepe of the house of Israel.* And Matth. 15.24. *Matth. 15.24.*

Sometimes it is taken for those which are not the sons of Abraham according to the flesh, but according to the spirit, borne vnto him not by nature, but by grace, and according to the promise, Gen. 17.5. which were all the beleevers amongst the Gentiles that imbraced the faith of Abraham. And of both these latter kindes of Israelites, is this prophecie to be vnderstood: first, of the beleeuing Israelites, which from the comming of Christ to the end of the World, shoulde effectually call be the preaching of the Gospell: neither are they here excluded (as some haue imagined, who expound this prophecy onely of the calling of the Gentiles) seeing our Sauour profesteth, that he was sent in the first place to them: Matth. 15.24. And the Apostle, Rom. 11.25,26. *That Israel likewise shall be saved, when the fulnesse of the Gentiles is come in;* and seeing many also by the mystery of Christ and his Disciples, were conuerted to the faith.

But howsoeuer this prophecy is to be vnderstood of them in the first place, yet not of them onely, but likewise of the beleeuing Gentiles, which were added to the beleeuing Jewes, and became one Church with them; as appeareth Iob. 10.16. And this is manifest; first because otherwise, the promise here made of multiplying the Israelites like the sands by the sea side in number, could not be verified, if it shoulde be vnderstood onely of the children of Abraham, according to the flesh; whereas it is fully accomplished, if it be vnderstood of his children according to the spirit; as the Apostle also sheweth, Rom. 4.16,17,18. *John 10.16.* *Rom. 4.16,17,* <sup>18.</sup>

Secondly, the Apostle meeting with an obiection which might arise from the comparing of the small number of those who did beleue with the promise made to Abraham,

Rom. 9.7,8.

concerning the multiplying of his seede as the starres and  
sands, which also is repeated in this place) affirmeth, that *Abra-*  
*ham's children should haue their name in Isaac*, Rom. 9.7,  
and expounding himselfe, verse 8. he saith; that they which  
are the children of the flesh, are not the children of God, but the  
children of the promise are counted for the seede. So that all the  
elect of God, indued with the faith of *Abraham*, are to be  
accounted his children, and the onely true Israelite. And this  
is signified when as it is said, that his children should be cal-  
led in *Isaac*, who was not borne vnto *Abraham*, according  
to the course of nature; for *Abraham* was almost an hundred  
yeares old, and *Sara* was likewise stricken in yeares and bar-  
ren; but his birth was rather to be ascribed to the free pro-  
mise of God, apprehended by the faith of *Abraham*, and  
not to naturall strength and ordinary generation. And hence  
it is that he is called the child of the promise, and not the  
child of the flesh, as *Ismael* was, who was borne according to  
the ordinary course of nature; and likewise according to his  
example, those are reputed the true childe[n] of *Abraham*, who  
are the children of the promise, begotten not according to  
nature, but Gods free grace, indued with the faith of *Abra-*  
*ham*, and not like *Ismael*, his children onely according to the  
flesh.

And this may further appeare by plaine testimonies of  
Rom. 4.11,12. Scripture: Rom. 4.11,12. the Apostol saith; that *Abraham*  
was the father not onely of the circumcised, but also of the uncir-  
cumcised, who belieue and walke in the steps of his faith. The  
which argument he more fully handleth, verse 13,14,15,16,  
17,18.Gal. 3.7. They which are of faith, the same are the chil-  
dren of *Abraham*.

Lastly, the Apostle *Paul*, who was indued with the same  
spirit of God; that our Prophet was, and therefore most fit  
to interpret his meaning, expoundeth this prophecy of all  
the faifthfull, both Israelite and Gentiles; as appeareth Rom.  
Rom. 9.24,25,26. so Pet. 1. Epis. 2.10.

And thus it appeareth, whom we are to understand by the  
children of Israel. In the next place we are to consider the  
number

number of the Church, which is exprefed comparatiuely :  
*as the ſand in the ſea, which cannot be numbered nor told.* In  
 which words, he alludeth vnto the promise of God made to  
*Abraham, Gen. 22.17. Therefore I will surely bleſſe thee; and Gen. 22.17.*  
*will greatly multiply thy ſeede as the ſtarres of the heauen, and as*  
*the ſand which is by the ſea ſhore, &c. so Gen. 15.5. and withall, Gen. 15.5.*  
 expoundeth that promise, ſhewing of whom it was meant;  
 namely, of the whole Churche of God, Iſraelites and Gen-  
 tiles, who being indued with the faith of *Abraham*, were a-  
 lone to be eſteemed his ſeede; as the Apostle likewife interpre-  
*Rom. 4.18. Jer. 33.22. Jer. 33.2.*

By all which is signified, that the Churche of God, after the  
 comming of Christ, gathered together by the preaching of  
 the Gospell, ſhould be in numbers numberleſſe, euen like  
 vnto the ſands by the ſea ſide: which, howſoever God, infinit  
 in knowledge, can number, yet vnto man they are innu-  
 merable. And not onely ſo, but that alſo it ſhould not, as  
 in former times, be contained within the narrow limits of  
*Canaan*, but extend it ſelfe very ſpatiouſly ouer the face of the  
 earth. For here he vſeth two words; the firſt is referred to a  
 continued quantity of place; *which cannot be measured*: the  
 other to a discrete quantity, that is, to the number or multi-  
 tude, *which cannot be told.* By both which ioyned together, he  
 ſheweth, that the Churche of God and Kingdome of Christ,  
 ſhould be ſo ſpatious, that it ſhould be contained in no li-  
 mits, and ſo many in multitude, that it ſhould be defined  
 with no number.

But here it may be demanded, how this can ſtand with the  
 ſaying of our Sauiour Christ, who calleth his Churche a little  
 flocke. I anſwer, that Christ ſpeaketh of it being compared  
 with infidels & worldlings which are not of the church; in re-  
 ſpect of whose huge multitude, y<sup>e</sup> true churche of Christ is but  
 a little flocke; but yet being conſidered in it ſelfe, the number  
 thereof is great, euen like the ſtarres of heauen, and ſands by  
 the ſea ſhore, which cannot be measured nor told.

And thus much for the number of the Churche. In the next  
 place is ſet downe the time in which this increase of Gods  
 people

people should be; not in the time present, but in the time to come, even after the comming of Christ, when by the preaching of the Gospell, the Gentiles should be called and ioyned to the Church of the Jewes. So that first the children of Israel, who were the children of *Abraham* according to the flesh onely, must be cast off, before his children, according to the spirit, should be receiuied into the covenant: first the naturall branches of the Olive must be broken off, because they were vnsuitfull, and then the wilde branches must be grafted in; and therefore their reiection should be so farre from bringing Gods Church to ruine, that God after their casting off, would exceedingly multiply and enlarge it.

The Doctrines.  
The disposition of hypocrites to boast themselves in outward titles.

And thus haue I shewed the meaning of the first point. The doctirines which from hence arise, are these. First, we may learne what is the disposition and behauour of hypocrites, who boast themselues of their outward titles, shewes, and ceremonys, whereas they are destitute of al correspondence in substance, sincerity, and truth: and together, how we may beate downe their pride, and answer their vaine brags. The Israelites resting in the outward titles, of the posterite of *Abraham*, the Church and people of God, and in performing some externall worship, consisting rather in ceremonies, then in substance, in vaine shewes and shadowes, and not in spirit and truth; were hereby so puffed vp in pride, and lulled asleepe in such deepe securitie, that they imagined God could not be true of his word, vniuersall they were preserued, and that there was no way, but the Church must needs utterly perish, if they were ouerthrowne and reieected: and therefore against all the threatnings of the true Prophets, they opposed these titles and shadowes, that they were the posterite of *Abraham*, the Church of God, his chosen people, who were in the covenant, and such as had the Temple, Ark, and Law amongst them; and with these bucklers they fenced and bore off all threatnings of their ruine and destruction, and kept them from wounding their consciences with vnsainted sorrow for their sinnes; and withall, were moued hereby to condemne the Prophets to be liars, who speake not

from

frō the Lord, but according to their own melancholie phantasies, and discontented conceits. To these our Prophet by a Prolepsis answereith, that though they were the posteritie of *Abraham* and *Jacob*, yet they were not true Israelites, but degenerated Izreelites, such as had onely outward titles, shewes, ceremonies, and external prerogatiues, but that they were not the children of *Abraham*, according to the spirit, not in the covenant of grace, which they had often broken, not the true Church and people of God, seeing they had forsaken him, and in stead of his true worship, which ought to be performed in spirit and truth, they offered vnto him a false worship, according to their owne inuentions, and in the hypocrisie of their hearts. And therefore though the Lord should reiect them, yet this should bee no impeachment to his truth in his promises, nor bring any damage to the Church, for as much as he would in their stead, who were hypocrites, rotten members, and the sonnes of *Abraham* onely according to the flesh, make choice of sincere professours, true beleueers, and the sonnes of *Abraham* according to the spirit, vnto whom hee would make good his covenant and promise, and multiplie them in innumerablie numbers.

The like obiection at this day is made by the Papists in their pride and securitie, against those who charge them with their errours and apostasie. For, say they, the Church of Christ cannot erre, seeing it is the pillar of truth, 1. Tim. 3.15. nor fall away in life or doctrine, seeing Christ hath promised to leade it in all truth, and to continue with it, ruling and guiding it by his word and spirit vnto the end of the world: but we (say they) are the Church of Christ, as may appeare by our vnitie, vniuersalitie, antiquitie and succession of Bishops; and therefore if we fall away, the Church falleth away, and consequently Christ cannot bee true of his promise. But vnto them we may answere, as the Prophet to the Israelites, that they are the Church onely in name, and not in deede; seeing they haue forsaken the pure worship of God described in his word, and in stead thereof haue imbraced their owne wil-worship, superstition and idolatrie;

and therefore they are not now the spouse of Christ, but adulterous harlots, which are for their whoredomes diuorced from him; they are not the true Church of God, notwithstanding those outward titles and notes thy bragge of, seeing they want the chiefe and onely vnsfallible notes of the true Church, Gods word sincerely preached and his Sacra-ments purely administred. And though they bee reiectet, yet this will not infringe the truth of Gods promises made to his Church; neither will God want a Church, though they be cast off: seeing in their places hee hath, and will multiply his faithfull children, the true posterite of *Abraham*, as the sands by the sea shore, vnto whom he will accomplish his promises of his presence, protection, and direction in all truth.

The like obiection also is made by carnall gospellers, and secure hypocrites, who professing religion, doe in their liues denie the power thereof; and drawing neare vnto God with their lips, whilst with their hearts, they goe farre from him, and therefore we may fit vnto them the like answere, &c.

The second thing which wee are to obserue is, that the execution of Gods threatnings, is at no time any hinderance to the performance of his promises; nay, rather he vseth the one as an occasion of the accomplishing of the other: as in this place the reiectio of the idolatrous Israelites, for the fulfilling of his gratiouse promise concerning the multiplying of his Church, the true posterite of *Abraham*, according to the spirit. And therefore when Gods faithfull children heare his fearefull denunciation of iudgements denounced against the wicked, let not them doubt that this will be an impediment to stay the performance of the gracious promises which are made vnto them; for although they bee not accomplished in that maner, and by those meanes which they expected; yet the Lord will not faile to performe them, so as in his infinite wisedome hee knoweth most fit for his owne glorie, and their saluation.

The third thing to be obserued, is the great multitude of Gods people and children vnder the kingdome of Iesus Christ

The execu-  
tion of Gods  
judgements  
no hind-  
rance to the  
performance  
of his pro-  
mises.

The multi-  
tude of Gods  
people in the  
time of the  
Gospell.

Christ, in the time of the Gospel, for it is here said, that God would multiply them as the sands and starres. The Israelites supposed that if they should be rejected, God would want a Church and people to worship and serue him; but they were wholly deceived, for vpon the occasion of their refection, who were but hypocrites, he multiplied the number of his faithfull seruants. And as the riuere when the course thereof is stopped in his owne channell, breaketh ouer the bankes, and overfloweth the whole countrey, making it fruitfull which in it selfe was drie and baren: So the stremes of Gods sauing mercies, which in former times plentifully flowed in the land of Canaan, as in their proper current, being stopped, and as it were dammed vp, with the huge heape of their grieuous sinnes, and traiterous rebellions, ran ouer the bankes and borders of Iurie, and overflowed the whole earth; making the Gentiles, who formerly had been barren in all goodnes, fruitefull in his sanctifying graces and holy obedience. And this our Sauiour signified in the parable of the great Supper, to which the Lewes, who were the invited guests, refusing to come, vpon the occasion of their refusall, the seruants are sent into the streets, hedges, & highwaires, to invite the poore, maimed, halt, and blind Gentiles, that they might supple their roomes, as appeareth, Luk. 14.

Luk. 14.

The consideration whereof, may serue to beat downe the pride of hypocrites, who thinke God beholding to them for their profision and seruice; imagining that he will never reject them for his owne honours sake, seeing if they were cast off, he should want seruants to worship and glorifie him. But let such know, that God, who is in himselfe absolute, and infinite in all perfections, standeth in neede of no man; and though it were supposed that he did, yet not of them, who by their seruing him, doe dishonour him; for he is able of stones to raise vp children to Abraham, Matth. 3.9. He can destroy Matth. 3.9. the mighty, and set vp others in their stead, as it is Job 34.24. Job. 34.24. When the Lewes forsake him, he can make the Gentiles seruiceable; when the ancient by their praises doe not glorifie him, hee can giue strength to babes and sucklings to per-

*Psal. 8.1.**Psal. 19.1.**Luk. 19.40.**Ier. 22.24.*

The dotage  
of the Brown-  
nists con-  
tuted.

The certentie  
of the calling  
of the Gen-  
tiles.

*Esa. 10.21.**Rom. 9.27.**Psal. 8.8.**Esa. 1.2. & 65.*

1.

forme this dutie which they neglect, Psalm.8.1. and though they likewise should say nothing, yet *the heauens*, with their dumbe eloquence, *would declare the glory of God*, Psal.19.1. Yea, and if all these should hold their peace, yet the stones themselues would become the heralds of Gods praises. Luk.19.40. And therefore let not hypocrites securely goe on in their sinnes, thinking that for their outward seruice and professions sake, God will not reiect them ; for (as the Lord spake of *Coniah the sonne of Iehoiakim*, Ier.22.24) though they were the *signet of his right hand*, yet he *will plucke them off*.

Secondly, whereas it is said, that the Church of Christ should be multiplied like the sands by the sea side ; this serueth to confute the dotage of the Brownists, who imagine that there is no true Church but themselues, and such as are reformed according to their owne phantasies : an example whereof is not to be found in all Christendome, as may appeare by their owne practise, who haue refused to ioyn with those Churches which are most reformed. For if in the time of the Gospell the Church of Christ must be multiplied like the sands in number, then certainly it cannot be restrained to their conuenticles, scarsely deserving the name of a congregation.

Lastly, here we may obserue the certaintie of the calling of the Gentiles ; for the Israel of God must bee multiplied like vnto the starres and sands in number : but this cannot bee vnderstood of the sonnes of *Abraham* according to the flesh, whose number since the comming of Christ is not multiplied, but exceedingly diminished : and concerning them God saith, *that though the children of Israel were as the sands of the sea, yet shall but a remnant be saved* : Iса. 10.21. Rom.9.27. and therefore it must needs be vnderstood of the whole Church of God, both Iewes and Gentiles gathered together, by the preaching of the Gospell. The like testimonies we haue concerning the calling of the Gentiles, Psa.8.8. where God the Father promiseth to his sonne that he would give him the heathen for his inheritance : and Esa.2.2. it is said, that

that all nations shall flow unto the house of God. So Isa. 65. 3. 1. Amos 9. 11.  
Amos 9. 11. 12. Ioh. 10. 16.

The consideration whereof, as it ministreth vnto vs all  
sound matter of consolation, in that the wall of separation is  
broken downe, so that the mercies of God haue as free a  
course vnto vs as euer they had to the Iewes: so it shoulde fill  
our hearts with true thankfulnes, and our mouthes with prai-  
ses and thanksgiuing to God, who hath now effectually cal-  
led vs and reconciled vs vnto himselfe, which were not only  
strangers but also enemies, vnworthie of his least fauour, nay  
worthie of his eternal wrath and displeasure; seeing we went  
forward in our sins, in the blindnes of our minds and hardnes  
of our harts, not so much as desiring grace & reconciliation.

And so much concerning the multitude of Gods Church.  
In the second place is set downe the dignitie thereof: *And in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Ye are the sons of the living God.* Where Exposition.  
first is set downe the amplitude of the place, which shoulde  
receive this inestimable priuiledge. Secondly, the parties  
or persons who are exaltered to this high dignitie. Thirdly,  
the meanes or instrument whereby it shoulde be conferred.  
Lastly, the dignitie and prerogative it selfe.

The amplitude of place is described in these words: *And in that place where it was said vnto them, ye are not my people.* Others reade it thus: *Et pro eo quod dicebamur, &c.* and for  
that, or in stead of that, &c. understanding it onely of the  
change of speech, and not of amplitude of place: as Pagnine  
and Tremellius. But for as much as the other translation a-  
greeth with the originall, with antiquitie, with their owne  
translation of the like phrase, Leuit. 4. 24. Ier. 22. 12. and see-  
ing also the Apostle Paul inspired with the same spirit, retain-  
ing the same, Rom. 9. 26. therefore I rather imbrace it  
then the other. The meaning of this phrase is this, that God  
would gather vnto himselfe a Church, not out of *Canaan* on-  
ly: but out of al places, and from amongst al nations, which  
were not called in times past the people of God, or which  
were called, *Not my people.* Now in all places and nations  
of

Leuit. 4. 24.  
Ier. 22. 12.

Rom. 9. 26.

of

The calling of  
the Gentiles  
ministers mat-  
ter of ioy and  
thankfulness.

of the world it might be said of them before the comming of Christ, that they were not Gods people, sauing in Iudea onely: and therefore God here promiseth, that his Church and the world should haue the same limits, and that he would gather it out of all nations, which in times past had not been his people.

The truth of which exposition, may appeare by the manner of speech here vsed; for it is not in the originall as in our translations; *in the place where it was said; but, in the place where it shall be said:* not restraining it to the land of Canaan, where they now were, but extending it to all the nations amongst whom the Israelites were afterwards scattered; when, and not before, they were excluded from the name and priuilege of Gods people.

The second thing to be confidered, is, the parties who are exaltered vnto this high dignity; namely, they to whom it was said; *ye are not my people.* Now we may be said to be, or not to be the people of God three waies: first, in respect of his eternall decree of predestination: so Rom. 11. 2. *God hath not cast away his people whom he knew before.* Secondly, in respect of admission into the covenant of workes; in which respects the Israelites were called peculiarly the people of God: Deut. 7. 6. 14. 2. 26. 18. Exod. 19. 5. 6. Thirdly, in respect of our admission into the covenant of grace: so Hos. 2. 1. Tit. 2. 14.

In the first sense we are not to vnderdañd this place; for those that are reiected in Gods eternall councell from being his people, shall never be called his sonnes, seeing his decree is vnchangeable. Neither are we to vnderstand it of the inward admission into the covenant of grace; for this covenant can never be broken betweene God and his people, because it is so written in their hearts by his holy spirir, that they cannot depart from it; and those whose sinnes God forgiueth, he will never remember; as appeareth Ier. 31. 3 2, 33. 34. But it is to be vnderstood of the covenant of workes; in which respect, both Iewes and Gentiles were said, not to be Gods people. The Iewes, because breaking the covenant, they

Ier. 31. 32, 33.

they were rejected from being Gods people; as appeareth in the 9. verse. The Gentiles because they were neuer admitted into it.

Whereby it appeareth, who they are that are exalted to be the sonnes of the liuing God; namely, both Iewes and Gentiles, seeing of both it was said, y<sup>e</sup> they were not Gods people; of the Israclites, because they were rejected; of the Gentiles, because they were not admitted. And thus the Apostle Paul expoundeth it, Rom. 9. 23, 24, 25, 26.

But howsoever this is spoken of both Iewes and Gentiles, Rom. 9. 23, 24. that they shoulde be called the sonnes of the liuing God; yet not of all and euery of them: neither must we imagine that these two; *not my people, and the sonnes of the liuing God*, are alike generall; as though all and euery man amongst them, of whom it might be said, *not my people*; of them it shoulde be said, that they were the sonnes of the liuing God: but it is to be vnderstood of Gods elect onely, who shoulde be called from amongst them both, and added to the Church. For many were eternally reiected; many who neuer heard of the Gospel and of Christ; many outwardly called by the ministry of the word, who were not called effectually, and so neither iustified, nor made Gods sonnes by adoption and grace.

The third thing which is signified in these words, is the instrumentall caufe or meanes, whereby they shoulde attaine vnto this dignitie; namely, by the preaching of the Gospell: the which is implied by the phrase of speech here vsed: for he doth not say; they shall begin to be, or they shal be made, or they shall be adopted the sonnes of God; but, *it shall be said vnto them, You are the sonnes of the liuing God*: to wit, in the preaching of the Gospell, which is the *strong power of God to salvation, vnto all that beleene*: Rom. 1. 16. and the onely ordinary meanes of begetting faith: Rom. 10. 17. by which faith, we attaine vnto this prerogatiue of being the sonnes of God: John 1. 12. And this the Apostle plainly sheweth, Rom. 1. 16, 18. 1. Cor. 4. 15. where affirming himselfe to be the Corinthian spirituall father, who had begotten them vnto God, he sheweth likewise whereby they were begotten and regenerat<sup>17.</sup>; *namely,*

namely, through the preaching of the Gospell. Furthermore it is to be obserued, that it is set down absolutely, *it shall be said vnto them*, without expressing by whom: but we are to vnderstand it of God himselfe, who had said, *ye are not my people*: for he onely after their refection from being his people, could make them his sonnes: notwithstanding we are not to vnderstand it, that this should be spoken by God himselfe immediately; but as he said, *ye are not my people*, by the ministry of his Prophet; so he saith, *ye are the sonnes of the living God*, by the ministry of his Apostles and Ministers, in the preaching of the word.

The last thing to be considered is, the dignity or prerogative it selfe, expressed in these words; *Yee are the sonnes of the living God*. Where we are to note, that he doth not obserue a perfect antithesis betweene these and the former words, which shoulde haue bin thus expressed; *In the place where it was said, yee are not my people, it shall be said vnto them, ye are the people of God*: but in stead thereof, he saith; *ye are the sonnes of the living God*. The reason whereof is this: first, because he would hereby signifie, that through Christ in the couenant of grace, we haue a far more excellent estate then vnder the law by the couenant of works; for then they were but the people or subiects of God, but now they are his sons adopted in Iesus Christ, and *being sonnes, they are likewise heires and coherers with Christ*: as the Apostle speaketh, Rom. 8.17. Then they were the people of God on the condition of their perfect obedience to the Law; which when they obserued not, they lost this dignity, and were reiectet from being Gods people; but now they are sonnes on the condition of faith, and heires of an *inheritance immortall, undefiled, and that fadeth not away*; as the Apostle speaketh, 1. Pet. 1.4. because they shall never fall from the couenant, nor forsake, or be forsaken of God, seeing *his seed remaineth in them*.

Rom. 8.17.

1. Pet. 1.4.

1. John 3.9.

Secondly, by this phrase he excludeth in the worke of our salvation, all kind of merit, and sheweth that it is wholly to be ascribed to the free grace of God. If he had said, *ye shall be called*

called Gods people, it had not so fully excluded all merit, seeing there may be some desert in a people which moueth the Prince to take them for his subjects : but when he saith, *Ye shall be called sonnes*, it shuneth our all-merit; seeing no sonne can deserue of his father to be begotten of him, before he hath his being.

Thirdly, he vieth this phrase of speech, because it containeth in it, the summe of those benefits, which are offered and bestowed in the Gospel, &c is as it were a briefe abridgement of the whole worke of our saluation ; for those who are sons, are likewise predestinate to eternall life, seeing he hath therefore predestinate vs to bee adopted through Jesus Christ vnto himselfe, as it is Eph. 1.5. If we are sonnes, then need we not Ephes. 1.5. to doubt of the loue of our heauenly father; if we are sons, then are we called to this high dignitie, seeing before our calling, we were strangers and enemies ; if sonnes, then are we iustified in Gods sight, freed from sinne, and indued with righteousness, and so fully reconciled vnto God, seeing the Lord infinit in iustice, would never admit any into such a high degree of fauour, who were yet polluted in their sinnes, and destitute of righteousness. If we are sonnes, then haue we receiuied the spirit of adoption, which leadeth and ruleth vs, mortifieth our corruptions, and quickneth vs in the inner man, rasing vs vp from the death of sin to holines and newnes of life. Finally, if we are sons, then also we are heires and coheires with Christ of the kingdome of glorie. Rom. 8.17. Rom. 8.17.

Lastly, as hereby he expresteth the inestimable benefits of The name of the Goswell, so also doth he hereby stirre vs vp to all Euangelicall duties ; for sonnes more beleue, trust, hope in, loue their fathers, then people their gouernours, and with more alacritie and diligence performe obedience vnto their commandements ; and therefore if wee bee the sonnes of God, wee must bee mindfull to performe these duties to our heauenly father.

The last thing to bee considered in this royll dignitie is, that they shall be called the sonnes of the liuing God; whereby the greatnessse of this benefit is amplified, as though hee should

should say, Ye shal be the sonnes of a God, not like vnto the idols, and Gods of the heathen, which either never lived, or but for a short time, but of the eternall and ever living Iehuah, who is and will be euer willing, and able to defend and prouide for you, who are his children.

And as hereby is signified the eternitie of our heauenlie father, so there is implied also the eternitie of vs his children;

*Math. 32.32.* For, as Christ saith, *God is not the God of the dead, but of the living*, so may I say, hee is not a father of the dead, but of the liuing: And if we his children should not liue together with him, though he is a God, yet he shoulde not be a father, sauing of his onely begotten sonne Iesus Christ, seeing there is a mutuall relation betweene a father and children.

*The doctirines.* And thus much for the meanning of the words. The doctirines which arise out of them are diuers. First, we may obserue the amplitude and largenes of Gods Church in the time of the Gospell; seeing it is not now confined within the borders of Canaan, but extendeth it selfe ouer the whole earth to all nations and countries without any restraint or exception; *For in every nation he that fearest God, and worketh righteousness is accepted of him,* as it is, *A&T. 10.35.*

*A&T. 10.35.*

*Our adoption  
and saluation  
is of Gods  
free grace.*

Secondly, we are to obserue, y<sup>e</sup> there first goeth an exclusion from being Gods people, before an admission to the bearing his sonnes: by which order the Lord would signifie that our adoption and saluation commeth of his free grace and goodness, and not of any worthinesse and merit in vs: the Israelites were so wicked that they were thrust out of Gods seruice, and the Gentiles so prophane and sinfull, that they were altogether vnworthie to be admitted into it, and therfore both farre from meriting any thing but death and condemnation; and yet such was Gods infinit mercie, that when they were in this case vnworthy of the least glimpe of his fauour, he caused the bright beames of his loue with full raiers to shine on both, by the death of his sonne reconciling them vnto himselfe, who before were strangers and enemis. And this the Apostle notable sheweth, *Rom. 3.23.* *There is (saith he) no difference, namely, betweene Jew and Gentile, for all have sinned,*

*Rom. 3. 23.24.*

finned, and are depryed of the glorie of God. 34. And are iustified freely by his grace, through the redemptiō that is in Christ Iē-sus. If the Israclites had still been retained in the couenant of workes, they would haue ascribed their saluation to their workes and worthinesse; God therefore when they had many times broken this couenant excluded them out of it, that so they might be receiued into the couenant of grace, and learne to attribute their saluation not to their legall obedience, but to the free mercie and vndeserued grace of God.

Thirdly, we learne what is the instrument and means, wherby we become the sons of God; not by our own works, or any thing which we could do, but by y ministry of the word, and preaching of the Gospell, which being made effectual by the inward operation of Gods spirit, begetteth true faith, whereby we lay hold vpon Christ, and are ingrafted into his mystical body, and so in him who is the naturall son of God we become the sons of God by adoption & grace. The consideration wherof shoulde moue vs highly to esteem this pretious pearle, and with all care and conscience to receiue and lay it vp in our hearts, seeing it is the only ordinarie meanes whereby we become the adopted sons of God, and heires of euerlasting life. If therfore we highly value the means of our worldly aduancement to some momentany patrimony, how shoulde we esteeme of the preaching of the Gospell, which intitleth vs to this dignitie of being the sonnes of the euer-living God, and heires of his glorious kingdome? And if this estimate were made by all, then would neither the people for small occasions refraine from hearing the word preached; neither would the Ministers of the Gospell for their worldly ease and pleasure, liue idly and vnprofitable in their Ministerie; nor for any inconueniences (sinne onely excepted) leaue their callings, and desist from preaching Christ crucified, seeing it is the onely ordinarie meanes of the saluation of soules, and of adopting men to be the children of God.

Fourthly, we may obserue, vnto what dignitie and high degree of excellencie we are exaltes in the new couenant, vndes:

vnder the kingdome of Iesus Christ, when as we are admited, not only the people and seruants, but the sonnes and heires of the glorious King of heauen and earth. The whiche prerogatiue is not now appropriated to the Iewes, but common vnto al nations, and all sorte of men, who receiue Christ by a liuely faith, Joh.1.12. *As many as received him, to them he gaue right to be the sonnes of God.* 2.Cor.6.18. *I will bee a father unto you, and yee shall be my sonnes and daughters,* saith the Lord almighty. Gal.3.26. *Ye are all the sonnes of God by faith in Christ Iesus.* Chap.4.6.

*John 1.12.  
2.Cor.6.18.*

*Gal.3.26.4.6.*

God taketh  
occasion of  
mens finnes to  
shew his  
goodnesse.

Where we may note the infinite mercie of God, who taketh occasion euen of mens finnes, and his owne punishments to shew and extend vnto them his bountie and goodnesse; for he reiected the people of Israel out of the couenant of workes, that he might receiue them into his couenant of grace; hee casteth them off from being his people, that he might entertaine them to be his sons; and not them alone, but together with them the Gentiles also. And for this purpose he scattereth them amongst the Gentiles, that by occasion of calling them vnto the kingdome of Christ, by whom the lost sheep of the house of Israel were to be gathered together, he might with them call the Gentiles likewise: for the Israelites by a certaine right, in regard of Gods promises, made to their forefathers, were to haue the first offer of Gods mercies, and in the first place to bee called into the couenant of grace; and therefore God in his infinite wisedome and mercie, scattereth them amongst all nations, that vpon the occasion of their calling, hee might call the Gentiles together with them.

Gods mercy  
in judgement.

Whereby the infinitesse of Gods bountie, and his unsearchable wisedome appeareth: hee executeth his punishments, that he may inlarge his mercies, hee abaseth his people, that he may exalt them to higher dignitie, he diminishesthe number of his Church, that hee may the more increase their multitude; and like the good husbandman, he scattereth his seed, the naturall sons of Iacob, ouer the face of the whole earth, that they may multiplie and returne vnto him with

with great increase, the Gentiles being added vnto them. He shutteth them out of the couenant of works, that he may receive them into the couenant of grace, and denieth them to be his people and seruants, that he may make them his sons and heires. In a word, he shutteth all both Iewes and Gentiles in vnbelieve, and in the state of condemnation, that hee may haue mercie on all, and deriuе vnto them eternall saluation: Rom. 11.32. And therefore we haue iust occasion to ROM.21.32-33 exclaine with the Apostle: vers.33. *O the deepenes of the riches, both of the wisedome and knowledge of God, &c.*

And this is Gods vsuall course in all his iudgements towards his seruants: so hee suffered *Adam* to fall into sinne, that hee might haue more ample occasion of shewing his mercie; he banished him out of the earthly paradise, that he might receiuē him into the kingdome of glorie; hee pu-nished him and his posteritie with a temporarie death, that it might be an entrance into eternall life; hee subiecteth their bodies to weakenesse and corruption, that they may rise in power incorruptible and immortall; he laieth vpon them light and momentarie afflictions, that they may cause vnto them a superexcellent and eternall waight of glorie, as it is 2.Cor.4.17. The consideration whereof should make vs patiently to submit our selues when wee are afflicted, vnto Gods good will and pleasure, seeing his iudgements end in mercie, and seeing in respect of his infinite wisedome and almighty power he can, and in respect of his loue and faterly kindnesse, hee will raise benefits out of punishments, and make those things turne to our good and eternall saluation, which in their owne nature, seeme to bring destruction and vtter damnation: Heb.1 3.9.

Secondly, as hereby we are put in mind of Gods mercie; so also of our owne dutie, namely, that being exalted to this high dignitie of being the sonnes of God, we walke according to our high calling, and demeane our selues like Gods children: for as it is an vndecent thing, that one who is raised from base estate, or taken out of the gallies, and aduanced to be the adopted sonne and heire of some great Monarch,

Heb.13.9.

Being adopted  
of God, wee  
must walke ac-  
cording to our  
high calling.

should now behauie himselfe according to his former base condition; so much more vncomly is it that one exalted to this high dignitie of being son & heire to the King of kings, should behauie himselfe like a child of Satan and bondslaye of sinne, living as in former tyme in the blindnesse of minde, peruersenesse of will, vncleannesse of affections, and in the lusts of the Gentiles, in a base sort suffering his minde to lie groueling on the earth, wallowing himself in the filthie puddle of worldly vanities, in y meane time forgetting his high calling, whereunto he is aduanced to be the sonne of the liuing God. For honours should change our manners, and as loone as we are aduanced to this high dignitie, we shoule like *Saul*, haue another heart, and not suffer our selues any more to be ruled with our own base lusts and concupisces, but being the sonnes of God, wee ought to bee guided and directed wholly and only by his spirit: otherwise wee can haue no assurance that we are admitted to this glorious state and condition; for they who alone are led by Gods spirit are his sonnes; as appeareth, Rom.8.14.

*Rom.8.14.*  
The difference betwenee God and idols.

The last thing which wee are to consider is the difference betwenee the true God, and the false gods of the Gentiles, for he is the euerliuing Iehouah, whereas they are either without life, dead or mortall. The consideration whereof may serue first to restraine vs from transgressing the commandments of our God, seeing he euerliueth to take punishment on vs for our finnes; secondly, it is a strong inducement to holy obedience, seeing our Lord and Master euerliueth to reward our seruice; and lastly, it ministreth to all Gods children matter of sweete consolation, in that they haue a God in respect of his power almighty, in respect of his loue and good will alwaies readie, that euerliueth to giue vnto them the good things which they desire, and to deliuer them from the euils which they feare; and as he hath life in himselfe, so he will giue life vnto them, that together with him they may reigne in all happinesse and eternall felicite in his kingdome. For as he hath given to his first borne Jesus Christ to haue life in himselfe, so he hath giuen vnto vs his

*John 3.16.*

his adopted sonnes in Christ, that we shal haue life in him; as it is, Col. 3.3.

Col. 3.3.

**A**nd so much concerning the dignety of the Church and people of God. In the next place is set downe their vnity and vnaminity, verse 11. *Then shall the children of Iudea, and the children of Israel be gathered together, and appoint themselves one head.* In which words he alludeth vnto their separation and diuision which was betweene the Israelites and the Iewes, when as for the sonnes of Salomon, Expositio. 1.King.11.11,13 they were disunited and diuoyned in the raigne of Rehobo-am, into two severall Ringdomes, vnder the gouernement of their two Kings: and likewise to their scattering and dispersing amongst the Gentiles, in the time of their captiuitie, when as they wanded like sheepe without a shepheard: shewing that at the comming of the Messias, they who were diuoyned should bee reunited; and they which were dispersed, should bes gathered together: and whereas in former times, they were either without a King, or diuided vnder the gouernement of two Kings, vpon which followed bloody warres, desolation and misery; now they should be gathered together into one Kingdome, vnder the rule of Christ their onely King; vnder whose gouernement they should injoy peace, happiness, and abundance of all bles-sings; as it is plainlye set downe, Ezech.37.22,23,24. Ezech.37.23,

But let vs come to the words more particularly: where first is set downe their reunion into one Kingdome, who by discord and dissension had been disunited. He which is signified by this phrase of gathering together: for whereas the people of Israel and Iuda, had like sheepe gone astray, and had dispersed themselues amongst the Gentiles, as in a waste wildernesse, the Lord promiseth, that by the great Sheep-heard of our soules, Iesus Christ, they should be recollected and gathered into one flocke and one sheepfold.

The parties then who being dispersed, should be gathered together, are the Israelites and the Iewes, where (as before) by Israelites, we are to understand the sonnes of Abraham,

according to the Spirit : that is, all the faithfull and true belieuers, both Israclites and Gentiles; and by Iuda, the people of the Iewes, who also belonged to Gods election, and were indued with the faith of Abraham; neither were all the Iewes, according to the flesh, added vnto Christis Kingdome, but onely the true Iewes, who were children of the promise : for as the Apostle saith; *All are not Israel which were of Israel;* Rom. 9.6. so he saith; *he is not a Jew which is one outward, but hee is a Jew which is one within :* Romans 2.28; 29. so Apoc. 2.9.

Rom. 9.6.

Rom. 2.28. 29.

Apoc. 2.9.

Now the order of their gathering together, may be observed out of the order of the words ; for the Iewes haue the first place, because they were still the Church and people of God, and were not reiectet out of Gods couenant, but were as yet in & about the sheepfold; as appeareth, Luk. 1.68. & 7. 26. and then the Israclites, who by a certaine kind of right, in regard of Gods promises, made to their forefathers were to be gathered together, and added to the Church : and lastly, the Gentiles, who by occasion of their calling, were together called with them; as appeareth, Rom. 1.16.

The time when they shoulde be gathered, was not present, but to come ; and this is signified by the future tense here vsed : that is, not in the time of the Law, but of the Gospell, when the true Messias shoulde be exhibited.

The person by whom this vniion shoulde be made, was not themselues, who rather were ready more and more to wander and go astray, but Iesus Christ their great and onely true shepheard : and therefore he saith, not that they shoulde assemble themselues ; but that they shoulde be gathered together, namely by another; that is, Christ : so Elai. 11.12. *Hee shall set vp a signe to the Nations, and assemble the dispersed Israel, and gather the dispersed Iuda from the fourre corners of the world.* Iohn 10.16. *Other sheepe I haue also which are not of this fold ; them also must I bring, &c.* Iohn 11.52. Eph. 2.14.

Elai 11.12.

Iohn 10.16. 11.

52.

Eph. 2.14.

The meritorious cause of this vniion, is the death and merits of Christ, whereby both Iewes and Gentiles were reconciled.

ciled vnto God, and made his Church and family. For he therefore died, that by his death he might gather together in one the children of God, which were scattered: John 11.52. And Christ saith; that if he were lift up from the earth (that is, crucified) he would draw all men vnto him: so Eph. 2.13. John 11.52. Eph. 2.13.

The meanes are either externall or internall. Externall, the preaching of the Gospell, whereby we are called to the knowledge of Christ, and the mylery of our redemption wrought by him. Eph. 4.11, 12. He therefore gave some to be Apostles, and some Prophets, &c. for the gathering together of the Saints. Internall on Christis part, is his holy Spirit; on our part a true and liuely faith, whereby we all are vnitied vnto Christ our head, and one with another, as fellow members of the same body.

The manner of this collection is either spirituall, or corporall and locall: the spirituall vnion or gathering together, is the communion of all the Saints, when as they are vnitied and knit together in one mysticall body, in one spirit, in one hope, one Lord, one faith, one baptisme, one God and Father; as the Apostle speaketh, Eph. 4.4, 5, 6. And this vnion and collection is not hindered by distance of place, seeing the spirit of God, which is the bond of this vnion, filleth all places, and vniteth the faithfull of all countries and nations into one body, whereof Christ is the head. And this collection is here principally vnderstood. Eph. 4.4, 5, 6.

The other is corporall and locall; when as the Saints of God vnitied in that spirituall vnion, are also gathered together in the same place, country, and congregation; the which of all the faithfull is exceedingly to be desired, for the mutuall comfort and edification one of another, which commeth vnto all them, who being vnitied by the same spirit and faith, are also knit together in the same company and fellowship.

And this is the meaning of these words. The doctrines which arise from them, are these. First, whereas the promises of God, concerning the gathering together of his Church, are made both to the Iewes, Israelites, and Gentiles; and v-

The Do-  
ctrines.

That we  
ought not to

maligne the

people of

to the Iewes,

to the Iewes in the first place. Hence we learne to lay aside that antient enmy which is in worldlymer towards that Nation, and to loue those which are converted to the faith as brethren ; and likewise to pray for those which are not yet called, that they may be added to the Church. The malice of men towards this nation hath bin such, that it is growne into a prouerbiall speech ; *to hate one as they hate a Iew* : the which , howsoeuer it is a iust iudgement of God vpon the Iewes, for their obstinacy in their infidelity and vnthankfulness ; yet it is a sinne in them, seeing this people haue in diuers respects deserued well at our hands ; in that they were for a long time together, fauifull treasurers of Gods diuine oracles, the Law and Prophets ; in that they were our mother Church, vnto which wee were added, from whom we haue receiued our light and knowledge ; and in that by *their fall, salvation is come unto vs Gentiles*: Rom. 11.11. And therefore let vs not boast our selues against the naturall branches, who were branches of the wild Oliue tree. For if God spared not them , let vs take heede lest he also spare not vs : Rom. 11.21. Yea, but will some say, they crucified the Lord of life, and therefore deserue to be hated of all. I answer, that we are rather to turne the edge of this hatred against our owne finnes, which were the principall cause of Christis death, whereof they were but instruments, and as it were our executioners. Besides, God in his exceeding mercy and goodnesse, hath turned this their cruell fact to our exceeding good, euen to the redemption and saluation of our bodies and soules: and therefore if this were a sufficient cause to appease *Josephs* anger towards his brethren, because God turned their malice to all their good, euen the aduancement of *Joseph*, and preseruation of their whole family : then surely the like reason should pacifie our wrath towards our elder brethren the Iewes , seeing God hath in his infinite goodnesse made their hatred and rage, a meanes of our redemption and eternall saluation, by Christis death and bloodshed.

*Christ principally gathereth vs into the Church.*

Secondly, we here obserue, who is the chiefe and principall cause of our gathering together into the Church; namely,

Rom. 11.11.

Rom. 11.21.

Gen. 50.20.

ly, our Sauiour Christ; for we were like wandring sheep gone astray in the wildernesse of the world, continually vnder the power, and at the command of the spirituall Wolfe Satan, who at pleasure might pray vpon vs, notwithstanding any resistance we wete able to make: out of which dangers we could by no meanes quit our selues, seeing the eyes of our mindes were so blinded with ignorance, that we could not finde the way to our sheepfold, the Church of God, where onely is safety and security; nay rather we were ready more and more to wander and lose our selues in the Labyrinth of our owne errors; and though we had got some smal glimpse of the right way, yet we were so intangled in the brites of our sinnes and corruptions, that we could not haue trauailed in it. And in this fearefull condition we remained, till Christ our good shepheard came to seeke vs, and hauing found vs, carried vs on his shoulders into his sheepfold of grace and happynesse.

Thirdly, we are to obserue the meanes whereby Christ Christs blood-gathered vs into his Church; namely, by shedding his blood: shed, the  
for sinne which excluded vs out of it, and scattered vs a-  
broad, could not be done away, but by Christs death, where-  
by Gods iustice was to besatisfied, and his wrath appeased.  
The consideracion whereof, as it should make vs most thank-  
full to our good shepheard Christ, who hath not spared to  
giue his life for his sheepe; so it should make vs most care-  
full to walke in the waies of Gods Commandements, and  
to auoid the by-paths of error and sinne; lest after we are  
gathered together, and brought into Christs fold, we wan-  
der againe and goe astray, and so fall into the iawes of the  
spirituall Wolfe, who daily seeketh to deuoure vs. For if we  
neglect the paines and labour, yea the losse of the pretious  
blood of our good shepheard, which he spilt in seeking vs,  
that he might free vs from danger, and bring vs safe to his  
sheepfold, and suffer our selues to be allured with every  
vaine trifle, to leue his flocke, and to wander in the deserts  
of the wicked world, till we are againe lost and subject to the  
former dangers from which he freed vs: let vs take heede

left he also basely account of vs, as being vnworthie of a second labour in seeking of vs.

The ministrie  
of the word  
the meanes of  
applying  
Christ's bene-  
fits vnto vs.  
*John 10.27.*

Fourthly, we are to obserue, that the meanes whereby hee applieth the former benefit vnto vs, making it effectual for our gathering into his Church, is the ministerie of his word, his holy spirit, and a liuely faith ; and therefore wee are carefully and consonable to heare Gods word, which is the voyce of our shepheard, whereby hee gathereth vs into his sheepefold. And forasmuch as wee are dull of hearing, and slow in comming, both in respect of the stiffeenesse of our limmes, and stubbornnesse of our willes; therefore let vs continually implore our good shepheard, not onely to call vs with his voice, but also to send his holy spirit to assist vs; for he alone openeth our deafe eares, suppleth our stiffe ioynts, and mollifieth and inclineth our stubbornne willes, making vs both able and willing to come vnto him, when he in the ministerie of the word calleth vs. And seeing wee also before we can come vnto Christ, must be indued with a liuely faith ; therefore let vs vse all good meanes ordained of God, to attaine vnto it, and not cease begging of it at the hands of our heauenly father, seeing it is not of our selues, but wee haue it onely by his free gift, as appeareth, Eph. 2.8.

*Ephes. 2.8.*  
Gods spirit  
the bond of  
our vniōn  
with Christ  
and one with  
another.

Lastly, we are to obserue, that this collection of Gods people is spirituall, because the spirit of God is the bond of this communion, which is amongst the saints ; and therefore it cannot be hindred by distiance of place, because the spirit of God filleth all places in heauen and earth. The which serueth notable for our comfort, in that we haue by vertue of this spiritual and inseparabla vniōn, part with al the saints in al their fastings, prayers, &c al good exercises, and holy duties of Gods worship and seruice, though we should bee exiled into the vttermost parts of the world, because we are vnitied vnto them by the same spirit.

That there  
ought to be a  
locall gathe-  
ring togeher  
of the Church

But besides this spirituall communion, there is also a local and corporal gathering together in the same visible Church and congregation ; which as much as in them lieth is to bee desired and attained vnto of all the faithfull; for they are the sheepe

sheepe of Iesu Christ, and therfore they are not wild beasts to be scattered and singled every one from another in his owne denne, but to flocke together in their owne sheepefold, that they may ioynly performe seruice to the great shepheard, in hearing his word, receiuing his Sacraments, praying for those things they want, and praying him for those good things which they haue receiued: that also by this outward collection of their bodies, they may testifie the inward coniunction of their minds and soules; and not only testifie, but also confirme and increase it, by performing all mutuall duties one to another, as instructing the ignorant, helping the distressed, relieuing the poore, comforting those that mourne, defending the weake, and exhorting one another to all holy actions of pietie and righteousnesse. Neither must they confort themselues with wolues, goates, beares and such wild beasts; that is, with worldly and wicked men, who either will seduce, or else destroy them; seeing it is the nature of the true sheepe of Christ to flocke together, and to sequester themselues from all other companie, as much as they can in this worldlie wildernesse, wherein oftentimes necessitie, and not choice intermingleth those which should be severed.

And thus much for the vnitie of the faithfull. The second thing exprested, is their vnanimitie, which appeareth in their ioynt consent, and generall agreement in the choice of their head and gouernour. For after they are called by God, and gathered together into the Church and kingdome of Christ, then being thus chosen to bee Christs people and subiects, they likewise make choice of him to be their king and head. And this is signified in these words: *And shall appoint* (or as the decorum of the matter requireth, & the words may well beare) *choose, or set over themselves one head, that is, one king, and supreme gouernour; namely, the Lord Iesus Christ.* For he alone is the great King of his people, the great shepheard of his flocke, the head of his members, which is his Church, as appeareth in many places of the Scripture: So Ezech. 34.23. 24. 37.22.23.24. Ioh.10.16. 1.Cor.11.3. Ephes.1.22. 5.23. But.

Christ is set ouer his Church, as head by God, and how chosen by the faithfull.  
*Ephes. 1.4.23.*  
*Ephes. 1.22.*

But here it may be demanded, how this here is ascribed to the Church, to set ouer them a king and head, seeing in other places this is attributed vnto God himselfe: as Ezech. 34.23. Ephes. 1.22. To which Ianswere, that God the father first and principally doth appoint Christ head and king ouer the Church; and the people of God do set Christ ouer themselves, when as they give their mutuall assent to Gods appointment, and by a liuely faith receiuie Iesus Christ for their king and head, promising vnto him their allegiance and obedience. Thus *Saul* was appointed and annointed King ouer Israel by God, 1.Sam, 10.1. And the people also are said to haue made him king ouer them in *Gigal*: 1.Sam. 11.15. So that it is not enough, that Christ should be appointed of God to be our king and head, vniuersall we receiuie him for our soueraigne, yeelding vnto him our faith and obedience: which if we neglect, notwithstanding God hath appointed him king and head ouer his Church, yet he is not so vnto vs.

The Church receiueth Christ for their king by faith.

Now the Church receiueth Christ to bee their king: first, when as with free consent of will and by a liuely faith, they doe acknowledge and imbrace him alone, for their king, head and Sauiour, resting wholly vpon him, and vpon no other whatsoeuer for their protection, preseruation, redemp-tion and saluation; promising and vowed vnto him alone their allegiance and obedience, as being their onely Soue-raigne. For by true faith wee are ioyned and vniited vnto Christ, as subiects to their king, and members to their head, and when wee doe beleue in him, wee doe as it were with our suffrages and voices, choose and imbrace him for our king and head.

And secondly, when as beleueing this in their minde and heart, they are readie with their tongues openly before men, to make confession and profession thereof; assembling themselves as his subiects in the publike congregation to worship and serue him their Lord and king, in hearing his worde, calling on his name, and receiuing his Sacra-ments.

*Rom. 10.10.*

He

He further saith; *that they shall set over themselves a head,*  
*Whereby he signifieth, one should not choose a head for a-*  
*nother, but every man for his owne selfe. For as the iust shall Habac. 3. 4.*  
*live by his owne faith, and not by another mans: so by his*  
*owne faith, and not anothers, hee receiueth and imbraceth*  
*Christ for his King, head and Sauiour.*

But what then shall wee thinke of infants, who haue not  
 actuall faith; are they therefore deferred from hauing Christ come to haue  
 their head and Sauiour? I answe no; for Christ blesseth part in Christ.  
 and prayeth for them, affirming that the kingdome of hea- *Mark. 10. 14.*  
 uen belongeth vnto them. And the promises of God are <sup>16.</sup>  
 made not only to the faithfull, but vnto their seede also:  
*Gen. 17. 7. Act. 2. 39.* in all which they could haue no part; *Gen. 17. 7.*  
*ynlesse they were vnited vnto Christ, in whom alone is *Act. 2. 39.**  
*saluation. What then, are they saued by the faith of the*  
*Church, or of their parents? I answe, no, for every man*  
*liueth by his owne faith: ynlesse wee vnderstand it thus;*  
*that the Church or their parents, grounding their faith*  
*vpon the promises of God made to the faithfull and to*  
*their seede, doe by their prayers obtaine faith, or the*  
*seede and spirit of faith, for their children, whereby they*  
*live. Neither must wee imagine, that they haue actuall*  
*faith, before which goeth illumination, and knowledge of*  
*Gods promises made in Christ, which the beleauer applieth*  
*vnto himselfe; seeing then they should lose it againe before*  
*they come to age, which is not incident vnto true faith,*  
*which once had is never lost. But wee are to know, that the*  
*ordinarie course of vniting them to Christ by faith, not a-*  
*greeing to their age, which is not capable therof, God vseth*  
*extraordinarie meanes, supplying all things needfull for this*  
*worke, by the inward operation of his holy Spirit, whereby*  
*he regenerateth and sanctifieth them, as hee did *Jeremias* and*  
**John* the Baptist in their mothers wombe, as appeareth *Iere.* *Ier. 1. 5.**  
**1. 5. Luk. 1. 15.* and vnite them vnto Christ their head, it be-*  
*ing the chiefe bond of this vniion, and so being members of*  
*his bodie, they haue part in the righteousness and merits of*  
*Christ their head, whereby they are iustified and saued.* *Luk. 1. 15.*

Further.

Christ the on-  
ly head of the  
Church.

Furthermore, speaking of the Kingdome of Christ over his Church, he doth not say, that they should set him ouer them for their King, but for their head; which he purposely doth, to shew the neere vnioun that is betweene Christ and his Church; for there is a far more neere coniunction and vnioun betweene the head and the body, then is or can be betweene the King and his subiects.

Now this so agreeth to Christ to be the head of his church, as that it agreeth to no other besides him; for it was necessary that the head of the church should be both God and man: for if he had bin God alone, there could haue bin no proportion, and consequently, no communion betweene the head & the members; if man alone, he could not haue quickened his body, which was dead in sinne, nor offered to God the Father a sufficient price for the redemption thereof, nor vanquished the spirituall enemies of our salvation, the diuell, the world, sinne, death, and the graue. It was necessary therefore that our head should be of both the diuine and humane nature, that he might be vnited vnto vs, and vnite vs vnto God: and so as the Father is his head, so he might be head of his Church; as the Apostle speaketh, 1.Cor.11.3.

Christ then alone is the head of the Church, and consequently the Pope doth fally arrogate this title vnto himselfe; for as the Church is but one body, so it hath but one head; otherwise it should be a monster. And this the Prophet here sheweth, when as he saith, that they should set ouer them one head, and not be like the Kingdome of Israel and Iuda, who were rent and diuided vnder the gouernment of two heads.

Neither is Christ an idle head, who hath referred all the gouernment of his body the Church, to his visible and ministeriall head the Pope; but he is in euery respect a true head indeed: for he it is from whom we derive our life, sense, and motion, in all the actions of holinesse and righteousnesse; he it is that quickeneth his body dead in sinne; he it is that provideth for it, and protecteth it from all dangers, and the malice and power of all enemies; and he also it is who by the sceptre

scepter of his word, and the direction of his holy spirit, guideth and governeth it; as he promised, John 16.13.

*John 16.13.*

And this is the meaning of the words. The doctrines which from hence arise are these. First, out of the connexion chuseth vs because of this with the former point, we learne, that we are first gathered together by God into his Church, effectually called him, and chosen to be Gods people, before we chuse Christ to be our King and head, or will submit our selues to bee ruled by the scepter of his word and Spirit: whereby it appeareth, that we are not causes of this spirituall vniion with Christ, nor of those royall dignities, and excellent benefits, which hereby are derived vnto vs; but the free grace and mercy of God, which before we haue any desire of attaining hereunto, preventeth vs with his loue, calling and chusing vs to this gloriouſ and happy estate, when we had neither ability nor will to aspire vnto it. God therefore did not chuse vs for his subjects, because first we made choice of him to be our King and head; but as the Apostle saith, of his loue, *Wee loued him because he loued vs first:* 1. John 4.19. so may we speake of the fruits of his loue; we come vnto him, because first he called vs; we chuse him for our King and head, because first he chuseth vs for his subjects and members; we submit our selues to his gouernment, because first he ruleth and ouer-ruleth vs by his spirit, with the inward working thereof inclining vs to holy obedience, who naturally are stubburne and rebellious; so that all our works and duties towards God, are but the effects of his gracious working in vs, and nothing but inferior motions of that first mouer, and as it were but reflectiōns of those heauenly beames of Gods grace and goodnesse which shine vpon vs.

*1. John 4.19.*

The second thing which we are to obserue is, that as soon as we are gathered into the Church, and chosen by Christ to be his subjects and members; then presently doe we chuse him to be our King and head, submitting our selues to be ruled and governed by the scepter of his word and holy Spirit. For God doth not worke vpon vs as vpon stockes and stones, but as vpon reasonable creatures, who being first

as God hath  
chosen vs into  
his Church,  
we chuse him.

set a worke by his holy Spirit, doe worke together with him; Whereby we may learne, whether God hath chosen vs and effectually called vs, to this high dignity of being the members of Christ; not by entring into Gods secret counsels, but by descending into our selues, searching and examining our owne hearts, whether we haue made choyce of Christ to be our head and governour : for if we haue so done, then assuradly he hath called and chosen vs, seeing our chusing of him to be our head, is but an effect of his chusing of vs to be his members. Now further wee may know, whether in deede and truth we haue chosen Christ to be our head, by examining our owne hearts, whether we haue submitted our selues to be guided and directed by his holy Spirit. Which if we haue not done, then certaintly whosoever we profess, we haue not chosen Christ to be our head, and consequently, we can haue no assurance, that we are chosen by Christ, to be the members of his body.

Every true member of Christ appliceth him vnto himselfe by his own faith.

Thirdly, we are to obserue, that the Church doth not onely after a generall manner, set ouer them Christ to be their head ; but every member thereof doth particularly make choice of him to himselfe : whereby we learne, that neither the faith of the Church, nor the faith of our parents is sufficient to make vs true members of Christs body, vniuersallie we particularly appropriate him vnto our selues by our owne faith; for as no man is rich, wise, or learned by the riches, wisedome or learning of another man, but by his owne; so is no man faithfull by anothers faith, vniuersallie himselfe belieue. The consideration whereof, should make vs not to content our selues to be reckoned outward members of a faithfull congregation, or to be the children of most faithfull and religious parents; seeing every man is vnted vnto Christ, justified and saued by his owne faith, and not another mans ; and therefore every one is earnestly to labour by all meanes to attaine vnto this gift of God, that he may not onely say generally with the Church, we belieue, but particullarly, I belieue, as in the Creed also we profess.

Fourthly, as euery one is to choose a head vnto himselfe,

so but one onely head Iesus Christ , seeing a body with two or many heads, is of all esteemed monstrous. And therefore Pope is to be wee are to renounce the Pope from being our head, and renounced. to keepe vs to our onely head Iesus Christ , submitting our selues wholly and onely to be guided and directed by his word and holy Spirit.

Lastly, we are to obserue what kind of head our Sauiour Christ is our Christ is vnto vs, not an idle head, or in title onely; but such a head in the one as in deed and truth hath, in him the nature and dispositi-<sup>highest de-</sup>  
tion of a head, in the highest degree of all perfection. For he  
is such a head as intirely loueth vs, as being the members of  
his owne body; he is an almighty and most powerfull head,  
who is able to protect and defend vs from all dangers and  
malice of enemies; he is a most vigilant and prouident head,  
who obserueth all our wants, and by his al-ruling prouide-  
nace, prouideth for vs: and finally, he is a most wise head, to  
gouverne and guide vs in all our waies , not onely illuminating  
vs, and giuing vs sight to discerne which is the best  
course; but also deriuing vnto vs strength and motion, where-  
by we are inable to walke in it. And therefore seeing wee  
haue a head so absolute and perfect in the highest degree of  
all excellency ; let vs take heede that we make not choice  
of any other, nor of our selues to be our head, but renoun-  
cing all other,keepe vs wholly and onely vnto him. And see-  
ing he is a most louing head, let vs rejoyce in his loue, and re-  
turne loue vnto him againe : and as the arme offereth it selfe  
to be cut off, rather then the head should be wounded; so let  
vs, who are the members of Christs body, be ready to endure  
blowes, wounds, yea death it selfe, rather then any wound of  
dishonour should be inflicted on our head Christ. And seeing  
he is an almighty head, let vs truft wholy in his power, resting  
and relying vpon him alone for deliuerance out of the mid-  
dest of all dangers, and from the raging violence of all ene-  
mies; and seeing he is our carefull and most prouident head,  
let vs not rest so much vpon our owne prouision, industry  
and labour, which will oftein faile vs, as vpon his al-suffici-  
ent, al-seeing, and al-ruling prouidence, who knoweth all

our wants, better then we our selues, and neuer faileth either in will or power to supplie them. And lastly, seeing hee is such a head as is infinite in wisedome, and all knowledge, let vs submit our selues wholly and onely, to be instructed, gouerned and guided by him ; not following others directions and traditions, nor our owne inuentions. For hee is *the light of the world, and he that followeth him, shall not walke in darkenesse, but shall haue the light of life* : Ioh.8.12. Which light being taken away, there remaineth nothing but palpable darkenesse, Ioh.12.35. He is his fathers dearely beloued son, whom we must heare, Mat.17.5. He is our onlie master and teacher, of whom we must be instructed, Matth.23.8.10.

Ioh. 3.13.12.

35.

Math. 17.5. &

23.8.10.

1.Cor.11.3.

Christ is our  
onely wise-  
dom.

1.Cor.3.18.

Rom.1.11.22.

In a word, he is our only head, and therefore as the members doe not guide, direct and gouerne themselues, but submit themselues to be guided and directed by their head; so must we not direct and rule our selues by our owne wisedome, but wholly give ouer our selues to bee lead and ruled by him. And this is lively set downe by the Apostle, 1.Cor.11.3. *Christ is the head of every man, and the woman is the womans head; and God is Christs head.* That is, as Christ did nothing of himselfe, but by the counsaile and direction of his father, so ought euery man to do nothing by his owne wisedome and direction, but as he is guided and ruled by Christ his head; and so likewise the woman is to follow the direction and counsaile of her husband, who behaueth himselfe towards her, as Christ to his Church, and not her owne conceit. And if we thus give our selues to be ruled and directed by Christ our head, and abandone our own wisedome, we thus becoming fooles in our selues, shall be wise in Christ: 1.Cor.3.18. Whereas contrariwise, if wee will not submit our selues to be guided and gouerned by Christ, but follow our owne inuentions, and be directed by our own wisedom, then though we be neuer so wise in the world, we shall be infatuated, and whilest we labour to be wise in shew, we shal become fooles in truth: Rom.1.11.22. As therefore without the direction and government of the head, all the members are out of order, and performe their functions and actions amisse, the foote

foote flumbleth, the tongue balleth out follies, the hand faileth in all actions; so if wee bee not guided by Christ our head, we shall stumble and fall into all errours, heresies and sinnes; when we thinke to speake most wisely, wee shall but blurt out our owne follies; when we purpose to performe glorious and good actions, wee shall doe such things as in themselves are wicked, or after so ill a manner, and for such ill ends, as that our actions which we deeme best, shall be odious, and displeasing in the sight of God.

And so much concerning the vnitie, and vnanimitie of the Church. The fourth point exprefled, is the libertie thereof out of their captiuitie; in these words: *And they shall come vp out of the land, or, They shall ascend from the earth, &c.*

Some expound these words of the libertie of the Iewes Exposition, and Israelites out of their corporall captiuitie, and of their returne into the land of Canaan out of Affyria and Babylon. But this interpretation cannot stand, because the Israelites never returned out of their captiuitie, as appeareth by the second iudgement before threatned, verf. 6. and also by the euent, as histories beare witnesse; neither is it here said, that they shall ascend out of Chaldea, Affyria or Medea, or that they shall come vp to Iudea or Chanaan, but indefinitelie that they shall ascend out of the land. Moreouer, the children of Iuda came vp out of their captiuitie of Babylon, long before the comming of the Mccsias, whereas the Prophet here speaketh of the comming vp of the people after his comming, by vertue of that vniion which should be between them and their head: and therefore it cannot be vnderstood of that corporall libertie and locall comming out of Babylon.

Seeing then these words cannot be vnderstood of a carnall and corporal libertie, & deliuernace out of a worldly & temporarie captiuitie; it followeth necessarily that we expound them of spirituall libertie and deliuernace of the whole Israel of God, his Church and faithfull children, consisting of all nations, Iewes, Israelites, and Gentiles, out of the misera-

*Funcius com-  
ment. lib. I.  
pag. 23.*

ble seruitude and captiuitie of sinne, Satan and the world, effected by Iesus Christ their Sauiour, and most perfect Redeemer.

The freedome  
of the Iewes  
compared  
with our free-  
dome by  
Christ.

And this exposition agreeth well with the context and circumstances of the place : for hauing in the former words shewed, that the Church and faithfull people of God, belonging to his eternall election, should be effectually called, and being collected and gathered out of the world, should be ioyned to the Church and kingdome of Christ, hee acknowledging them for his subiects and members, and they acknowledging him for their head and king ; now hee sheweth that these who were thus effectually called, should by their Sauiour Christ bee iustified, sanctified, and in the end perfectly glorified. All which he signifieth by this phrase of comming vp out of the land, wherein he alludeth to the corporal & local comming vp of the people of *Iuda*, out of *Babylon* to *Ierusalem*. For as they were set at libertie out of the hands of their enemies, and came vp out of their captiuitie vnto the land of *Canaan* : so the faithfull being vnted to Christ, and hauing made choice of him to bee their king and head, are by him redeemed and set at libertie out of the hands of their spirituall enemies, and come out of the land of their captiuitie, and out of the dominion of their tyrannous Lords, sinne, Satan, the world and the flesh, and so ascend into the spirituall *Canaan*, and new *Ierusalem*, that is, first, into the kingdome of grace, and then into the kingdom of glorie, where they inioy the perfect libertie of the sonnes of God.

The land therefore out of which the Church and people of God ascend, is the land of darkenesse, the kingdome of Satan, sinne and the world; the place whereunto they ascend, is the kingdome of Iesus Christ, first the kingdome of grace, and then the kingdome of glorie; for as soone as Christ hath chosen his Church to be his subiects and members; and they haue chosen him to bee their king and head, then the will of their soueraigne is, that being elected his subiects, they should

should no longer liue in the kingdome of sinne and Satan, where they were captiues, but that they should bee admitted into his owne kingdome, that where hee their king is, there they his subiects should bee also: as it is, Ioh. 17.  
24. 12. 26.

Job. 17. 24. 12.

Now they are said to ascend out of the land, because the kingdome of sinne and Satan is worldlie, earthly and below; whereas the kingdome of Christ is spirituall, heauenly and aboue; and therefore they who will come vnto it, must not lie groueling vpon the earth, but must ascend vnto it. And of this the earthly *Ierusalem* was a type, which was situated in a hie place; in regard whereof the children of *Inde*, when they came out of the land of their captiuitie, were said to ascend out of the land. And to this the Prophet here alludeth, as also the Prophet *Esay*, Chap. 2. 2.

Esa. 2. 2.

The Church then, and people of God, after that they are redeemed and set at liberty by Christ, must not abide below in the kingdome of darkenesse, but they must ascend into the kingdome of Christ, the kingdome of grace, where they are to liue like Gods subiects, and doe seruice to their Lord and Sauiour, who hath redeemed them to this purpose; 1. Cor. 6. 19. and then to the kingdome of glorie, where they shall receiue a rich reward for their seruice, euen a crowne of glorie, and eueralasting happinesse.

First then they must ascend out of the kingdome of darke- Of our com-  
nes, sinne and Satan, into the kingdome of grace: which is ming out of  
done first, when as Iesus Christ hath effectually called them, the power of  
gathered them into his Church, and vnited them vnto him-  
selfe, making them members of his owne body, by vertue  
of his holy spirit, and the fruit thereof a liuely faith. By which  
vnion they haue right and propriety vnto the righteousnes,  
death and merits of Christ their head, whereby they are iu-  
stified in the sight of God: for the iustice of God being fullie  
satisfied by the death and merits of Christ, and the debt of  
our sinnes being discharged, they are pardoned and done a-  
way, and we being clothed with his righteousness and actu-

K 2  
all

all obedience, are accepted and reputed of God as iust, and so reconciled vnto him, and adopted for his sonnes in Christ. And this is the first kind of our ascending out of the land and kingdome of darkenesse, when as we are freed and deliuered out of the power of Satan and sinne, in respect both of the guilt and punishment thereof ; so that now it cannot condemne vs, nor any longer detaine vs as prisoners vnder the arrest of the law, in the prison of death and vter darke-nesse. And of this ascension the Apostle speaketh, Ephes.

2.4.5.6.

Ephes. 2.4.5.6.  
Our cum-  
ming out of  
the power of  
sinne by fan-  
tastication.

Secondly, they ascend out of the kingdom of sin & Satan, into the kingdom of Christ, when as being vnyted vnto him, they haue part in his death and resurrection, by the vertue and power whereof sinne is mortified in them, and they rai-sed from the death of sinne, to holinesse and newnesse of life: so that now their harts and affections, their words and acti-ons, their life and conuersation is quite changed ; for whereas whilest they liued in the land of darkenesse, vnder the kingdome of sinne and Satan, they were wholly earthlie, carnall and diabolicall : now being ascended out of the land into the kingdome of Christ, they are spirituall and hea-venly : their heart and affections which in former times did lie groueling on the earth, minding nothing but worldlie and carnall things, are now mounted aloft, so that though their bodies be on the earth, yet their conuersation is in hea-uen, from whence they expect their Saviour, the Lord Iesu Christ, Phil. 3.20. And being risen with Christ, they doe not seeke those things which are on the earth, but those things which are aboue ; as the Apostle speaketh, Col. 3.1. And as they rise aloft in heart and affections, so also in words and actions, which are not as in former times carnall and earthly, but spirituall and heavenly. Of this ascension the Apostle speaketh, Rom. 6.4.5.6. And this is that first resurrection, of which John speaketh, in which whosoever haue their part are blessed, because on such the second death hath no power: Apoc. 20.6.

Phil. 3.20.

Col. 3.1.

Rom. 6.4.5.6.

Apoc. 20.6.

And

And thus the Church and people of God ascend out of the land of darkenesse, and the kingdome of sinne and Satan, first by their iustification, whereby they are freed from the imputation, guilt and punishment of sinne, so that it cannot accuse and condemne them; and secondly by their sanctification, when by vertue of Gods spirit dwelling in them, and applying vnto them the death and resurrection of Christ, they doe by little and little subdue and mortifie the power of sinne, so that it doth no longer reigne and rule in them as Rom. 6.12, in former times; and hauing lessened and abated the corruption, doe begin to rise from the death of sinne to newnesse of life, yeelding voluntarie obedience to Gods commandments.

The second manner of the Churches going vp, or ascending out of the land of darkenesse, the kingdome of sinne and Satan, is, when they ascend into the kingdome of glorie; whereof there are three degrees; the first whereof is in this life, which is onely in hope, and in respect of the certaine assurance of their full and perfect deliueraunce out of the kingdome of sinne and Satan, and of their entrance into and possession of the kingdome of heauen. The which their hope and assurance is grounded vpon their vnioun with Christ; for being assured that Christ their head, clothed with their flesh is ascended into heauen, they haue no lesse assurance that they his members shall also ascend thither, seeing the vnioun betweene them is inseparable. And this is that ascension of which the Apostle speaketh, Ephes. 2.4.5. Of which in respect of the certaintie of faith, Gods people haue such full assurance, that they are said not onely to hope for it, but alreadie to haue entered into it, and to haue taken possession of it, Ioh. 3.36. He that beleeveth in the Sonne, hath everlasting life. So 1. Ioh. 3.14. We know that we are translated from death to life, because we loue the brethren. 1. Ioh. 3.14.

The second degree of their ascension out of the kingdome of sinne and Satan, into the kingdome of glorie, is at the time of their dissolution, when their bodies resting

*Eccles. 12.7.* In the graue, their soules haue entrance into a reall possession of the heavenly ioyes. And of this the Wise man speakeþ, Eccles. 12.7. *And dust returnes to the earth as it was, and the spirit returnes to God that gave it.* And the Apostle Paul thus desireth to bee dissolued, that his soule might be with Christ: Phil. 1. 23.

*Phil. 1.23.*

The last degree of our liberty.

The last degree is their full and perfect liberty, which shall be at the day of the generall resurrection, when as body and soule shall be vnted together, and being fully freed from the power of Satan, sinne, death and corruption, shall for euer inherit the vnspeakable ioyes of Gods Kingdome. And this also they attaine vnto by vertue of that vniōn which they haue with Christ, whereby their bodies and soules being inseparably ioyned vnto him, they by vertue of his spirit dwel-ling in them, and applying vnto them the power of his resur-rection, are also railed and ascend into heauen, that where he their head is, there they his members may be also. And of this the Apostle speketh, Rom. 8.11. *But if the spirit of him that raised up Iesus from the dead, drell in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, because his spirit dwelleth in you.* And this is that full liberty and perfect redemption of which our Sauiour speaketh, Luke 21.28. *When these things begin to come to passe, then looke vp and lift vp your heads, for your redemption draweth neare.*

*Rom. 8.11.*

*Luke 21.28.*

The Doctrines.

That as soone  
as we are  
gathered,  
we al-  
lascend  
out of the  
king-  
dome of dark-  
nesse.

And this is the meaning of these wordes. The doctrines which from hence arise are these. First, we may obserue, that after Christ hath gathered his Church, and they being ga-thered, haue by a liuely faith chosen and imbraced him for Christ, their King and head, then presently they ascend out of the land of darkenesse, the Kingdome of sinne and Satan; and that in respect both of their iustification, whereby their sinnes being not imputed, they are freed from guilt and punishment, and are accepted as righteous, being clothed with the righteousness of Iesus Christ; and in respect of their sanctification, whereby they are freed from the power and corrup-tion of sinne, when as the Spirit of God dwelling in them, appliceth

applieth vnto them the vertue of Chrits death and resurrection, whereby their sinnes are by litle and little mortified and subdued, and they raised from the death of sinne, to holinesse and newnesse of life. Whosocuer therefore are gathered into the Church, and haue chosen Christ for their head, they may bee assured that they are iustified in Gods sight, and so ficed from the guylt and punishment of their sinnes; and also that they are sanctified, and in some measure freed from the power and iurisdiction of sinne, so that it shall no longer raigne in their mortall bodies; for these goe inseparably together, so that hauing one, we may be assured that we haue all the other, and that wantring one, we want all the rest. Rom. 6.13.

Secondly, we may obserue, that the Church being set at liberty out of the land of darkenesse, doth ascend into the Kingdome of God; first into the Kingdome of grace, and the Church then into the Kingdome of glory. So that the Church of Christ, and all the true members thereof, are no longer earthly, carnall, and worldly, but spirituall and heauenly; they are no more citizens of the world, but of the new Ierusalem which is aboue; their hearts are not now groueling on the earth, but they haue their conuersation in heauen, minding not earthly but heauenly things. For asfer that our Sauiour Christ our soueraigne Prince, hauing overcome our spirituall enemies, in whose bondage we were inthrallled, hath pronounced the sentence of our liberty, we then begin to shake off the bolts and chaines of our sinnes and corruptions, and to come out of the prison and power of sinne and Sitan; neither will we then make a stay there, but make all haste possible to get out of their kingdome and dominion, lett againe wee shold be ouertaken and inthrallled in their bondage: and because no other place can secure vs from this danger, therefore we ascend into the kingdome of Christ, desiring his aide and protection, who alone is able to defend vs: and forasmuch as whilst we continue in the suburbs of this kingdome the Church militant, although we be neuer over-

come, yet we are continually assaulted with our spirituall enemies; therefore we continually desire and hope so enter within the walles of the heauenly Ierusalem, the Church triumphant in heauen; where not onely wee shall bee free from danger of being subdued, but also from assault and molestation: in the meane time, settling our minds and hearts not vpon things present, but vpon those future ioyes, of which we are assured when we shall be admitted citizens of Gods kingdome of glory, and attaine vnto our full redemp-  
tion.

The degrees  
whereby we  
must ascend  
out of the  
land of darke-  
nesse.

And these are the steps and degrees whereby we ascend out of the land of darkenesse, into the kingdome of glory, the highest whereof none can attaine vnto, but they who begin at the lowest: for first we must be subiects of the kingdome of grace, before wee be subiects of the kingdome of glory; we must first be members of the Church militant, before we be members of the Church triumphant; first wee must enter into the suburbes, before we can come into the citie; first we must haue assurance of our heauenly inheritance by faith and hope, before we shall inioy the actuall possession: and lastly, we must haue our mindes, hearts, and affecti-  
ons transported into our heauenly country, or else our bodies & soules shall never ascend thither. So that in this point also, one of these steps and degrees being ascended, it giueth vs assurance that we shall stil ascend till we come to the highest; and on the other side, if we begin not at the first, we shall never ascend to the last, namely, the glorious ioyes of Gods kingdome.

By what ver-  
tue and power  
we ascend out  
of the land of  
darkenesse.

The last thing to be considered, is, by what vertue and power we ascend out of the land of darkenesse, into the kingdome of glory; to wit, not our owne, but Iesus Christis; for he alone is it, who by his death and merits, hath set vs free out of the land of darkenesse, and deliuered vs from the guilt and punishment of our sinnes; and he onely it is, who by vertue of his Spirit, applying his death and resurrection vnto vs, doth enable vs to ascend out of the power of sinne, and to subdue

subdue and mortifie the corruptions thereof. And none but he raiseth vp our mindes from the earth and earthly things, and giuing vs entrance into his heauenly ioyes by faith and hope, doth transport our hearts and affections thither; whither our soules and bodies shall afterwards ascend. In a word, it is he alone, who by vertue of the same spirit, ynititing vs vnto him as members of his body, doth cause vs to ascend in soule at the houre of death, and in body and soule ioyned together at the general resurrection, and giueth them full and actuall possession of Gods kingdome. And therefore let vs beware, that we trust not to ascend vp into heaven by the broken ladder of the merits of Saints, or our owne works and worthinesse, for so shall we rob Christ of his glory, and our selues of all comfort in this life, and happiness in the life to come: seeing these rotten and broken steps will most faile vs when we most rest vpon them; but let vs looke to ascend by Christ alone, who is the onely sound and strong ladder, vpon which the Angels descend to carry vs vp with them into *Abrahams bosome*, John 1. 51. and the true and straight *John 1. 51.* way whereby we may ascend out of this vale of misery, into the Kingdome of everlasting glory: as himselfe speaketh, John 14.6.

And thus much concerning the description of the Churches happiness, vnder the gouernment of Christ their head. In the last place, this their felicity is amplified in these words: *for great is the day of Izreel.*

The which words by others are otherwise translated and expounded. Some reade them thus: *When as the great day of sion, Izreel shall be, or shall have been: some thus; Although great shall be the day of Izreel.* Both vnderstanding by *day of Izreel*, the day of the calamite of the people, when they were ouerthrowne in the valley of Izreel, and so led captiue by their enemis. According to which translation, they make this to be the sense of the place; that after this great destruction, the Lord would cause this great deliueraunce; or although this great calamity should certaintly befall them,

*yet:*

yet this should not hinder the performance of Gods promises, concerning the prosperous estate of the Church, vnder the gouernment of Christ their head.

But as I take it, we are not to vnderstand here by this great day of Izreel, the day of their great affliction and calamitie, but the day of their great felicitie and happinesse, not the day of their ouerthrow and captivity, but of their restorung and deliueraunce out of their enemies hands : for in the fist verse hee had spoken of this judgement, and now hee speaketh onely of mercie and deliueraunce, whereby hee would comfort Gods people, who were dejected with the former threateninges : as appeareth by that both which went before, and that also which followeth.

Now it is called *the great day*, because it should be a day wherein the Lord would shew the greatnessse of his mercy, power, wisedome, and goodnesse, in the deliuarance of his people, and the destruction of their enemies : and because it should bee a day of great reioycing and triumph to the Church, when as they should be gathered together vnder their head and King Iesus Christ, and by him bee deliuerner out of the land of darkenesse, and kingdome of Satan, where they were inthrallled ; and so ascend into the Kingdome of God, the kingdome of grace first, and afterwards the kingdome of eternall glory. And it is called *the day of Izreel*, because it is a day of their redemption and saluation : so Luk. 19.41.44.

Luk. 19.41.44.

Where by *Izreel* wee are to vnderstand the seed and sonnes of God; not as in the fourth verse, the seede which God would scatter and disperse, but which in the time of the great haruest, he would reap and gather into his garners of grace and glory.

What is the chiefe day of our reioycing. And this is the meaning of the wordes. The doctrine which from hence ariseth is this. Here we may obserue, what we are to esteeme the day of our great reioycing, and as it were our solemne festiuall ; not wherein wee attaine some worldly riches, or temporary preferment, or wherein we are freed from some corporall calamitie, although in some measure

sure we may lawfully reioyce in these respects; but the day of our ioy and triumph is, when as we are delivred out of the bondage of Satan, and are gathered into the Church of God, and are ruled, protected, and gouerned by Christ our head, seeing in this day wee are freed from the greatest euils, and aduanced to the greatest dignities and preserments. And therefore let vs say with the Prophet David vpon an other occasion; *This is the day which the Lord hath made, let vs re-joyce and be glad in it*: Psal. 118.24. And that wee may shew Psal. 118.24.  
and testifie this our ioy and gladnesse, let vs solemnly  
assemble together to praise Gods name, and to  
render thanks to God, as for all other his  
benefites, so especially for this  
great worke of our de-  
liuerance.

FINIS.





# LET C V R E S V P-

## ON THE SECOND CHAP- TER OF THE PROPHECIE OF H O S E A .

The argu-  
ment.



He argument of this chapter is like vnto the former; for herein the people of Israel are accused, and sharply reprooued for their sinnes of idolatrie, and vnthankfulnesse towards God, and withall Gods fearefull judgements are denounced, both against the whole Synagogue, and Church of Israel, and also against the particular members thereof. With which threatnings, lest the faithfull and true children of God, should bee too much amased and beaten downe with excessive griefe, for the downefall of the Churche; hee raiseth them vp againe with sound comfort, preaching vnto them the glad tidings of the Gospell, wherein he foretelleth their reconciliation with God, the espousals of the Churche to her husband Iesus Christ, and the manifold benefits which should accompanie this happie contract.

The analysis.  
And this is the maine argument of this chapter. Out of which we may obserue the parts thereof, which are two: first, legall threatnings: secondly, Euangelical promises. The first part beginneth, vers. 2. and continueth to the 14. Wherein is set downe both their sinne and punishment, and these are intermixed one with another. Their sinne is twofold: first, their idolatrie: secondly, their ignorant ingratitude, which also

also consisteth of two branches: first, their ascribing of all the benefits which they injoyed to their idols, ver. 5. Secondly, their not acknowledging God to be the author of them, ver. 8.

Their idolatrie is set downe in the 2.3.4. and 5.verses. Wherin is contained, 1. a denunciation of a diuorce between God and the Church of Israel, ver. 2. And the cause thereof, namely, her spirituall whoredomes, ver. 5. The diuorce is first injoyned that it shoulde be denounced, and then the causes or ends of the denunciation are expressed; which are two: First, that the Church of Israel taking notice of it, might lay it to heart, and be moued thereby to repent of her spirituall whoredomes, ver. 2. And secondly, that she repenting, the Lord might not be moued in his iust displeasure to punish, neither her, ver. 3, nor her children, ver. 4.

And this is the generall resolution of this chapter. Now let vs come to the words themselves. Ver. 1. *Say unto your Brethren, Amariah, and to your sisters, Ruchamah.* In the last verse Exposition, of the former chapter, the Prophet had shewed that the faithfull which appertained to Gods election should be gathered together, & should set ouer themselues one head Iesus Christ; and so becomming subiects of his kingdome, and members of his bodie, should by vertue of this vnion ascend out of the kingdome of sinne and satan, into the kingdome of grace and glorie: Now he exhorteth them to congratulate one another, in respect of these great benefits received, and with mutuall encouragements to stirre vp euerie man his neighbour and brother, that with a godlie care, and earnest desire and indeauour, and with a liuely faith they would receive and applie to themselues this grace of God and most mercifull benefits, which in Christ are offered unto them; and not only so, but being themselues made partakers of these inestimable benefits, he exhorteth them not to rest contented with their owne happiness, but to labour, that it may be communicated to their brethren; and being escaped out of their miserable seruitude into the glorious libertie of the sonnes of God, he moueth them to perswade others,

others, to participate of their freedome ; and being conuerted to the faith, and added to the Church themselues, he stirreth them vp to labour for the conuersion of others, and consequently for the propagation of the Gospell and kingdome of Iesus Christ.

So that (as I take it) this verse is as it were an appendix or consecutarie vnto the two former, containing in it a dutie, which those that were conuerted & added vnto the Church, ought to performe to their neighbours and brethren, both according to the spirit, and also according to the flesh; namely, that being themselues ascended out of the vallie of darkenesse into the mountaine of God, they should by their exhortations and encouragements congratulate these benefits one with another, vpon whom they were bestowed, and mooue others to ascend with them. The which dutie the Prophets *Esay* and *Micha*, foretell should be performed of the faithfull, in the time of the Gospell, as appeareth, *Esa.* 2. 2. 3. *Mich.* 4. 1. 2. And therefore seeing this verse dependeth vpon the former, containing in it a consequent dutie of those gratiouse benefits, which through Christ, God bestoweth vpon the faithfull, I thinke it may well bee referred and adioyned to the former chapter.

But let vs come to the words themselues, wherein two things are to be considered : first, the parties to whom this dutie is inioyned : secondly, the dutie which by them is to bee performed. The parties who must speake to their brethren, are those of whom he had spoken in the former verse, namely, such as were gathered into the Church, vnitied vnto Christ, and had ascended out of the land of darkenesse into the kingdome of grace ; they being ascended themselues must perswade their brethren to ascend with them. For before our selues are called, vnitied vnto Christ, iustified and sanctified, we neither can nor wil exhort others to participate of these benefits, because wee haue had no tast nor feeling of them ; nay, rather wee are readie to draw others from ascending to the mountaine of God, into the land of darkenesse, that together with vs they may haue the fruition of the pleasures

*Esa.* 2. 2. 3.  
*Mich.* 4. 1. 2.

sures of sin, and wallow in the filthie puddle of worldly delights, which we deeme the greatest happynesse, because we haue had no sense nor relish of better things. But when once our minds are inlightned, and wee discerne, that the pleasures of sinne are in themselues base and vaine, and also in the end bring death and vtter destruction; and withall perceiue the excellencie of Gods spirituall benefits, which hee bestoweth vpon the faithful, and haue our selues attained vnto some assurance of them ; then doe wee not onely for our owne part contemne those things which wee so highlie prised in former times, but also perswade others to scorne and loath them ; then doe we not onely our selues inioy our heauenly happynesse, but exhort others to congratulate our ioy, who alreadie are partakers of it, and to perswade those who haue not as yet tasted of it, that they will labour to attaine vnto it.

The dutie which by these is to be performed, is, that they speake vnto their brethren, that is, that they would exhort and stirre them vp, either to begin to ascend into the kingdome, if they haue not yet ascended; or if they haue, to congratulate with them in this great happynesse, and so with mutuall incouragements to moue one another with all care, alacritie and diligence, more and more to ascend out of the land of darkenesse, and to adiuyne themselues more firmelie and neerly vnto the kingdome of Christ.

In which dutie of exhortation and incouragement, we are to consider two things : first, the persons to whom it is directed, and secondly the matter of the speech it selfe. The persons are their brethren and sisters, that is, all that belong to Gods election, whether they bee called alreadie, or to bee called; for these are to be exhorted that they ascend, ~~the other~~ to be encouraged in their course, that with alacritie they may more and more ascend. And because none preciselie knoweth who amogst those who are not yet called belong to the election of God, therefore all our neighbors & acquaintance, are to bee exhorted and inuited that they would ascend with vs. And to this dutie we are bound by the law of charitie,

charitie, whether wee respect our loue towards God, or towards our neighbours; for our loue towards God bindeth vs to seeke the advancement of his glory, by the inlarging of his kingdome; the which we doe, when as by our exhortations and holy example, we gaine men to Christ. Againe, we ought to loue our brethren as our selues; which if wee doe, then being escaped out of the kingdome of Satan, and ascended into the Kingdome of God, we will vse all our care and indeuour, that they likewise may bee deliuered and ascend with vs. And this is done either when one priuate man doth exhort, perswade, and incourage an other, both by word, and holy example of life, to become a true member of the Kingdome of Christ; or when Gods Ministers by their publike preaching performe this dutie; which is of all other meanes most effectuall, as being Gods owne ordinance, instituted for the gathering together of the Saints, and his strong power vnto saluation to every one that belieueth.

*Ephes. 4.11.23.  
Rom. 1.16.*

But howsoever all men are to be invited and exhorted to ascend into the Kingdom of Christ, yet this is effectuall onely to those, who are indeed brethren and sisters: that is, such as belong to Gods election, whether they be called or not called. Neither doth it hence follow, that because others are called in the ministery of the word, *Ammi* and *Ruchamah*; that is, the people of God who haue obtained mercy; that the word of God should be false, or they deluded; seeing there is no cause in the word, why indeed they should not be the people of God, and partakers of his mercy, but in themselves, namely, their owne infidelity: for if they would belieue this speech of the Gospell, they should in truth be Gods people; whereas not belieuing, they lose this title and dignity, and so as much as in them, giue God the lie; as the Apostle speaketh, *John 5.10.* But God is true of his word, for the voyce of the Gospell is generall and indefinite, and neuer particularly applied but by the faith of the hearer; and therefore being deliuered to a multitude, though many reiect it, yet of some amongst them it may be said that they are the

*1 John 5.10.*

the people of God; namely, those who receive it by a lively faith.

And so much for the persons who are to be exhorted. The matter of the speech which containeth in it the maine arguments, whereby the exhortation is enforced, is in these two words, *Animi, Ruchamah*: that is, *ye are my people, ye haue obtained mercy*; or, *O ye my people, O them who haue obtained mercie*. The which is the voyce and glad tidings of the Gospell, containing effectuall motiues, to moue all to ascend into the kingdome of Christ, if they be not already ascended; or more and more to ascend, if they be already gone vp.

For the first, those that are the people and subiects of God, are not to dwell in the land of darkenesse, vnder the gouernment of sinne, Satan, and the world, but to ascend into the kingdome of their owne King: but we are now become the people and subiects of God; for though in former times our sinnes moued the Lord to reiect vs from being his people, and to exile vs out of his kingdome, suffering vs to be dispersed as captiues in the land of darkenesse, and in the bondage of Satan; yet now Christ our head hath satisfied Gods iustice for our sinnes, appeased his wrath, reconciled vs vnto him; so that now againe he is content to admit vs for his people and subiects: and therefore let vs no longer abide in the land of darkenesse, and in the captiuity of Satan, from which Christ hath freed vs, but being deliuered and admitted Gods subiects and people, let vs now adioyne our selues vnto his kingdome, and obediently submit our selues to his gouernment.

So those that haue already begun to ascend, may be hereby moued more and more to goe forward in this course, and that both in respect of their faith, and in respect of their affections; for if they be admitted the people of God, and haue obtained his mercy, why shoulde the huge waight of their sinnes weigh them downe, and keepe them from ascending in the assurance of faith, seeing God is gracious vnto his owne people and inheritance, and in his mercy hath done away all their sinnes? and therefore, seeing they haue obtained

ned Gods infinite mercy, they haue a sufficient medicine for their greatest misery.

If they be the people of God, who haue obtained mercy, then may they bee moued hereby to ascend in their affiance, trusting in the providence of their al-sufficient and most bountifull King; and not suffer their mindes to be tied vnto earthly meanes and secundary causes, presuming in their abundance, and despairing in their want. If they bee Gods people, then may they ascend in hope, that they shall, being his subiects, be admitted into his kingdome both of grace and glory, and be made partakers of the riches and roiall benefits of them both, and not suffer transitory trifles to be the end and top of their hopes, seeing they are aduanced to higher dignities. Then also are they to ascend in their feare; for if they be the people and subiects of God, then are they to feare the anger and displeasure of their Soueraigne, as the greatest euill; and in regard hereof, to be much more carefull and fearefull lest they offend him, then any mortall man. And so likewise in their loue; for if they be Gods people, who haue obtained mercy and assurance of Gods kingdome, then what sottish folly were it, to place their loue vp-on the vanities of the world, which are of no value nor continuance, and not rather on God, heauen and heauenly ioyes, which are most excellent and permanent?

And this is the meaning of these wordes. The doctirines which from hence arise are divers. First, here we learne, that when we haue assurance of those maine benefits, our effectuall calling and vnion with Christ, our redemption, iustification, sanctification, and eternall saluation, more to reioyce in them, then if we were made owners of the whole world: neither must we smother this ioy in our selues, but with mutuall congratulations communicate it with our brethren. For this is a consequent duty and effect of the former benefits received; as appeareth in this place, as also Rom. 5. 1, 2, 3. To which duty we shall easily be moued, if we often call to minde our passed misery and present happiness. For if beggers when they attaine to great riches, bondmen when they are redeemed

The Doctrines.  
That we  
ought to re-  
ioyce in the  
fruition of  
Gods benefits.

*Rom. 5. 1, 2, 3.*

med out of miserable seruite, and euery one who escapeth out of desperate & deadly dangers, are euen so rauished with such tickling ioy, that their hearts, like too strait and weake vessels, would breake to containe it, vntill they did vnburthen them by communicating them vnto others; then if we consider our former beggerlynesse and basenesse, and our present honours and preseruements, our cruell and miserable seruite vnder sinne and Saan in time past, and our glorious and happy liberty, vnto which wee haue now attained; the great and mortall dangers of plagues and grieuous punisiments, the anger of God, the curse of the law, and eternall death and condemnation; all which we haue fully eschewed, being not onely delivered from the euill which we feared, but possessed in the certainty of assurance, of such happiness that we could not hope for, nor so much as conceiu and wish for: how can our hearts containe such rauishing ioyes? how can our tonges be silent, and not vnburthen our mindes, by congratulating them with those who are made partakers of the like happiness? And if thus wee not onely ioy in our selues, but all reioyce with others, then shall wee hereby be stirred vp to praise the Lord, who is the chiefe and onely cause of all our ioy and happiness; and by this holy exercise of our thankfulness, wee shall more and more confirme our assurance of the former benefits; for these are mutuall causes one of another. Whereas contrariwise, our not praising God, argueth our little ioy, and our small ioy our little assurance, and base esteeme which we make of this unspeakeable happiness.

Secondly, as we are to congratulate this our ioy with those That wee  
who are partakers of it; so are we by our perswasions and ex-  
hortations to moue others who haue not yet tasted of it, that  
they labour to attaine vnto it; for this the law of charity re-  
quireth at our hands, our loue towards God, which we mani-  
fest when as we labour for the aduancement of his glory in  
the inlarging of his kingdome; and our loue towards our  
neighbour, which is principally shewed in seeking their con-  
version and eternall happiness. With which charity who-

ought to per-  
suade others  
to communi-  
cate with vs in  
our ioy.

soever is indued, he cannot chuse but performe this duty; for as the Sunne cannot keepe vnto it selfe his light, but communicateth it to the good and comfort of other creatures; and as the wood which is kindled and inflamed, doth also kindle other wood which ioyneth vnto it: so they who are illuminated with the light of knowledge, cannot keepe it from shining vnto others; and those who are inflamed with the zeale of Gods glory, and loue of their brethren, cannot chuse but labour to make those who are about them like vnto them, and partakers of those benefites which they enjoy. Examples hereof wee haue, Iohn 1. 41. 45. and chap. 4. 28, 29.

That all the  
faichfull must  
labor to gaine  
others to the  
Church.

Thirdly, we are to obserue, to whom this duty doth appertaine; namely, to all those who are made members of the church, whether they be publike or priuate persons; for there is none which are in respect of their meanness of gifts exempted, seeing there is not any who hath receiuied such a small talent, but that if he will profitably employ it, he may thereby gaine some glory to his Lord and maister, and in some respect or other, bring some benefit to his brethren, either by instruction, consolation, exhortation, or holy example of life. But howsoever this duty belongeth to all, yet especially to Gods Ministers, who are appointed of God, both to be the spirituall fathers by whom men are begotten vnto God, and converted to the faith; and also to be the nurses, who by the milke of the word are to nourish and bring vp in their spirituall growth, those who are regenerate and added to the Church. And therefore they are with all care and diligence to preach the word, in season and out of season, instructing the ignorant, exhorting those that are backward, persuading the obstinate, confirming the weake, and comforting and encouraging those which are ready to faint, and by all meanes labouring, that those who are not conuerted, may be gained vnto Christ; and likewise, that those who are already added to the Church, may bee more and more strengthened and confirmed in their spirituall ynion with Christ, and communion with the Saints.

Fourthly,

Fourthly, we are to obserue, to whom this duty is to be performed, namely, to our brothers and sisters, that is, those who are already, and thofe that may be hereafter our brethren and sisters: and in y<sup>e</sup> we do not know who these are, because Gods secret counsaile & decree of election is known only to himfelfe, therfore we are to exhort, instruct, and perfwade all to become members of y<sup>e</sup> Church, so far as in regard of our state and calling we poſſiblie can: for the Spirit bloweth where it listeth, and can easilie cauſe Lions, Tigers, and Cockatrices, to become the ſheepe of Christ; hee can make idolatrous Abraham the father of the faithfull; bloodie and barbarous Manasses, an humble conuerit; a persecuting Saul a preaching Paul; and a leaud theefe a holy confessor: and therfore ſay not in thy heart, I will ſpare my labour, because this or that man is too wicked, too worldlie, too covetous, too proud to make a Chriftian, ſeeing the Lord is able of ſtones to raise vp children vnto Abraham, to humble the moft proud and obſtinate, and to ſanctifie the moft prophanie; neither is hee onely able to doe it, but also often doth it, to ſhew the infinite riches of his wifedome, power, mercie and goodneſſe, and that our ſaluation is not for our owne works or worthinesſe, but of his owne free grace and vndeserued loue, that ſo he may be all in all, and haue the whole glorie of his owne worke.

Fiftly, we are to obſerue the maime arguments which the faithfull are to vſe, that they may perfwade others to ascend with them, out of the land of darkenesſe, into the kingdome and Church of Chrift: namely, because they were the people of God, and therefore they are to ascend into the kingdome of their Lord and redeemer. And leſt their ſinnes, and Gods iuſtice and wrath, ſhould diſcourſe them, it is further ſaid, that they haue obtained mercie and remiſſion of their ſinnes, and are now reconciled vnto God in Chrift. Whence we learne, what is the ſtrongeſt inducement, and moſt for- cible argument to mooue any to leauē the kingdome of darkenesſe, and to adioyne themſelues vnto the Church of God, namely, when they heare, and hearing beleeue, that

The argu-  
ments which  
we muſt vſe  
for the con-  
uerſion of o-  
thers.

they who were aliens and strangers, are now in Christ become Gods subiects and seruants; that they whom the law for their grieuous sinnes excluded from all mercie, and made obnoxious to Gods wrath, are now in Christ made partakers of Gods mercie, whereby they haue the remission of their sinnes, and are so reconciled to their Lord and Soueraigne. So long as a malefactor, who hath deserued death, knoweth that his Prince is iustly displeased with him, and intendeth to prosecute the law against him, hee fleeth his kingdome, and liueth in voluntarie exile: but if hee heare that the princes sonne sauoureth him, and hath obtained his fathers pardon, and reconciled him vnto him, this is a strong motiu to perswade him to leaue the strange countrie where he liueth, and to returne againe into the kingdome of his Soueraigne. So we (who are grieuous malefactours; which by transgressing Gods law haue made our selues subiect to his wrath, and obnoxious to the punishment of the law, eternall death, whilst wee remaine in this case) flee from Gods presence, and as much as in vs lieth (though it never lieth in vs) we banish our selues out of his kingdome and iurisdiction; but when we heare that Christ his dearely beloued sonne hath obtained our pardon, and reconciled vs to his father, then, and not before, we approach his presence, and adioyne our selues to his kingdome. It is then the preaching of the Gospell which gathereth vs into Christs kingdome. For it is Gods strong power vnto saluation to al that beleue, whereby he perswadeth vs to come out of Satans kingdome, and to adioyne our selues vnto his Church. And therefore those who seeke the conuersion of others, they must not onely denounce legall threatenings against sinne, for this will make men rather flee from God, then come vnto him, but hauing by the law brought them to a sight of their miserie, in regard of the curse thereof, the anger of God, death and condemnation which they haue deserued, then they are to preach the glad tidings of the Gospell, whereby they may be assured of the remission of their sins, and reconciliation with God; and so be moued to come

vnto

vnto Christ, and to adioyne themselues to his Church. Examples hereof we haue : Act. 2.38.39. 2. Cor. 5. 18.19.20. *Act. 2.38.*  
*2. Cor. 5.18.*  
*Gal. 3. 26.28.*

Now we are further to obserue, that we are not to deliuer this glad tidings of the Gospell, for the conuersion of those who are not yet called, once or twice, or diuers times ; but continually till they be converted, we must teach them, perswade and exhort them to ascend out of the land of darke-  
nessse, into the kingdome of Christ : for hee doth not define and determine a certaine number, but indefinitely and abso-  
lutely commandeth vs that we should speake vnto them. For God calleth not all at the same houre, but some at one time, and some at another, neither doth he make the word effectu-  
all for the conuersion of all sinners at the first hearing, but in some he lets it often outwardly found in their eares, before by the inward working of his Spirit he openeth them, and inclineth their hearts to beleue and imbracē it ; lest wee should ascribe the whole praise of our conuersion vnto the ministry of man, which is principally due to his holy spirit, who is the chiese cause thereof. As therefore the poole of Bethesda did not at all times cure diseases, but onely when the Angell descended and infused vertue into the water, and yet neuerthelesse the people at all times watched that they might be readie to put in their friends when the opportune time came ; so these riuers and stremes of the Gospell, which runne from the sanctuarie, haue not alwaies vertue and power in them to heale our diseases and sores of sinne, but then onely when the spirit of God descendeth, and by his secret working infuseth vertue thereunto ; and there-  
fore wee are continuallie to watch for this time, in the meane while vsing the meanes continually appointed by God to this purpose.

Neither doth he determine the presence, before whom, or the place where this dutie must bee performed, but indefi-  
nitely and absolutely hee inioyneth vs to speake vnto our brethren and sisters. Whence we learne, that there is no pre-  
sence or place exempted from this dutie, but wee are to ex-

hort all in all places to come vnto Christ, and to leave the kingdome of darkenesse; publickly in the ministerie of the word, and in priuat conferences, at home and abroad, in the congregation, and in our chambers, as occasion shall be offerte for gaining our brethre vnto Christs kingdom. For as the spirit of God is restrained to no time, so neither to any place, but he conuerteth both when he will, and also where he will.

Great difference betwene the effects of the law and the Gospell.

The sixth thing to be obserued, is the change of the names, *Lo-ammi*, into *Ammi*, and *Lo-ruchamah* into *Ruchamah*; wherby is signified that there is a great change in the time of the Gospell, from the state of things vnder the law: for those whom the law scattered, the Gospell gathereth; those whom the law made strangers and enimies, the Gospell maketh subiects and friends; those whom the law debarred of mercy, are by the Gospel received to mercy; those who the law condemned, the Gospel iustifieth and saueth: so y<sup>e</sup> now enmity is turned into frendship, iudgement into mercy, death and condemnation into life and eternal saluation, in & by Christ our Sauiour. The consideration whereof as it should fill our harts with sound comfort, so also with true thankfulnes, and our mouthes also with Gods praises, who hath caused this happy change, & turned our griece and sorrow into ioy & gladnes.

Mans miserie, the lawes impotencie, and Christs sufficiencie.

Lastly, whereas God inioyneth vs, to invite others vnto Christ, by calling them *Ruchamah*, that is, such as haue obtained mercie, he herein includeth their miserie, the lawes impotencie in freeing them from it, & that through Gods mercie, and Christs merits alone we haue saluation. For the first, it is included in the word, mercie; for mercie doth presuppose miserie, both in respect of our finnes, and also the punishment which for them was due vnto vs; and the lawes impotencie, for if we could haue obtained saluation by the law, then shoulde wee not haue needed mercie, because wee shoulde haue been saued by our owne merits; and lastlie, that we haue not saluation of or by our selues, but in Christ and for his merits; for when God was displeased, there must be some meanes to pacifie him; when wee had excluded our selues from Gods mercie, there must be some other way to recover

recouer it, which could not be any meases of our owne, for wee in stead of pacifying God for our old sinnes, were continually readie to anger him with new, and in stead of mercie, wee by our new transgressions heaped vpon our selues new punishments; and therefore in Christ alone, Gods mercie is obtained, who hath satisfied his iustice and appeased his wrath by discharging our debt, bearing our sins, and suffering that punishment which wee by them had most iutly deserved.

**A**nd so much for the consequent dutie to bee performed of the faithfull, after themselves are made partakers of the Euangelicall benefits. In the next place the Prophet returneth to the legall threatenings; in these words: Ver. 2. *Pleade (or, contend) with your mother, pleade with her, Ver. 3. for she is not my wife (or, as the word is sometimes taken, that shee is not my wife). neither am I her husband; but let her take away (or, that shee may take array) her fornications out of her sight, and her adulteries from betweene her breasts.* Where the Lord commandeth that a diuorce should be proclaimed betweene him and the Israelites, and withall sheweth the cause or end of this denunciation, namely, that they might repent and turne from their spirituall whoredomes.

But let vs come to the exposition of the words, and after Exposition, obserue the doctrines which arise out of them. *Plead with your mother.* These wordes may seeme to contradict the former: for there the Lord promiseth, that he would gather his Church, and vnite them vnto Christ, that he might be her head, she his members, he her husband, and she his spouse; and now presently he threatneth that he wil give her a bil of diuorce, and break off the mariage between them. But we are to know, that the former words were an Euangelical promise, which was not presently to be performed, but in the time of the Gospel, after the coming of Christ: but in the meane time because the Israelites were not terrified with ý former threatenings, nor allured to repéntance by Gods gracious promises, therefore hauing by ý former consolations comforted Gods children.

children amongst them, who were truely humbled; now hee beginneth againe to thunder out Gods threatnings against the obdurate and impenitent, shewing that notwithstanding God would extend such mercie to the faithfull in the time of the Gospell, yet this should bee no priuilege to exempt them who liued in impenitencie from Gods iudgements, but hee would for their sinnes certaintely reiect them, vnaesse they speedelie repented of them. And this is vsuall with the Prophets, to intermixe mercie with iudgements, consolations with threatenings, y<sup>e</sup> neither the humbled may despair, nor the obdurate and impenitent presume: as also to mingle their prophecies which concerned the present time, with those which concerned the kingdome of the Messias, in the time of Gospell; for as their maine end was to point at Christ, that at his comming their prophecies being fulfilled in him, he might be received; so they were not to neglect their present auditorie, but by shewing their sinnes and Gods iudgements, to bring them to God by true repentance. And if this bee obserued it will gine great light to the vnderstanding of them, whereas contrariwise the not obseruing hereof causeth great confusio[n] and obscuritie.

But let vs come to the words themselues. *Plead with your mother, &c.* Where we are to consider, who they are whom the Lord commandeth to plead as children: secondly, who this mother is, that is to bee diuorced: and thirdly, the diuorce it selfe. Concerning the first, diuers are of diuers iudgements, some vnderstand it of the faithfull in the time of the Gospell, that they after they were added to the Church should plead with their mother the Church of the Iewes, that laying her sinnes to her charge they might bring her to repentence. But this cannot agree with the rest that followeth; for they are commanded to accuse her for her idolatry, in forsaking the Lord and worshipping the Heathen gods, which sinne was not committed by the Church of the Iewes in the time of the Gospell, nor after their retурne out of the captiuitie of Babylon.

Others

Others understand it of the two Tribes of the kingdome of *Iuda*, that every one of them who were faithfull, should admonish their mother; that is, their Church and synagogue, that she should take example of the ten Tribes, and forsake her idolatry, lest shee should likewise be diuorced and reiectet. But this is not likely, seeing the Prophet was not sent to the Iewes, but to the ten Tribes; and therefore to them he directeth his speech for their conuersion, and not vnto the other, who were not belonging to his charge.

Others expound it of the faithfull who liued in the Prophets time amongst the Israelites, especially the Prophets and Priests called to this publike office, that they fearing God, and hating the wickednesse of the times, should reprove the Church and Synagogue of Israel for her spirituall whoredomes. The which their exposition though I reiect not, yet I thinke an other more probable, and better fitting the circumstances of the place.

And that is of those who expound it generally of the rebellious and hypocriticall Israelites, who when they were reprooved for their sinnes, and heard Gods iudgements denounced against them by the Prophet, in stead of laying them to heart, that they might be humbled thereby, were ready to plead against God himselfe, and to condemne him of vntruth and cruelty. For whereas the Lord had threatened that hee would vtterly reiect them, they were ready to obiect; first, that this could not stand with the truth of Gods promises, made to *Abraham* concerning the multiplying of his seede. To which obiection the Prophet answereth in the two last verses of the former chapter, as I haue shewed.

Now because the Prophet had deferred the accomplitching of that promise vnto the time of the Messias, the hypocrits would be ready in the second place to obiect; that God had promised perpetually and continually to be their God, and that they should be his people; and therefore if he did reiect them, though it were but for a time, he must needs be vntrue of his promise. To this the Prophet answereth, that this

this imputation was not to be laid vpon God, but vpon their mother the Synagogue and Church of Israel: for whereasthe Lord had ioyned her in mariage vnto himselfe, a mutuall ill-  
pulation being made betweene them; on the Lords part, that he would acknowledge her as his spouse, protec<sup>t</sup> her, and multiply his benefits vpon her; on her part, that shee would keepe her coniugall faith plighted vnto him, and wholly and onely reserue her selfe for his worship and seruice; shee had broken her couenant and falsified her faith, by forsaking the Lord, and prostituting her selfe vnto idols, and had most vnthankfully ascribed vnto them, all those benefits which the Lord had bestowed vpon her. And therefore their diuorce was not to be ascribed vnto any inconstancy or cruelty in God, but to their owne whoredomes and vnthankfulness.

By the children then who are to pleade with their mother, we are to vnderstand all those amongst the Israclites, who vpon the hearing of the diuorce and reiection of the Church, were ready to expostulate with God, and (to excuse themselves) would not sticke to lay the fault of their reiection vpon him.

Secondly, by their mother in this place, we are to vnderstand the Synagogue and Church of Israel, and more especially their rulers and gouernours both ecclesiasticall and ciuill: for whereas they aboue others should haue maintained Gods pure worship & seruice, and contained their inferiours in holy obedience; they were the first who did forsake God, and betooke theselues to the worshipping of idols, drawing others by their authority and example into the like wickednesse; and that in a twofold respect: the first concerned their religion, when as they were mislead by the false doctrine of their ecclesiasticall gouernours, and drawne from God to their idols: the other concerned their policy, when as by their ciuill rulers, they were moued to ioyne themselues in league and in neare friendshipp with idolatrous Nations, whereby also they themselues were corrupted and seduced.

Now we are further to obserue, that hee redoubleth the word,

word, *pleade*, or *contend*: whereby he implieth the importune impidency of the people, which was such, that their mouthes would not easily be stopped, but still they would calumniate Gods iustice and truth; and therefore with greater earnestnesse (which is often expressed by such redoubled speeches) he biddeth them to plead against their mother againe and againe, and to lay the fault where it was, not vpon God, but vpon themselves. As if he shoulde haue said; Doe not pleade and expostulate with mee, in that your mother is divorced, and you reiect as an adulterous issue; for the husband is not to be blamed for putting away an adulteresse, but shee rather for her filthinesse and vnsaithfulness; and therefore, seeing your mother hath forsaken me, and prostituted her selfe to idols, sequit me of all wrong and iniury, and contend and expostulate with her, in that by her vnsaithfulness and vncleannessse, she hath moued me iustly to diuorce her from me, and to reiect you as being an adulterous issue of an adulterous mother.

The third thing to be considered, is the diuorce it selfe betweene God and the Church of Israel, expressed in these words: *for shee is not my wife, neither am I her husband*. Which that we may understand, we must know what the mariage betweene them was; namely, a contract and mutuall stipulation; on Gods part that he woulde be her Lord and husband, to loue, protect, and prouide for her, multiplying his gratiuous benefits from time to time, as he shoulde see most for her good; on her part, that shee woulde forsake all others, and cleave onely and wholly vnto the Lord, louing, obeying, worshipping, and performing all holy dutes vnto him; and finally, keeping this her faith plighted vnto him inviolable. They are therefore said to be diuorced, when as this contract is broken off, and the covenants not performed; as when the Lord not acknowledging her for his spouse, doth cast her off, and ceaseth to defend and prouide for her; and when she withdrawing her loue from God, and fixing it vpon idols, breaketh her mariage faith, refusing to worshipp and obey the Lord her true husband, and prostituting her selfe by spirituall

rituall whoredome vnto false gods.

Now that the cause of this diuorce was not in the Lord, but in the Church of Israel, appeareth by the order of the words: where first it is said, that she was not his wife; and then, that he was not her husband: for the Lord did not forsake her before shee forsooke him, hee did not deny to bee her husband, before she refused to be his wife; hee did not cease to performe his covenants which hee made with her, of grace, protection, and preseruation, before she withdrew her loue, falsified her faith, denied her seruice and obedience, and went a whoring after strange gods. And therefore there was no cause, why for this diuorce they should expostulate with God, and impute any fault vnto him; but rather they were to lay the blame vpon themselves, who by their spirituall fornications had broken off the mariage knot, and had refused to be the Lords spouse; so that bee was constrained to proclame this diuorce, because she had first refused him.

The like place vnto this we haue, Esay 50.1. *Thus saith the Lord; Where is the bill of your mothers diuorcement, whom I haue cast off? or who is the creditor vnto whom I haue sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.* Where the Lord expostulateth with the Iews concerning the cause of their reiectiōn, and sheweth that the cause was not in him, but in themselves: and this he proueth by an olde rite and custome vnder the Law, which was, that those who were put away by the husband, had a bill of diuorce giuen vnto them; and that parents which were deeply indebted, sold their children to satisfie their creditors; as appearceth, Exod. 21.7. 2.King. 4.1. But I (saith the Lord) never put you away; for if I did, where is the bill of diuorcement? neither did I sell you, for where is the creditor to whom I stand indebted? And therefore the fault is not in me, but in your own iniquities, and in the transgressions of your mother, why you are sold, and shee diuorced. So Ier. 3.8.Ezech. 16.

Deut. 24.1.

Exod. 21.7.  
2.King. 4.1.

Ier. 3.8  
Ezech. 16.

And this is the meaning of the diuorce, which the Lord com-

commandeth shoulde be denounced. The doctirines which The Law and hence arise are diuers. First, out of this mixture of Legall cominationes, with Euangelicall consolations, Gods Ministers must be intermixed in the ministerie of stiers may learne spirituall discretion, neither onely to thunder out the threatnings of the Law, nor wholly to stand vpon Euangelicall promises, but in their sermons to mixe the one with the other, that whilest they beat downe the pride and presumption of secure hypocrites, they doe not altogether exanimate & deieect those who are truly humbled; and contrariwise, that whilest they comfort and raise vp Gods children who are afflicted in mind and deieected, they doe not confirme proud hypocrites in their securitie and presumption. Neither is this course profitable alone in respect of hypocrites, and secure worldlings, but also in respect of Gods deere children: for being partly flesh, and partie spirit, as in respect of their spirituall part, they haue neede to heare the sweete comforts of the Gospell for the confirmation of their faith; so had they in regard of the flesh neede to heare often of the threatnings of the Law, to restraine them from sinne, to beat downe pride, presumption and securitie, and to containe them in holy obedience.

Secondly, we may obserue the nature of hypocrites, who when they suffer the punishment due vnto their finnes, are of hypocrites ready to expostulate with God, and to calumniate his justice to expostulate of crueltie, as though their punishment were either altogether vndeuered, or else at least farre greater then their sins. To this purpose they vse all sanguinous pretences to excuse their faults, laying them of themselves vpon others, yea rather then faile, they will not sticke to accuse God that they may excuse themselves. And therefore the Lord is faine oftentimes to expostulate the matter with them, to cleare himselfe from all imputation of fault, and to conuince them of their finnes, that they may be brought to true repentance.

An example herof we haue in our first parents: Gen. 3.12. Gen. 3.12-4.19  
13. In *Came*, Gen. 4.13. In the Lewes: Ier. 2.25. Mal. 3.8.  
In *Abrah*, 1. King. 18.17. In the vaprofitable seruant, Mat. 25.24.26.

Thirdly,

We must not murmur a-  
gainst God in  
our afflictions.

Lament. 3.22.

Thirdly, we here learne, when we suffer affliction, or beare our punishment, that we doe not murmur and expostulate with God, as though he dealed more severely and rigorously with vs then we haue deserued; but let vs descend into our selues, and examine our owne hearts and consciences, and so shall wee find that not the Lord, but our selues are in fault, that our punishment is farre lesse then our sinnes, and that it is the great *mercie of the Lord* that we are not *wterlie consumed*, as the Church confesseth, Lament. 3.22. And this course must be taken of euery one of vs, before we will euer be truely humbled, and brought vnto God by vnsainted re-pentance, or before the Lord will euer bee moued to pardon our sinnes, or release our punishment. For none will euer sorrow for those sinnes, of which they thinke they are not guiltie, there is none wil lay them to hart & be humbled vnder the weight of them, so long as they pretend excuses, and seeke to put off their burthen from their owne to others shoulders, and so long as wee content our selues with these fig-leaves, we wil never looke after a better garmens to hide our nakednesse. Againe, the Lord will never absoluue vs before we condemne our selues, he will not pardon our sinnes till we setting aside all excuses, ingenuously and freely confess them; he will never ease vs of this burthen, whilst with false pretences we seeke to voloade our selues; neither will he euer make vs partakers of his mercy, till we acknowledge that we haue deserued the extremity of his iustice, as may appear by the former examples.

That particu-  
lar men may  
expostulate  
with their  
mother the  
Church,

Fourthly, wee are to obserue, that the children are commanded to expostulate, not onely one with another, but also with their mother the Church, that so both the particular members, and the whole Church in generall, comming to a sight of their sinnes, and condemning themselues for them, they might bee brought to true repentence. Whence wee learne what dutie is owed by children to their parents, and by particular members to the whole body of the Church, namely, they are so to honour them, that God bee not dis-honoured, so to excuse them, that God bee not sca-  
fed,

sed, so to hide their faults from others, that they doe not ignorantly foster them in themselves. The Papists crye ouer vpon vs for discouering the nakednesse of their Church, which they falsely call our mother; they will not indure, that her sinnes should be reprehended, and affirme it to bee impudent sauciness, for the children to reprooue the parents faults. But first we answere, that she is not our mother, but a common strumpet, who long agoe was diuorced from God, for her spirituall fornications. And secondly, though she were our mother, yet she were to be reprooued for her faults, that so she might be brought to a fiftie of her sinnes, and turne vnto the Lord her husband whom she hath forsaaken by her whoredomes.

Fiftly, we may obserue, the grievousnesse of the sinne of Idolatrie a grievous sin. which appeareth in the greatnessse of the punishment, which is vtter reiection and separation from God: other sinnes mooue the Lord to afflict his spouse, but this causeth him to diuorce her; other sinnes prouoke the Lord to correct his children, but this mooueth him to disherit them. Now what more fearefull punishment can bee imagined, then to bee diuorced from God, to bee excluded from his grace, protection and preseruation al which idolaters incurre through their spirituall whoredomes. The consideration whereof should make vs to flee this sinne, that so wee may escape the punishment.

The last thing which we are to obserue, is out of the order of the words: namely, that the Lord never reiecteth his Church from being his spouse, before shee hath cast him off from being her husband; he never withdraweth his grace, mercie and protection, and prouidence from watching ouer vs, till wee alienate our minds from him, denying vnto him our faith, obedience and allegiance: and therefore let vs cleave vnto the Lord, and he will most certainly cleave vnto vs; let vs keepe our faith and couenant with him, and hee will neuer faile vs; let vs euer acknowledge him for our husband and father, and hee will acknowledge vs for his spouse and children.

God reiecteth  
not the  
Church, be-  
fore she reie-  
cteth him.

## Exposition.

And so much concerning the diuorce. Now the end why the Lord would haue it denounced, is twofold, first, that hereby they might be moued to repent of their wickednes; and secondly that repenting, they might escape punishment; verse.3. The first end is expressed in these words; *that she may take away her fornications out of her sight, (or from her face) and her adulteries from betwene her breasts.* In which words the Lord sheweth the cause, why hee would haue the diuorce betweene him, and the Church of Israel proclaimed, namely, not for any harred of her person, but that being brought vnto a sight of their sinnes, they might repent of them, and so forlaking their spirituall whoredomes, they might be received againe of the Lord as his spouse, as it is in the latter part of the chapter.

But let vs come to the meaning of them. Some vnderstand by *fornication of the face*, externall idolatrie, and by the *adulterie of the breasts*, that idolatrie which is in secret committed. But as I take it the Prophets purpose here, is to shew that the people were growne impudent in their sinnes, so that they made an outward profession of them, not caring who beheld them. For before he had shewed that the Lord had diuorced them, and consequently, that they had committed adulterie, and plaied the harlots, for in other cases diuorces are not by God approoued; and now he intimateth that they had the conditions and qualities of an harlot; for as harlots in continuance of time grow past shame, so that they doe not only in secret commit adulterie, but publike-  
lie make profession of it, as of their trade, decking themselues with such gorgious and garish apparell, as besemeth not honest matrons, glauncing with wanton eyes at their louers, painting their faces, and laying out their naked breasts, that they may not onely professe themselues wanton and lasciuious, but also with these baites allure others to commit wickednes with them: so the Church of Israel, liuing in spiritual whoredome, grew to that impudencie in sinne, that shee was not content to commit it in secret, but also to professe it, yea to defend and boast of it; and because shee would be known  
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to bee an harlot, who had forsaken the Lord, and giuen her selfe ouer to commit this spirituall vncleannessie, therefore in every corner they erected images and idols, they adorned them with gold and pretious ornaments, they in most impudent manner prostituted themselues vnto them, to commit spirituall whoredome in the sight of all the world, worshipping and seruing them in stead of the true God; and like shamelesse harlots, they did not onely themselues commit this wickednesse, but also allured others to goe a whoring with them.

These words then are metaphoricall, borrowed from the practise of harlots, who that they may display the filthy vncleannessie of their mindes, and allure others to vnlawfull lust, doe seek to intice them by wanton lookes, painting of their faces, and laying out their naked breasts: and hence it is that the Prophet attributeth fornication to the face and eies, and adultery to the breasts; because vnto harlots these parts are the instruments of their vncleannessie, whereby they trififie, and as it were proclaim, that they are ready and willing to commit whoredome, and also allure others to ioyne with them in their beastlinessie. So the Apostle Peter saith of some, that *their eyes were full of adulterie*: 2.Pet. 3. 14. because by their eyes they discouered their adulterous hearts.

2. Pet. 3. 14.

Now in these wordes the Prophet aimeth at three things: first, hee closely intimateh what was the cause of their divorce; namely, their idolatry, which he calleth adultery and fornication, which they committed with all audacious im pudency openly and in the sight of all.

Secondly, hee cleareth God of all imputation of fault, in that he diuorced them not for any hatred to their persons, nor for small transgressions, but for their grosse idolatry and spirituall whoredomes; and therefore there was no cause why they should contend with him, but with their mother. For if shee would leauue her sinnes, and returne vnto him by unsained repentance, hee would receive her to mercie,

cie, and acknowledge her for his spouse; as hee after sheweth.

Thirdly and principally, he laboureth by earnest exhortation, to moue her to leaue her spirituall whoredomes, and her professed audaciousnesse and shamelesse impudency, in prostituting her selfe vnto idols, and forsaking him their Lord and husband, not in a secret corner, but in the view of all the world.

And this is the meaning of these words. The instructions which from hence we gather are these. First, we may obserue, that though the Lord by his Prophet had sharply reproved the people for their spirituall whoredomes in the former chapter, and denounced his fearesfull iudgements against them; yet because they did not repent, but obstinately and impudently continued in their idolatry, the Lord contenteth not himselfe with once reproving of them, but causeth his Prophet to beate againe & againe vpon the same point, that at least by his importunity he might bring them to repentence. Whence we are to learne, that it is not sufficient, either in the publike ministery of the word, or in priuate conference, to reprehend and beate downe sinne once onely, but considering how many shifts and devices the hypocrisie of mans heart findeth to hide, excuse, and extenuate their sins, and how soone they forget and cast behinde them the remembrance of their sinnes, and Gods iudgements due vnto them, it must not be thought much, either of publike or priuate persons, oftentimes to vise the same admonitions and reprehensions, and to denounce againe and againe the same iudgements of God against the same sinnes, which are not as yet forsaken by true repentence.

Secondly, wee may obserue the infinite mercy of God, who when his spouse the Church, had innumerable times committed spirituall whoredome with idols, and professed her filthinesse like an impudent harlot openly to all the world, yet laboureth to bring her to repentence, that so hee might receive her to grace and souour againes for to this end

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he causeth her sinnes to be laid before her, and the dinorce betweene him and her to be denounced; not because he hated her, or was delighted with her refection and destruction, but that she might forsake her idolatry, which so impudent- ly she professed, and returne vnto him her Lord & husband, that so he might receiue her to grace, and pardon her former wickednesse. And therefore when we heare our sinnes sharply reproved, and the iudgements of God denounced, let vs not thinke that this is done for want of loue either in God or in his Ministers; but to this end, that wee shoulde hereby bee brought to true repentance, and so bee received into Gods grace and sauour.

Thirdly, out of the metaphors and borrowed speeches here vsed, we may obserue, that the sinne of vncleannessesse, is not onely committed in fact, but that also there is a fornication of the face, and an adultery of the breasts, when as harlots with glancing and wanton looks, by painting of their faces, and laying out of their breasts, doe not onely by these signes testifie the adultery and vncleannessesse of their hearts, but also with these baits of lust, indeuour to allure others to commit filthinesse, and to inflame their hearts with the fire of ynlawfull concupiscence. Whereby may appeare, how common this sinne of adultery and vncleannessesse is in our times, wherein the signes and meanes thereof do so abound; seeing not onely those who are harlots by profession, but euen such as would be reputed pure virgins and chaste wiues, shew these outward signes of their inward filthinesse, and use these baits to catch the foolish in the nets of vncleanness, by painting their faces & setting forth theselues with adulterate beauty, and by laying out their breasts after a whorish manner to be scene and touched: for is it likely, that those who lay the out to yshew, would haue them only seen? Neither hath this corruption of manners entred into the court alone, where wantonnesse and immodesty challenge vnto themselues a place by the right of prescription and long custome; but it is crept also into the City and Country, amongst those that shoulde be modest virgins and graue matrons, and

Of the forni-  
cation of  
painted faces  
and naked  
breasts.

examples of sobriety vnto others. Euen here naturall beauty is hid with a painted vizard, and naked breasts are laid out to the view; if at least they may be called naked which are commonly couered with false colours, or vncouered when as they are masked in a net.

An excuse of  
vaine women  
answered.

Eys 3.9.

But as there is no sin so vile, which maketh not some kind of Apologie for it selfe; so this, against which I inveigh, wanteth not her excuses: for whē thōle who are vain & wanton in their attires, haue their immodesty laid to their charge, they are ready to say, that whatsoeuer they seeme in shew, yet their hearts are chaste and honest. But to these I reply, that if they haue the hearts of honest and chaste matrons, what haue they to doe with the habit of an harlot? why doe they disguise themselues vnder the vizard of a false beauty, vnlesse they meant to deceiue and allure? why do they make shew of their wares, vnlesse they would offer the same to sale? why do they display the banners of lust, vnlesse they meant to be at defiance with chastity and all honesty? why doe they play the hypocrits by appearing that they are not? if they be honest in deed, why should they seeme harlots in shew? if they be dishonest in shew and truth, why doe they slander and disgrace the name of honesty and chastity, by intitling themselves vnto it? In a word, if either they are pure virgins, or chaste matrons, and would haue others so to iudge of them, let them take away their fornications from their face, and their adulteries from betweene their breast.

A secon<sup>t</sup> excuse taken  
away frō those  
who paint  
their faces  
and discouer  
their breasts.

But they further answer, that though in their owne iudgement they like not of these practises, yet they yelde vnto them in regard of the fashion, because they must be like others of their sort and ranke. To which I answeare, that if this be a fashion, it is the fashion of harlots, who first invented it, and most comonly practise it: and therefore why should this moue any that are honest women to imbrace it, & not rather to detest it? that we are commanded by God, not to fashion our selues to the world, nor to follow a multitude in that which is euill; that if they will follow the fashion, they must set themselues to worke wickednesse, seeing no fashion is more

more common; that those who for fashions sake are thus immodest and impudent, would become farre worse if it were the fashion; that those who professe themselves Christians, should fashion themselves according to the example of those who are modest, sober, and religious, and not of the wanton and lasciuious; for otherwise they will plainly discouer themselves, that their hearts are corrupt and wicked, seeing they like and imbrace rather the fashion of prophane worldlings, then of the faithfull and vertuous. And lastly, that if they sinne for company, they are like for company sake to suffer the punishment of sinne in hell fire.

But they will say, that they doe not thus adorne them-selves, either to shew their owne lust, or to prouoke it in others, but that their beautie (which in it selfe is good and commendable) may be liked and praised of the beholders.

To this I answer, that *vn si qua places, culta pueras est: graue matrons are to thinke themselves beautiful enough, when they please and content their husbands; that by these wanton and lasciuious ornaments, they doe not more commend their beauty to the eye, then disgrace the deformity of their mindes to any sober iudgement; that they doe not hereby grace and adorne, but rather disgrace and deform themselves: for whereas by their creation they are Gods beautiful and excellent workmanship, by their painting and dawbing, they make themselves but like walking pictures, and talking images; that if beauty be a good, it is such an one as is not bettered by communicating; that they are not hereby liked and praised of the good and vertuous, but of those (if of any) who like themselves are vaine and wanton. Yea but they thus set forth themselves, that they may bee liked and loued of their husbands, vnto whom they cannot make themselves too amiable.* I answeare, that no wise husband would haue his wife set out to sale, if he would reserue her to his owne proper vse; that this is but a false pretence to excuse a false beauty. For as the Satyrist saith; *mæchis foliata parantur: they vse these wanton arts, not to please their husbands, but to inflame the adulterer; that the habit and behaviour*

*Jument. sat. 6.*

beauour of an harlot cannot bee pleasing and amiable vnto any husband that desireth to haue an honest and chaste wife ; that they must not so labour to please men, as that in the meane time they displease God ; for their wanton behauour and habit is offensive, and at least euill in appearance , and therefore to bee forborne of Christians ; they derogate from Gods wisedome , by altering and adding to his workmanshipe, which kind of injury an ordinary artificer cannot with patience brooke : and therefore seeing they are new creatures of their own making, quite altered from their first creation, it is not likely that the Lord wil owne or acknowledge them for his worke. In a word, they breake and transgresse the seventh Commaundement, both by shewing the signes of wantō vncleannesse, & vsing the means to kindle & inflame lust both in themselues & others.

Sinnes openly  
professed and  
defended,  
most odious  
in Gods sight.

The last thing to be obserued is, that as all kinds of idolatrie, and of all other sinnes are odious and loathsome vnto the Lord; so especially those which are of the face and breast, that is, such as are openly professed, and impudently defended. Whilest sinne lurketh in the secret corners of the heart, not daring to shew it selfe in the face and outward actions, it maketh the sinner but like a poore fugitiue, who hauing offended his Prince, through selfe guiltinesse shunnethe his presence ; but when it growes so presumptuous, that it dare shew it selfe in the face , words , or externall actions, and not onely so , but also vaunt it selfe to the publicke view , daring Gods iustice, and prouoking him as it were to his face ; then the sinner becommeth a proud rebell , who regardeth not his Princes presence, and contemneth his authoritie ; or like vnto an impudent adulteresse , who not contenting her selfe with her secret whoredomes, doth prostitute her selfe to her louers in the sight of her husband ; and like *Abfalon*, pitcheth a pavillion euuen at noone day vpon the toppe of the house, that hee may bee seene of all men. This is the height of sinne , when as men doe not onely consent vnto it, but also act it; not in a corner, but in the face of the world;

not

not as blushing and being ashamed at it, but impudently defending it, boasting and glorying in their wickednesse. And as it is the height of sinne, so it shall bee plagued with the height of punishment, euen with the diuorce and separation from God : and therefore let all that would bee Gods spouse, aboue all other sinnes flee these; and though they fall through infirmitie and humaine frailtie into sin, yet at least let them take it away from their face, and from betweene their breasts, that is, let them not defend it, and much lesse vaunt and glorie in their wickednesse.

**A**nd so much concerning the first end of the denunciation of the diuorce, namelie, the repentance of the people. Now concerning the second end, which is a consequent of the former, that is to say, their freedom from punishment, vpon their vnsainted repentance : and this either respecteth the whole Church or the particular members thereof. The first is expressed, vers. 3. *Left I strip her naked, and set her as in the day that she was borne, and make her as a wildernes, and leave her like a drie land, and slay her for thirst.*

In the former verse the Prophet shewed, that the Lord had diuorced the Church of Israel, but howsoeuer he had inflicted on her this iudgement, yet such was his infinite goodness, that in wrath he remembred mercie; for although hee might iustly (as husbands vsed to doe in such cases) when he diuorced her, haue stripped her of all his gifts and benefits, yet in mercie he did not thus farre proceed in punishing of her, but though he had put her away, hee suffered her still to enjoy the good things which he had bestowed vpon her, at least in some measure: and that to this end, that they might remaine with her as pledges of his loue, not altogether as yet extinguished, and as vndoubted arguments to assure her that as he had not diuorced her for any hatred of her person, but for her sianes, so if shee would repent of them, hee would bee ready to receiue her againe into his former loue and fauour.

But because she abused the mercie of God, and continued  
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in her impenitencie, therefore he threatneth that vnlesse she would seriously repent of her sinnes, he would not only diuorce her, but also stripp and spoyle her of all those his gifts and benefits, which he had bestowed vpon her, and which as yet she injoyed. Wherein the Lord alludeth to the behauour of kind husbands, who hauing put away their wiues for their whoredomes, doe notwithstanding allow vnto them liberal maintenance; with which benefits, when they are not restrained from their sinne, and brought to amendment, but rather abuse their gifts as meanes to further them in their vncleanness, and by bestowing them on their louers; they threaten to stripp and spoyle them of all those benefits which they injoy, and to leaue them destitute of all maintenance. As though he should haue said, Although vpon your diuorce iustly caused by your whoredomes, I might also haue deprived you of all my benefits, which I haue bestowed vpon you, yet such hath been my mercie, that I haue spared you hitherto, and suffered you to injoy them, in hope of your amendment; but doe not continue to abuse my patience and mercie, for vnlesse you repent, and take away your fornications and adulteries, which with such audacious impudencie you commit, I will stripp you of all my benefits, which as yet you injoy, and leaue you as naked and beggarlie as you were, when I first tooke you in mariage.

Now the benefits which the Lord threatneth to spoile the people of Israel of, were either temporall and corporall, or else spirituall; of the first sort were their peace, kingdom, protection from enemies, plentie, and abundance of all worldly profits and delights; of the other were the law, the priesthood, some relikes of Gods worship in the ministracie of the word, in the vse of the Sacraments, and prayer; the fauour of God and pardon of their sinnes; from which they were not as yet vtterly excluded, as it may hereby appeare, in that the Lord laboureth to recall them by his Prophet vnto repentance, and forewarneth them of these iudgements, that repenting they might escape them.

And these are the benefits, of which he threatneth to spoile them

them. Now the manner and nature of their stripping and spoiling is further described, and illustrated by diuers comparisons; for first hee threatneth to strip them, and to leaue them as destitute of all his benefits, as they were at the day of their birth, in these words; *and set her as in the day that shee was borne.*

By the day of the children of Israels birth, we may either vnderstand the day of their forefather *Abraham* his calling out of an idolatrous nation, that hee might be the father of the faithfull; or the day of the peoples deliuernace out of the bondage of Egypt, which I take to be the more probable, because he speaketh not here of the birth of one man, but of the whole nation. Now this day of the peoples birth was a time wherein they were in great miserie, pouertie, impotencie and manifold extremities, and therefore not vnfitly compared to a childs birth, seeing in many things it resembleth it, in regard of the wretchednesse thereof, and that both in respect of their persons, and also in respect of their state. And first for their bodies, as the child is borne so impotent that it is vnable to resist the weakest enemy; so they came out of Egypt weake, vnskilfull, and vnarmed, altogether vnable to resist their enemies the Egyptians. And so in respect of their soules, as the child is borne defiled in his blood, as it is described, Ezech. 16.6. so *Ezech. 16.6.* they were defiled with their sins, especially their grosse idolatrie which they learned of the Egyptians: as the childe is borne destitute of wisedome and actuall vnderstanding; so they were ignorant, and without the sauing knowledge of God and his true religion. In respect of their states likewise there is great similitude: for as the child is borne poore and naked; so they came out in great pouertie, being not onely destitute of the heauenly gifts of Gods Spirit, but also of glorie, power and riches: as the childe liueth as it were imprisoned a close prisoner in the straite prison of the wombe; so they were held in a straite and miserable seruitude, till God deliuerner them: and as in the birth it is in greatest danger and extremitie, so that it no sooner breatheth the aire,

but

but it crieth out with sense of paine; so they howsooner they had formerly indured many miseries, yet they were in greatest extremitie of all, euen as it were in the very birth and deliuernce, when as they were pursued by their enemies, and beset on all sides with vnauoydable dangers, so that in anguish of soule, they cried out for feare. Lastly, as the child being borne is vnable to helpe it selfe, either in respect of defence from outward iniurie, or of prouision of food and necessaries: so they being brought into the wildernesse, were vnable to defend themselves from the iniurie of the weathere, either by day or night, & had no other prouision of food then the Lord prouided for them after a miraculouse maner.

Exod.14.

And this was the miserable condition of the people of Israel, at the day of their birth and deliuernce out of Egypt, the which is excellently and largely described by the Prophet *Ezechiel*, Chap.16. Out of which base estate the Lord aduanced them to the greatest and highest dignitie; for after that he had led them into the wildernesse, hee espoused this people vnto him for his wife, hee loued and protected her, he fed and nourished her, he decked and adorned her, he multiplied his benefits vpon her both spirituall and temporall, induing, and, as it were, endowing her with riches, glorie, pleasures and all happinesse; he gaue vnto her his law containing the couenants of marriage betweene them, hee gaue also a Priesthood, a kingdome, a land flowing with milke and honie, a Tabernacle, a Temple, his word and Sacraments, and all things needesfull both for soule and bodie.

Deut.32.14.15. But shee being surfeited with pleasures, vngratefully forgat her former base condition, and also him who had aduanced her to this great dignitie and happinesse; and forsaking her Lord and husband who had been thus gratiouse vnto her, went a whoring after false gods: and therefore the Lord is faine to put her in mind of her former wretched estate, and to threaten her, that vnlesse she repented and turned vnto him, he that had raised her would pull her downe, and make her as poore, contemptible and miserable, as when he first met and matched with her.

And

And this is the first comparison, whereby hee describeth and aggrauateth the miserie which hee threatneth to bring vpon them. The second is, that he would make her as a wildernesse, or the wildernesse, as the article prefixed portendeth; where he alludeth to the desert wildernesse, in which the children of Israel were led 40. yeeres. Others resolute it rather thus, *And wil place her as in the wildernesse*, that is, bring her into the same condition wherein shee was in the wildernesse. But the other translation better pleaseth me, seeing it is without addition of any word: and seeing it is likely hee threatneth here a farre worse state then that, which at this time she liued in, because then she injoyed Gods presence, she was his spouse, she was led and fed, defended and sustained by the Lord her husband. And therefore I thinke rather he threatneth to make her like that wildernesse, that is, to make her selfe desert and barraine of all his gifts and graces, temporall and spirituall, to suffer her to be inhabited of her vices and corruptions, as it were with so many wild beasts, to lay her kingdome, countrie and cities waste like a wildernesle, being ouerunne, burnt and spoiled by their enemies: as the Lord threatneth, Deut. 28. 51. Leuit. 26. Deut. 28. 15.  
Leuit. 26. 31. 32.

31. 32. Thirdly, he saith that hee will leauue her like a drie land, that is, he will deprive her of all her comforts, pleasures and delights, like a drie and schorched ground, where for want of moisture all the pleasant herbes and sweet flowers wither and fade away.

Lattly, he threatneth that he will slay her with thirst, that is, he will ouerwhelme her with the greatest miseries; for water is more easily come by then foode, and therefore the extremitie of their want is hereby in a liuely manner described, when as they should want euen water to quench their thirst, and save their life. Where he also alludeth to the state of the Israelites in the wildernesse, who had no water but what the Lord brought out of a rocke in a miraculous maner. Neither doth he onely aime at this bodilie thirst for want of water, but also at the thirst of the soule, for want of the

*AMOS 8.11.13.* the water which floweth from the sanctuarie the word of God, of which *Amos* speaketh, Chap.8.11.13. And of the water of life, of which whosoever drinketh, shall never more thirst, even the Spirit of God, of which our Sauiour spe-

*Ioh.4.14. 7.38.* keth : *Ioh.4.14. 7.38.39.*

39. And so much for the meaning of the words : wherein the Prophet aimeth at these foure things principally : first, hee setteth forth the admirable and infinite patience, loue, clemencie and bountie of God, who when his spouse the Church of Israel had often and impudently plaied the harlot, and for her whoredomes was diuorced from him, yet he did not (according to the iust custome of husbands in like cases) take his gifts and rich benefits from her, which he had bestowed on her, but suffered her to inioy them still:and this he implieth, when as hee willeth her to repent,lest he should spoile her, noting thereby, that as yet hee had not done it.

Secondly,in these words he intimateth, that if she would repent, he was readie to forgive her, and to suffer her still to inioy his benefits ; for he had not as yet spoiled and stripped her as he iustly might, and was loath to go about it, and therfore he exhorteth her to turne from her sinnes, that he might not be vrged to doe it in his iust displeasure.

Thirdly,he laboureth to worke in her true repentance, by forewarning her of an increase of punishment, namelie, that if that great punishment of diuorce and separation from God would not moue them to turne from their sinnes, hee was readie to inflict other punishments vpon them,which though they were not so great as the former in their owne nature, yet perhaps they were farie more grieuous in their opinion and apprehension. For where hee willeth her to take away her sinnes lest hee spoiled her, hee implieth,that vnlesse she repented,he would not content himselfe with that punishment of her diuorce, but would most certainly spoile her of all the ornaments, gifts and benefits which he had bestowed on her.

Fourthly,because pride and true repentance will not stand together, therefore he seeketh to humble her, both by put-

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ting her in minde of her miserable and base estate, wherein she was before hee aduanced her; and by assuring her that if she did not humble herselfe, forsake her sinnes, and turne vnto him from her idols, he would leaue her as hee found her, deprive her of all his gifts, and ouerwhelme her with an unsupportable load of woe and misery.

And these are the maine things at which the Prophet aimeth in these words. The doctrines which from hence are to be obserued are these. First, we may obserue, what is the cause why the Lord denounceth his iudgements against his people; to wit, that they may repent of their sinnes, and that repenting they may escape punishment, which his iustice urgeth him to inflict vpon them continuing in their sins. So he causeth the divorce to be proclaimed, that they may take away their adulteries, and that repenting of them, they might not be stripped of all the gifts and benefits which as yet they injoyed. So that the end of Gods threatnings is, that we may repent, and of our repentance that wee may escape punishment; and the end of one punishment is, that making good vse of it, we may escape an other. Whence we may obserue, that God euen in wrath remembreth mercy; for hee threateneth that he may not punish, and punisheth that he may not destroy; he punisheth vnwillingly after a sort, and therefore before hand he giueth warning that wee may escape it; and hauing inflicted it, he laboureth to apply it to our senselesse hearts, that by our obstinacy wee doe not vrge his iustice to proceede in punishing. And therefore let vs not by our stubbornnesse and impenitency make Gods end frustrate, and turne mercy into iustice; but when he threateneth, let vs repented that we may escape punishment; or at least let vs turne vnto him when he puisheth, that we doe not moue him to deale more severely with vs.

The second thing to be obserued is, that after the Lord hath rejected a people, hee doth not alwaies presently vpon the diuorce withdraw his gifts and benefits from them; but leaueth them with them for a time to bee injoyed, that this his loue, patience, and bountie may moue them to forsake their

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may repent.

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he hath reje-  
cted them.

their sinnes, that so they may bee received into his former loue and fauour. Whereby, as wee haue occasion to admire and praise the indefatigable patience, and infinite bountie of our gratiouse God, so may we hereby be admonished, not to iudge of Gods loue and fauour, nor of our owne happinesse by outward benefits, whether they be ciuill or spirituall; as namely, peace, plenty, a flourishing estate, the word, Sacraments, &c. seeing after the diuorce he vouchsafeth to the divorced such benefits for a time; as appeareth in this place. The like example we haue in *Caine*, who being banished Gods presence, flourished in the world: and in *Saul*, who though hee were rejected, yet the Lord suffered him a long time to injoy the Kingdome: and in *Ahab*, whose destruction was long determined before it was effected.

If one iudgement will not  
reclaime vs,  
God will send  
another.

Thirdly, we may obserue, that because the Church of Israel did not repent vpon the hearing of the diuorce proclaimed, therefore the Lord threatneth an other punishment, namely, that he would stripp and spoile them of all his gifts. So that although in his loue and patience he doth not presently after he had diuorced them, deprive them of his benefits, but giueth them a time to make vse of his former punishment; yet his iustice will not euer suffer him to winke at their sinnes; but if his first iudgement will not reclaime them, he will goe forward to a second, which vsually is more grieuous then the first. Notwithstanding in this he first denounces the diuorce, which is the greater punishment, and after the withdrawing of his gifts, which is the lesse; for separation from God is infinitely a more heauy iudgement then to be deprived of all other happinesse. And this hee doth, because howsoeuer these things are in their owne nature, yet to worldly men and prophane hypocrites, the losse of God is more lightly esteemeed then the losse of his gifts; for so they may injoy their worldly glory, riches, and delights, they can bee content to liue deprived of Gods fauour, and to be diuorced from him. And therefore the Lord fitteth his speech to them, shewing that if this heauy iudgement of separation from himselfe, would not touch them with

with any sense of their misery, hee had an other judgement in store for them, which hee knew they would feelingly apprehend; to wit, the withdrawing of his gifts and benefices from them, which they farre better loued then himselfe.

Fourthly, we may obserue, that the abuse of Gods graces and benefits, doth moue him iustly to spoile and strip vs of Gods gifts them; as appeareth here in the example of the Israelites: for therefore the Lord suffered them to injoy still his gifts, which with a liberal hand hee had bestowed vpon them, that his mercy and bountie might leade them to repentance, and might moue them with all earnestnesse to seeke reconciliation with him, who had been so good and gracious a God vnto them: but when as contrariwise, they the rather forsooke the Lord, & impudently committed spirituall whoredome with their idols, abusing Gods benefits as meanes to harthen them in their sinne, and spending their wealth vpon their false gods, the Lord threatneth that if they would not speedily repent of these sinnes, he would stripp them of his gifts rather then they should be thus abused. If therefore we would haue Gods benefits continued vnto vs, let vs take heede that wee doe not abuse them to pride, wantonnesse, forgetfulness of God, insulting ouer our brethren, or by mispending them vpon any euill vses to further vs in any sinne; nay, not onely this, but also let vs be carefull to imploy them well, to Gods glory, the good of our brethren, and for our owne furtherance in all vertue and godlinesse; for though we doe not abuse them, yet if with the vnprofitable seruant we hide them in a napkin, and do not vse them, the Lord will take his talent from vs, and not onely strip vs of his gifts, but also cast vs into vtter darkenesse, where shall bee weeping and gnashing of teeth; as appeareth, Matth.

25.30.

Fiftly, wee may obserue, that in the Lords threatening, whereby hee indeauoureth to bring the Church of Israel to repentance, he putteth them in minde of their former basenesse, miserie, and nakednesse, not onely to worke in their

Matth. 25.30.

God putteth  
vs in minde of  
our naturall  
basenesse to  
humble vs.

hearts a true loue and reverent respect towards him, who from such a contemptible condition had aduanced them to such high dignitie, but also to beate downe their pride, with which in respect of their present prosperitie they were puffed vp, and to humble them with the remembrance of their owne naturall vilenesse. As if a Prince hauing taken to wife a meane seruant, and (perceiuing her to waxe proud and insolent towards him, and to negle<sup>t</sup> him who had aduanced her, setting her loue vpon others) should after this manner say vnto her: There is no reason why thou shouldest bee so proud & insolent; for howsoeuer I haue now aduanced thee, thou wast when I found thee poore, base and beggarly; especially considering that I who haue raised thee vp, haue power in my hand to pull thee downe, and to place thee in as base condition as thou wast in former times, if thy preferments puffe thee vp in pride, and moue thee in thy insolency to neglect and despise me, who haue been the only cause of thine aduancement. And hereby it may appeare how easily by Gods grace and bountie we are made insolent, wanton, and forgetfull of God; how odious a vice this is in Gods sight, in that he vseth such meanes to draw vs from it; and that there is no better course to bring vs to repentance, then by beating downe this our pride, by calling to mind what we were before the Lord called vs and aduanced vs, namely, base, poore and miserable, destitute of all good, and replenished with all euill.

The miseries  
that God brin-  
geth on those  
who forsake  
his true wor-  
ship.

Lastlie, we may obserue the manifold miseries and calamities, which the Lord bringeth vpon those, who forsake his pure worship and seruice, and giue themselues ouer to commit idolatrie; for hee not onely diuorceth them from himselfe, but also vnlesse they repent, he strippeth them of all his gifts and benefits, which he had bestowed vpon them; he taketh from them the light of their vnderstanding, and suffereth them to be deluded and infatuated in their owne imaginations, as appeareth, Rom.1.21.22. 2. Thess. 2.11. 2. Thess. 2.11. He taketh from them the sunshine of his word, and suffereth them to walke in darkenesse, and in the shadow of death; he strippeth

strippeth them of al his gifts both of bodie and mind, & leaueth them in their naturall nakednesse, defiled with sin, vglie and deformed ; he taketh from them the name of his seruants, children and spouse, and leaueth them as hee found them, the slaues of Satan, the children of wrath, and heires of perdition. He maketh them like a desert wildernes, barren of all grace and goodnesse, and inhabited with their owne lusts, corruptions and passions, which like wild beasts torment and euē rent them in peeces; yea, he maketh whole cities and countries of idolaters waste and desolate, exposing them to the common spoile of their conquering enemies, as our Sauour threatneth the Iewes, Matth. 23.38. In a word, he deprieth their soules of all true ioy and found comfort, and letteth them perish in the extremitie of their want. So that the end of idolaters, who hauing knowne God, and do renounce his pure worship and seruice, is worse then their beginning, *For better had it been for them not to haue knowne the way of righteousness, then after they haue knowne it to turne out of it,* as the Apostle speaketh, 2.Pet. 2.20.21. So Matth. 12.45.

Matth. 23.38.

2.Pet. 2.20.21.  
Matth. 12.45.

**A**nd so much concerning the punishment of the adulterous mother, the whole Synagogue & Church of Israel. In the next place he forewarneth her of the punishment of her children, vers. 4. *And I wil haue no pity upon her children;* Vers. 4. *for they be the children of fornications.* In which words are contained two things, first the punishment, & secondly the cause thereof. In the first we are to consider, first, against whom this punishment is threatened, & secondly, the punishment it selfe.

The persons against whom this punishment is denouned, are the children of the adulterous mother; *And I will haue no pitié upon her children.* Whereas he saith, *And I will,* &c. by this connexion he signifieth, that vnlesse his adulterous spouse whom hee had diuorced, would take away her fornications and adulteries by true repentance, hee would not content himselfe with her diuorce and spoile, but hee would goe forward in his course of iust vengeance, to inflict the like

punishments vpon her children.

Where as by mother, we are to vnderstand in generall the whole Synagogue & Church of Israel, especially their magistrates, superiors & gouernours, both ecclesiastical and ciuil; so by the children we are to vnderstand the particular members of this Church, especially subiects and inferiours. For the Lord contenteth not himselfe with a generall denunciation of his heauy iudgements against the whole Church; but he descendeth to particulars, and specially applieth his threatenings to every particular member of this body, that so hee may bring the mother and the children, the whole body and the severall parts, superiours and inferiours vnto true repentence. Superiours when as they consider, that not onely they themselues shall haue the greatest measure of punishment inflicted on them, because by their authority and example they haue bin the ringleaders vnto al wickednes; but also that the poore people committed to their charge (whom they ought as tenderly to loue as the kinde mother her deare children) shall through their bad example and ill gouernment, fall into the like sins, & so be made obnoxious to the like punishments. So likewise inferiours may be drawne to repentence, when as they consider that their following of the example of their superiours, and obeying their authority in euil, will not priuilege them frō Gods iudgements; but being partakers with the in sin, they shall also be partakers of their punishments.

And so much for the perions. The punishment it selfe is, that the Lord will haue no mercy or pittie vpon them; not that the Lord will vtterly and absolutely exclude them from mercy, but onely on this condition, if they persevered in their sinnes without repentence: neither doth hee debarre them of all mercy in regard of their eternall saluation, but in respect of their temporary refection, from being his people and children; as may appeare by the latter part of the chapter. The meaning therefore of these words is this, that as he had denied to haue pitie vpon the mother, and had diuorced her, stripped her, and made her like a wildernesse, &c. so neither would he haue any compassion of the children to spare

to spare them; but would bring upon them the same punishments which he had denounced against their mother's pebb

And this is the punishment here denounced. The cause moouing the Lord to inflict it is expressed in these wordes; *For they bee the children of fornications.* In which words is contained a twosold cause of the childrens punishment: the first, because *they are the children of fornications;* that is, the issue of an adulterous mother: or more plainly thus; because they are members of an idolatrous Church, who by their gouernours ciuill and ecclesiasticall are养uled and nurst, brought vp and instructed in idolatry and a false religion.

The first cause therefore why the Lord reieceth the children, is in the mother; that is, in the whole Church, especially their gouernours and rulers, both ecclesiasticall and ciuill; because by the former they were taught not a true, but a false and idolatrous religion; and by the other were not restrained from idolatry and false worship, and vrged to worship the true God after a true manner, but rather by their example intised, and by their authority forced to forsake the true God and follow idols.

But here it may be demanded, whether the sinne of the How God pa-  
gouernours is a iust cause to mooue the Lord to punish the subiects. To which I answer, that there are two sorts of pu-  
nishments: the first corporall and temporall: the second, spi-  
rituall and eternall. In respect of temporall punishments, it  
is iust with God to punish the sinnes of parents in children,  
and of gouernours in the subiects; because in respect of the  
whole body, they are parts and members belonging vnto  
them as the chiese and principall; and therefore whilest the  
children and subiects suffer punishment, the parents and go-  
uernours are punished in them. 2.Sam. 12. 14. 24. 12. 17. 2.Sam. 12. 14.  
24. 12. 17.

But in respect of spirituall and eternall punishments, the Lord doth not inflict them vpon the children and subiects for the sinnes of the parents and gouernours positiuely, vnlesse they likewise partake with them in their sinnes, and follow their wicked example; howsoever he may iustly for Ezech. 18.

their sins, lay vpon them priuatiue punishments, by withholding from them his grace , and the gifts of his holy spirit, which he is not bound to give; of which they being deprived, runne into sinne, and so make themselves obnoxious to positive punishments. Now these children of which the Prophet speaketh, were not onely borne of an idolatrous mother, but also they themselves liued and continued in that idolatry in which they were bred and instructed.

And this is the more principall cause why these children are punished, because they liked and approued, imbraced and liued in the idolatry of their mother; for not simply to haue been the children and members of an idolatrous Church , nor to haue been brought vp and instructed in her idolatries, is a cause which moueth the Lord to reiect any; if afterwards they hate and forsake the idolatry of their mother, and loue and imbrace the pure and sincere worship of God. The which was the state of many of Gods children in the common apostacie of the Israelites ; and is the state of many who haue come out of the spirituall Babylon, being begotten vnto God by the immortall seede of his word.

But these of whom the Prophet speaketh, had not onely in times past been, but presently were the children of fornications ; they were not onely brought vp in idolatry , but still they liked and liued in it ; and this he implieth when as he faith; not that they had been, but presently were the children of fornication.

And this is the meaning of these words. The doctrines to be obserued out of them are these. First wee may note, that the Lord contenteth not himselfe with a generall denunciation of his iudgements against the whole Church of Israel; but also appliceth them specially to the particular members thereof. The which example is to be imitated of Gods Ministers, especially considering that such is the selfeloue, pride, hypocrisie, and security of men, that they will make no application of generall reprehensions and threatnings vnto themselves, so long as they can shift them off, and apply them

That particu-  
lar applica-  
tion is neces-  
sary in the mi-  
nistry of the  
word.

them vnto others. An example hereof we haue in the secure  
 Israelites, Esa. 28.15. and in the Priests and Pharisees: Matth. 23.41.  
 yea David himselfe made no vse of the generall para-  
 ble for his humiliation till it was particularly applied, 2.Sam.  
 12.7. And therefore because that which is spoken to all, is  
 spoken to none; it hath been the custome of all Gods true  
 Prophets and Ambassadours, to make particular application  
 of their general doctrines, to the special vse of their owne hear-  
 ters: so *Nathan to David*, 2.Sam.12.7. *Peter to the Iewes*,  
 Act. 2.23. all the Prophets to their severall peoples, to whom *Act. 2.23.*  
 they were sent. And this duty is to be performed of all faith-  
 full Ministers, for they are Gods stewards, and therefore they  
 are not to suffer every one to rush into the storehouse of  
 Gods word, and to take what pleaseth them; but they must  
 give every man *his owne portion in season*; as it is, Luke 12. 42. *Luke 12.42.*  
 They are the Churches Surgeons to cure their spirituall  
 wounds and sores of sinne; and therefore they must not onely  
 make good plaisters, but also they must apply them to  
 their sores and wounds, for otherwise many are so senselesse  
 that they feele no paine, and therefore desire no helpe; many  
 so wayward and impatient, that they will rather let their  
 spirituall wounds puttifie through securitie and presump-  
 tion, then abide the cure, fearing the plaister more then the  
 wound.

Secondly, wee may obserue, that the idolatry and other God puni-  
 grieuous sinnes of the whole Church, especially of the go-  
 vernours both ecclesiasticall and ciuill, being not repented of <sup>fn. th</sup> the sinnes  
 of, do moue the Lord, not onely to punish the whole body, <sup>in the people.</sup>  
 but also the particular members; that is, subiects and inferi-  
 ours, if not with spirituall, (as when they are not partakers  
 with them in their sinnes) yet at least with temporall punish-  
 ments; because being one body, the sinne of superiours is  
 not onely punished when the punishment is inflicted on  
 themselues, but also vpon the inferiours, as being parts of  
 them, and members of the whole body. But besides corpo-  
 ral afflications, they make them also obnoxious vnto Gods  
 wrath and eternall punishments, when as by their false do-

ctrine, authoritie and euill example, they mooue and allure them, to imbrace their idolatrie and other sinnes. An example wherof we haue in the papacie, where because the whole Church is idolatrous, especially their Magistrates and Clergie, therefore priuate men being by their false doctrine, authoritie and example nuzled and instructed in idolatrie, are together with them divorced from God, and overwhelmed in the common destruction. So that the first and more remote cause of this their punishment, is in the whole Church and gouernours thereof, the next and immediate cause is the idolatrie of every particular man, which himselfe committed being seduced by the false doctrine and euill example of their adulterous mother. The consideration whereof should make superiours most carefull to acquaint themselves with Gods truth, and to imbrace and profess his true religion, to forsake and detest all manner of false worship and idolatrie, and to awoid all other grieuous and open sinnes; or if they haue fallen into them speedily to repent of them; seeing hereby they do not only draw vpon themselves the heauiest measure of punishment (for the mighty shal be mightily tormented) but also by their sins not repented of, do make their subiects and inferiours which they shoulde loue as their children and parts of their owne bodie, guiltie of their sinnes, and obnoxious to their punishments : 2.Sam. 24.17.

*VVifd.6.7.*  
2.Sam. 24.17.  
That it is  
not sufficient  
to conforme  
our religion to  
the religion of  
superiours.

Thirdly, subiects, inferiours, & priuate men may here learne, that in respect of their religion it is not sufficient to conforme themselves to the religion of their gouernours, nor in respect of their faith, to beleue as the Church beleueith, nor in respect of their manners to liue according to the example of their superiours, but every one ought to informe himselfe of Gods true religion, and to be assured out of Gods word, that he worshippeth the true God after his revealed will; and to leade his life not according to the example of others, but according to Gods precepts, with which he is throughly to be acquainted; for it will not excuse vs to say, that we haue bin seduced by false teachers, mislead by ill gouernours, allured by the wicked example of superiours, seeing every man is to

line .

live by their owne faith, to bee directed by his owne knowledge, and to be approoued or condemned by his owne life and actions. And therfore the only priuiledge which he shall haue by the false religion, idolatrie and wicked examples of his superiors, is, that hauing sinned with them for company, they shall haue their company also in suffering punishment.

Lastly, we may here obserue, that the Lord will not reiect That former vs because we haue bin the children of an adulterous mother idolatrie; in time past, so that we hate and forsake her fornications, and pented of, leaving her as an adulterous harlot, do cleave vnto our heauenly father; for it is not said here that the Lord would exclude them from his mercie because they had been, but also presently were the children of fornications, that is, not onelie borne of an adulterous harlot, but also approouing and following her spirituall whoredomes. The consideracion whereof serueth for the comfort of those, who hauing been borne and brought vp in poperie and idolatrie are converted vnto the truth; for howsouer if they had continued with thir mother the great whore of Babylon, and committed with her spirituall whoredome, they should haue been forsaken, and so perished together with her; yet being now come out from Babylon, they shall not be partakers with her in her sinnes and punishments, but being regenerate and borne anew vnto their heauenly father, by the immortall seede of his word and Gospell, they shall be exempted from her plagues, admitted as legitimate, and made capable of that heauenly inheritance which God reserueth in store for all his children. *Apos. 18.4.*

**A**nd so much concerning the diuorce betweene the Lord and the Church of Israel. In the next place is the cause thereof expressed, to wit, the sorne of the people; especiallie their idolatrie and vnthankfullnesse; and afterwards the punishments due vnto their sinnes are threatened. The first is contained in these words: Vers. 5. *For their mother hath plaied the harlot; she that conceiued them hath done shamefully: for she said, I will goe after my louers, that give me my bread and* *my* *vers. 5.*

## Exposition.

*my water, my wooll and my flaxe, mine oyle and my drinke.* In which words are contained, first their idolatrie and spirituall whoredomes, and secondly their ingratitude. Their idolatrie is first plainlye expressed, and afterwards aggrauated. It is expressed in these words: *For their mother hath plaid the harlot.* Where still he continueth the allegorie, of marriage, adulterie and diuorce; shewing and proouing that there was iust cause why the mother was diuorced, and the children rejected, because the mother had plaid the harlot, and so her children were an adulterous issue. Neither had she only before or after committed whoredome, but euen in the generation of these her children shee had conceiued them of the seede of fornication; for otherwise howsoeuer shee was a harlot, yet her children should haue been legitimate, and therefore vnlawfully disinherited: but they were not one-lie borne of an harlot, but also in adulterie, and therefore they were the children of fornication.

Now as they are rightly called bastards, which are not begotten of the lawfull husband, but of the seed of a stranger: so the Lord in respect of the spirituall generation, accounteth them bastards which hee hath not begotten by the immortall seede of his word, made powerfull by the inward opperation of his Spirit. And therefore those who are begotten vnto the Church by false doctrines and lying spirits, and according to their birth are so brought vp, they are to be accounted the children of fornications.

But such was the birth and bringing vp of these children, for their mother the Church of Israel, vnder the reigne of *Eroboam*, the sonne of *Nebar*, committed spiritual whoredom, when as forsaking the Lord, shee worshipped the golden calues in *Dan* and *Bethel*; & whilest she plaid the harlot, the posteritie which came of her were borne vnto the idols, when as being brought vp in ignorance destitute of y<sup>e</sup> knowledge of God and his religion, they were instructed in false doctrine and idolatrie, and so became as grosse idolaters as their predeceßors. And therefore being an adulterous issue of an adulterous mother, both she and they were iutly rejected.

And

And this was the first and chiefe sinne for which the mother was divorced, and the children disinherited; namely, because she plaided the harlot, and the children were begotten in her adultery. Now this their sinne is aggravated; first by her shamelesse filthinesse therein shewed: and secondly, by her impudent and obstinate resolution to commit it. The first is expressed in these words; *she that conceiued them hath done shamefully*. The Hebrew text hath it; *Shee that conceiued them is affected or confounded with shame*: whereby is not meant, that she was shamefast or ashamed of her sinnes; for this agreeth not to the disposition of an harlot, especially to such a shamelesse harlot as this, whose fornications were in her face, and her adulteries betweene her breasts, and who impudently professed that shee would goe after her louers, but that she had committed such shamefull actions, and had liued so filthily and infamously, that shee had exposed her selfe to all shame and reproch. The meaning therefore of these words is this, that shee had not fallen into her sinnes of infirmity, or after shee was fallen, carried her selfe after any moderate manner, but that she often committed these sins, and defiled her selfe with so many kindes of idolatry and superstition, that shee was growne infamous, and iustly reproched of all who heard of or saw her abominable filthinesse.

Now this hee proueth, and with all further aggrauateth the greatnessse of her sinne, by giuing a particular instance of her wickednesse, in these wordes; *for she said, I will goe after my louers, &c.* Whereas he saith that she thus said; he implieth that shee did not follow her louers and forsake the Lord through infirmitie, ignorance, or as one overtaken at vntwares; but aduisedly, wilfully, vpon a deliberate and settled resolution shee determined to doe it; and not onely so, but in an impudent manner she professed, that renouncing God her lawfull husband, she would follow her louers.

Where by her louers, we are to understand her idols and false gods, which are compared sily vnto louers: for as louers, that is adulterers, allure & intice mens wiues, to withdraw  
b. off

draw their hearts from their lawfull husbands, and to fixe it vpon them; to breake their coniugall faith, and to commit whoredome by offering vnto them gifts and pleasures. So the spouse of God is allured and inticed by idols, to forsake the Lord, and to set her heart vpon them, and to violate her mariage faith by leauing his pure worship and seruice, and prostituting her selfe to commit spirituall whoredome with them, when as they seeme to offer vnto her as a reward, soone profit or delight.

And this also appeareth in the reason which she yeeldeth of her apostasie, in the wordes following : *that give mee my bread and my water, my wooll and my flaxe, mine oyle and my drinke.* In which words is also contained the exceeding great vnthankfulnessse of the people in ascribing all the benefits which they injoyed vnto their idols and false gods, where-  
as the Lord alone was the author and fountaine of them. The  
which their sinne was so much the more vnexcusable, be-  
cause in the Law the Lord had promised all these gifts vnto  
them, to the end that they should expect them from him al-  
one, & having receiued them, they should ascribe the whole  
praise vnto him onely of his owne gifts: Leuit.26.4,5. Deut.  
28.2,3,4,5,8&c.

*Levit.26.4,5.*  
*Deut.28.2,3.*

Now vnder these particulars here named, hee vnderstan-  
deth all kind of benefits necessarie either for their sustenance  
and preseruation, or for their pleasure and delight. For by  
bread and water in the Scriptures is vsually signified all kind  
of meate and drinke, food and sustenance, as appeareth,  
*Exod.34.28.*  
*Deut.23.4.*  
*1.King.13.17.*  
*Esa.3.1.* By wooll and  
flaxe is vnderstood all kind of clothing, apparrell, and furni-  
ture made of them. By oyle and drinke is vnderstood all  
their pleasures and delicacies; for oyle in those hot countries  
was vsed for pleasure, ornament, smell, agilitie and strength:  
and by drinke is meant not ordinarie drinke, for that hee  
comprehendeth vnder the name of water, but their drinckes  
which were most costly and delicate: and further the word  
here vsed is of the plurall number, and deriuied from such a  
.roote, as signifieth to drinke abundantie, whereby is vnder-  
stood

*Exod.34.28.*  
*Deut.23.4.*  
*1.King.13.17.*  
*Esa.3.1.*

flood their plentie of such delicacies.

And so much for the meaning of these words. The iustifications which hence arise are these. First, wee may obserue what was the cause of all those punishments before denouned both against the Church of Israel & her children, namely their sinnes, especially their idolatrie and unthankfulnes. For because the mother plaied the harlot, and her children were begotten in her adulteries ; and not onely so, but also liked and approoued, imbraced and followed the whoredomes of their mother, therefore ioyning in sin, they were ioyned in punishment. And indeede the sinne of man is the cause of al the miseries and euils which he suffereth, for God who is the chiese goodnesse, taketh his delight in doing good, and in multiplying his benefits vpon his creatures, according to that, Psalm. 145.9. *The Lord is good to all, and P/sal. 145.9. his mercies are ouer all his Workes;* and that of Micah, Chap. 7. vers. 18. *He retaineth not his wrath for euer, because mercie Mich 7.18. pleaseth him.* Neither doth he punish but when mens sinnes vrge his iustice, and draw vpon themselves his iudgements. Whence we learne, when we are punished, not to murmur against God, nor to looke to inferiour meanes, but rather to examine our owne consciences, and to search out our sins *Psalm. 51.4.* which are the cause thereof, that so we may cleare God and accuse our selues. And likewise if we would haue the punishment remoued, we must not vs euill meanes, for the euill of sinne will not remoue the euill of punishment; nay rather it will redouble it, as being the chiese cause thereof; but if we would haue our punishment taken away, let vs first take away our sinnes by vsaineid repentance, for if the cause bee remoued, the effect will cease.

Secondly, we here learne, that the Church doth onely so long remaine the spouse of God as she keepeth her mariage faith, louing and obeying, worshipping and seruing him alioe : but if she plaith y harlot, either by forsaking the true God and worshipping idols, or by so worshipping the true God as she worshippeth idols; that is, after an idolatrous manner, & not after the prescript rule of his word, this causeth the

Lord

Lord to diuorce her from him, and to strip her of al his benefis. So that it is not sufficient for a Church, that she hath been the spouse of Christ, that she hath plighted he faith vnto him, and worshipped him according to his word, vnlesse she perseuered in her faithfullnesse, loue, and sincere and pure obedience; for this was the estate of the Israelites who were diuorced for their apostacie. So that the Church of *Rome* doth in vaine pretend her long continuance and succession of Bishops, to prooue her selfe to be the spouse of Christ: seeing they haue made an apostacie, breaking their faith, forsaking Gods pure worship, and imbracing their owne will-worshipes and inuentions, worshipping in stead of the true God, their breaden god, Saints, Angels, crosseſ, crucifixes and images. And therefore hauing plaied the harlots, the mother together with the children, they were long agoe diuorced from God, and stripped of his spirituall benefits.

Thirdly, we may obserue, that after men haue forsaken the Lord and his pure worship, and giuen themselues ouer to commit idolatrie, they can containe themselues in no moderation, but behauie themselues most shamefully, infinitly multiplying their superstitions, and kindes of idolatrie, according to the varietie of every mans inuention. An example wherof we haue in the old Egyptians, in the Gentiles, Rom. x. In the Papists at this day, whose idolatries are manifold, and their superstitions innumerable: for they do not only make Idols, but they also worship them, by kneeling and praying vnto them, offering vnto them incense and oblations, consecrating vnto them Churches, going on pilgrimage, ascribing vnto them power to doe miracles and forgiue sins. The consideration whereof should make vs most carefullly to auoid all wil-worship, and to restraine our selues vnto that worship which God hath reuealed in his word.

The impudencie of idolaters.

Fourthly, wee may obserue the impudencie of idolaters, and their resolued obstinacie in their sinnes: for they do not only fall of ignorance and infirmitie, nor content themselues with their idolatries in secret committed, but like shamelesſe harlots they make a trade and open profession of their sins, not

not stinking openly to say that they will follow their louers. An example whereof we haue in this place, as also in the Papists, who not only in secret, but also in their Churches, market places and open processions beare about their Idols, and make open profession of their idolatrie and apostacie.

Fiftly, wee may here obserue the palpable ignorance and wilfull blindnesse, the grosse ingratitude, and carnall world- and vnthank-liness of idolaters; their ignorant blindnesse, in ascribing fulnes of ido-laters. their prosperitie and plentie vnto their sinne of worshipping Idols, which is the cause of their miserie, pouertie and naked-nesse; their vnthankfulnesse, in attributing the praise of all those benefits which they enioy, through the free mercie and bountie of God, vnto their louers, that is, their Idols and false gods, which are no causes of their blessings, but of their punishments; their carnall worldliness, in that they make choice of their religion, not for the loue of God and of his truth, but for worldly benefits, pleasures and preserments. So the idolaters heere in their ignorance and vnthankfulnesse ascribe their riches and pleasures to their louers, professing that therefore they will follow them, because they were benefited by them. Thus they ascribed their deliuernace out of Egypt to the golden Calfe, Exod. 32.4. and to their Calues in Dan and Bethel, 1.King. 12.28. Thus the men of Iudah impudently and stubbornely refused to heare the word of the Lord, by the mouth of *Jeremie*, and stify affirmed that they would doe sacrifice to the Queene of Heauen, because whil-est they committed this idolatrie, they had plentie of vi-ctuals, and were well and feli none euill, &c. Iere. 44.17.18. *Iere. 44.17.18.*

19. And thus many in these daies, through their grosse igno-rance and vnthankfulnesse, approue and iustifie, like and liue in the idolatrous religion of the Papists, because whil-est they worshipped the Queene of Heauen, the Virgin *Mary*, and their Saints and Images, they had plentie of victuals, and all things good cheape. But as the Apostle saith of such, *Their end is damnation, whose god is their bellie, and whose glorie is to their shame, which minde earthly things*, Philip. 3.19. Thus also doe they offend, who ascribe the benefits which they enioy, not

Hab. 1.16.

not to the free mercie and bountie of God, but to their owne wits, industrie and labour, sacrificing to their owne nets, and burning incense vnto their yearne, because by them their portion is fat, and their meate plenteous, as the Prophet *Habacuc speaketh*, Hab. 1.16. But most grieuously of all in this respect doe the Papists offend, who rob and spoile the Lord of the praise of his gifts, by ascribing almost euery particular benefit which they enjoy, to some Saint or Idoll, as the peculiart patrone, author, and preseruer thereof, vnto whom they pray and goe on pilgrimage, when they stand in need of any of these benefits, and vnto whom they offer oblations and praises when they abound with them.

*Idolaters approue their religion by their prosperitie.*

Jer. 44.17.

Lastly, as it is the nature and disposition of idolaters, out of their religion to seeke their gaine and profit, and accordingly to esteeme that religion best and truest, whereby they may reap vnto themselves the greatest haruest of worldly benefit; so if they be put to the proouing and iustifying of their religion, the maine argument which they commonly vse for this purpose, is their worldly prosperitie, and abundance of pleasures, riches and preferments, thinking themselves most approoued of God, and their religion most true when they most abound in these worldly things. This wee see in this place, in the example of the Iewes in the time of *Jeremie, Jer. 44.17.18.* And in the Papists at this day, who approue their religion, by the outward pompe and prosperitie of their Church, especially of their Pope, Cardinals and Bishops.

Vers. 6.7.

**A**nd so much concerning the peoples sinne of Idolatrie, and the first branch of their vnthankfulnes, in ascribing their benefits to their Idols. In the next place he denounceth threatenings against them for their finnes in these words : Vers. 6. *Therefore behold I will stop thy way with thornes, and make a hedge, that she shall not finde her paths.* Or thus : *Therefore behold I will hedge thy way with thornes, and will make a wall, &c.* Vers. 7. *Though shee follow after her louers, yet shall shee not come at them ; though shee seeke them, yet shall shee not finde them.*

*them. Then shall she say; I will go and returne to my first husband, for at that time was I better then now. Or thus, And she shall follow her louers, and shall not come at them, and she shal seek them, and shall not find them, &c.*

In which words are contained two things: first a punishment denounced, and secondly, the effects of this punishment in the people. In the first we are to consider the parties, against whom it is denounced, and the nature and qualitie thereof. The parties are those amongst the idolatrous Israelites, who (though they were not yet called) belonged to Gods election: for though the Prophets speech be directed to all those idolatrous Israelites, who said, *I will go after my louers:* yet it is to be vnderstood Syncdochically, of those alone amongst them, whom it was Gods purpose to convert & saue. For not only the reprobate, but also the elect fall into this sin of idolatrie, sometimes of ignorance, and sometimes of infirmitie, being either drawne with feare, or allured by profit, pleasure or prefermet: & such were these vnto whō the Prophet speaketh, who said y<sup>e</sup> they would go after their louers, telling them, that the Lord would crosse them in their resolution, and stay them in the middest of their course.

And that it is to be vnderstood of the elect onely, it may appeare, first, because the Lord doth not lay thornes in the way of the reprobate, to discourage and binder them from their idolatrie, and other wickednesse, but leaueth them to their owne wils and lustes, to run on without impediment in the broad way, which leadeth to destruction; but he crosseth those in their wicked designes, who belong to his election, and either first or last he hindereth thē in their wicked waies, not suffering them to run on in their course of sin, into which their corrupt flesh leadeth them. Secondly, it is said in the 7.vers. that being thus crossed in their purposes, they should, having come to a sense and feeling of their miserie, returne vnto the Lord by true repentance; which cannot bee vnderstood of the reprobate idolaters, but only of the elect.

And so much for the persons. In the punishment it selfe is expressed, first the cause thereof, secondly the qualitie of the punishment,

punishment, thirdly, the end why it is inflicted. The cause in these words, *Therefore behold:* which haue relation to the former verse, and point out the sin, which was the cause of this punishment; as though he shold say, Because you haue bin so obstinate & impudent in your idolatries, as that you haue not stooke to say openly, that you would still go after your louers, therefore you shall not haue your wils, nor be able to performe your wicked purposes; for I will lay thornes in your way, and so hinder you, that you shall not go forward in your course.

The qualitie of the punishment is expressed in these words: *I will hedge thy way with thornes, and make a wall;* (for so the originali text readeth,) Where he continueth the allegorie, shewing, that if they like harlots, wander abroad, and run after their louers; he will keepe a more straite watch ouer them, and restraine them, will they nill they, from gadding abroad: or else (which I rather think) he alludeth to the custome of husbandmen, who when their beasts will not keep in their owne pasture, do make strong their fence, and hedge them in; and if this wil not containe them, they make walles of mud or stone, to make them sure for leaping ouer. So the Lord threatneth, that if they will not bee contained in his Church, but wil leap ouer vnto their Idols and false gods, he will prouide a hedge, and a wall to keep them in.

Now this hedge of thornes and strong wall, of which he speaketh, are crostes and afflictions, as the diseases of the boodie, sorrow of mind, warre, famine, pouertie and such like, which are compared to thornes: for as when thornes lie in our way, they prick, molest and grieue vs, keeping vs from going forward, vnielset it be with great paine and difficultie: so in the way of our pilgrimage, these thornes of afflictions vex and trouble vs, by tormenting the boodie, and wounding the minde. And in this sense is the word taken, Ios. 23.13. where the Lord threatneth, that the cursed nations, whom the Israelites had not cast out, should be as whippes on their sides, and thornes in their eyes, that is, causes of their great affliction and molestation. So Ezech. 28. 24. The Lord promiseth,

miseth, that the Zidonites should be no more a pricking thorne to the house of Israel. Whereas therefore the Lord threatneth, that he would stop their way with thornes, and with a wall, the meaning is, that he would keepe them from following their Idols, by afflictions; and if lesser afflictions would not containe them, he would inflict vpon them such grievous calamities, as like a strong wall should keep them in and hinder them from following their false gods. By which, as he vnderstandeth in generall, all the afflictions and miseries which he sent amongst them; so especially, their siege and captiuitie by the Assyrians: for when they were besieged by them, and when being vanquished, they were led away captive; then they were hedged in, and compassed with a strong wall, so as they could not as in former times, go to worship their golden calves in *Dan* and *Bethel*.

The end why the Lord thus dealeth with them, is expressed in these words, *That she should not find her pathes*: whereby is meant, that the Lord would therefore hedge and wall them in with afflictions, that they should not go forward in their ordinary course of committing idolatrie: the which is called her pathes, because, as by often going in the same way, a path is made by the continual treading of mens feet; so shew so vsually and commonly frequented her Idols, that her idolatries seemed as her path and common way, wherin she daily and continually walked.

And this is the meaning of these words. The instructions that we are to gather out of them, are these. First, we may observe, that howsoeuer the Lord doth often suffer the wicked and reprobate to goe forward in their sinnes, without any check and controlement, and to haue a prosperous course, and wished successe in their wicked designtes, without any let or hinderance; yet he dealeth not thus with those that belong vnto his election: but if they, through the corruption of the flesh, either of ignorance, or of infirmitie, resolute to prosecute wicked courses, though he may suffer them for a time, yet in the end he will lay in their way the thornes of crosses and afflictions, to hinder them from attchieuing their

wicked ends ; that so being stayed, they may returne backe againe vnto him by true repentance. So he suffered the Gentiles to go forward without stop, in their idolatries; but when the Israclites forsooke him, and followed idols, he laid continually thornes of affliction in their way, to cause them to defist in their course, and to returne vnto him, as appeareth in the historie of the Judges, and the Kings: the like examples

*a. Sam. u. & n.* we haue in *Ionas*, in *David*, *2. Sam. 11. 12.* in reprobate *Je-roboam*, and elect *Manasses*, in the Scribes and Pharisees, and

*Avt. 9.*

*Luk. 15. & 16.* sonne, *Luk. 15.* & *16.* Whereby it appeareth, that the Lord will not suffer those which belong vnto him, to be so euill as they would be : but when they resolute to go forward in sin, he layeth in their way a hedge of thornie afflictions, either trouble of mind, or sicknes, or losse in their state, that so they may not go on in the pathes of sinne, but returne againe by true repentance. Whence wee may gather a notable signe, whether we belong to Gods election, or be in the number of the reprobate ; for if wee go forward in our wicked courses, without stop or hinderance, with ease and prosperitie, it is a signe that wee belong not to God, for then he would not suffer vs to go on in the way of perdition : but if we no sooner resolute vpon some wicked designe, but straight we are either crostled in it, or afterward afflicted, that we cannot proceed in it as we purposed, surely it is a signe that the Lord hath a care of vs, in that he holdeth vs backe from running headlong to everlasting destruction.

We do not acknowledge Gods hand in our afflictions. Secondly, because, though the Lord lay these thornes in our way, yet through our negligence and securitie, though we see the hedge, and feele the prickes of affliction, pearcing our soules and bodies, we oftentimes neither consider who hath set this hedge in our way, nor for what cause, but are ready to ascribe our afflictions to chance and fortune, to our owne want of prouidence, to the malice of our enemies, or some secondarie cause ; therefore the Lord willeth them to behold, and to consider, that he it was that set this hedge in their way, and for this cause, in that they had resolued to go forward

forward in their sinnes, that knowing the notorious cause, of their punishment to be their sinnes, they might labour to take them away by Iesus Repentance; and knowing the Lord to be the author of them, they might humble themselves under his hand, and implore mercie and forgiveynesse.

Thirdly, we may here learne, that it is impossible for Gods elect to perish, for he will not suffer them to goe on in sin to their perdition; yea though they will desire and resolute to live in wickednesse, the Lord will finde meanes to pull them out of it: for his will is above their wils, his eternall purpose and decree, which is unchangeable, causeth a change in their wicked desygnes and vnlawfull purposes, so that they shall not achieve them according to their settled resolutions: as we may see in the example of *Jonas*, *David*, *Paul*, and many others. So that Gods elect may certainly be assured, that seeing their sinnes are insufficient, therefore nothing else is effectuall to separate them from the loue of God in Christ Iesus. Rom. 8, 38, 39.

Fourthly, herew we learne most carefullly to take heed, that we doe not when the Lord setteth this hedge in our way to restraine vs from sinne, leape ouer it: for if the fence bee not strong enough he will make it stronger, and instead of an hedge he will set a wall to restraine vs, that is, if lighter afflictions will not withhold and stay vs from going forward in the course of sinne, he will inflict those which are heavier and more intolerable.

Fifthly, wee may here obserue the great benefit which our afflictions canse unto vs, for they serue for sharpe thornie hedges & stroong walles to containe vs in the waies of Gods commandements, and to keep vs from leaping ouer into the pleasant pastures of sinne and wickednesse, where we should but bee fatted to the slaughter; the Lord layeth in our way these thornie afflictions, not to kill vs, but to prick vs, and by prickynge to restraine vs from going the broad way that leadeth to destruction: for when we are thus induged, we are chastened of the Lord, because wee shold not be condemned with the world. 1. Cor. 11. 31. He correcteth vs not because he hateth us.

vs, but because hee enticeth vs, saue as his owne childe  
then; not for our hurt, but for our profit, that we might be paine  
takers of his holynesse, Heb. 1. 7. v. 10. And though no chastening  
seemeth to be joyous, but grievous for the present: yet it cometh  
it bringeth the quiet fruit of righteousness, vnto them which are  
thereby exercised, Heb. 12. 11. Though these afflictions be bitter  
and vnpleasant to the flesh; yet are they profitable to the  
spirituall part: for whilke the outward man perisheth, whilke  
ward man is renewed daily, 2. Cor. 4. 16. Though these thornes  
prickle vs, yet they doe not mortally wound vs, only they let  
out the winde of vainglorie, and humble vs that wee be not  
exalted out of measure. Though they seeme tedious and in-  
tolerable and tending to our destruction, yet in truth they  
are but light and momentarie, and cause vnto vs a superem-  
cellent and eternall waight of glorie: 2. Cor. 4. 17.

- Heb. 12. 7. 10.  
11. 2. Cor. 4. 16.  
2. Cor. 12. 7.  
3. Cor. 4. 17.

Afflictions  
not good in  
themselues,  
but through  
Gods blessing.

But yet wee are not to imagine that affliction in it owne  
nature worketh al these benefits; but by the soverayn operation  
of Gods Spicte inwardly applying it vnto our hearts, and te-  
aching vs to make a holy vse of it: for such is our obstatute  
stubbornnesse, that wee will like vntamed and wilde beasts  
rush thorow this hedge of afflictions, that we may still conti-  
nue our course in sinne: and such is our senselesnesse in our  
securitie, that either we feele not y pricking of these thornes,  
or at least are not by the smart moued to sorrow for sinne, as  
being the cause thereof; or to flee vnto God by true repen-  
tance that wee may haue ease, vntesse the Spirit worke toge-  
ther with our afflictions, making them effectuall for these  
purposes. As wee may see in the example of Sam, Iacob, &  
1. King. 14. 1. 2. the Israellites, Isa. 1. 5. and in our owne late  
experience.

as trist. 9.  
man. 1. 2. 10.

Ver. 7.

The exposi-  
tion.

**A**nd lo much concerning the punishment denounced. The effect of this punishment in the people is twofold: The first is expressed in these words: *And she shall follow her louers, and shall not come at them; and see shall secke them, and shall not finde them, &c.* In which words are contained two things: first, the behaviour of these idolaters, which as God had

had hedged them in with the hedge of afflictions, namely, they follow and seeke after their louers, and thanish great amissions of mind, care and inward torment; so do the word here vised signifieth. The second is, that God maketh frustrate all their labour, so as they follow and seeke after them in vaine.

Concerning the first stagg above. Idolaters were afflicted for their sinnes, and so hedged in with troubles and inextricable miseries, that they could not tell what course to take, nor which way to turne themselves; yet they doe not presently turne vnto the Lord and repente of their sinnes, nay rather they endeouour to flee from him, and to seeke helpe of their Idols, and as though all these afflictions had bewildred them, because they had been a more怠慢and devouish their superition and idolatrie, therefore they double their diligence, and with greater care and endeouour they worship and serue these Idols, hoping and expecting deliuersance from them as a reward of all their paines.

Wherein the Prophet alludeth to the practise of adulterous wives, who when they are restrained in their wicked courses by their husbands jealous and watchfull eye, or by some rougher and stricter course, doe not presently forsake their louers and amend, but rather studie and invent out meanes how they may escape out of their husbands custodie and againe come into their louers companie: or else to the manner of beasts and cattell, who being restrained with a new fence from their old haunt, do not presently feed quietly in their owne pasture, but range along by the hedge side to finde a gap, or some easie place where they may leap ouer or burst thorow into thole fields into which they haue ranged in former times: so this idolatrous spouse being restrained with the chastisements of her husband from following Idols, doth not at first forsake her sinne, and turne vnto the Lord by true repentance, but with greater madnesse she endeouureth to proceede in her adulteries, superstitions and idolatrie, and seeketh helpe of her louers and Idols, that ther-

by her may be ffreed from those afflictions which God hath  
laid upon her: but cannot needs abyde exhortation without wrong  
So that herre the faine of these idolatres, is further aggrava-  
mented in that they make no vse of Gods afflictions, but rather  
behaued themselves more impudently then in former  
times: for whereas this adulterous spouse though she were  
resoluē to liue in vncleanness, yet thereshould have been  
sought vnto by her louers when god set her after them, shewcon-  
gracie to all womankind so faire, exceeded the bounds of  
modestie, being transported with the blind faine of her lust,  
followeth after them when shee is neglected, and seeketh  
them when she is not sought out vpon the world: yea and  
But here it may be demanded, how she can be said to fol-  
low and seeke after her louers, when as bee saith in the for-  
mer verse that she was so hedged and walled in that she  
could not finde her paths? I answere, that he here describeth,  
potius adultera affectionem quam profectum, rather the affection  
then the action of a bisharlot; it is true that she could not at-  
taine vnto her desire, but still notwithstanding she desirereth;  
she was hedged in, but neuerthelesse she wandreth about to  
finde a gap; she could not indeed finde or come at her louers,  
but yet she rangeth in the pursuite, and seeketh to come  
into their company.

And this appeareth by the second poine which I pro-  
pounded, namely, the frustrating of her labour: for it is said,  
that though shee followed her louers, yet shee should not  
come at them; though she sought them with all care and di-  
ligence, yet she should not find them. In which words, the  
Lord shewereth, that though this adulterous spouse, and un-  
tamed heifer, would endeavour to break thorow the hedge of  
afflictions, which he had set about her, to the end that shee  
might againe with like prosperitie, as in former times, fol-  
low her louers, and liue in her whoredomes; yet she should  
not be able to accomplish her desire; though she should seek  
her Idols, with more then ordinarie deuotion, praying, pro-  
fering vnto them sacrifices and oblations, to the end, that by  
their

their helpe she might be freed out of her afflictions, and assisse vnto her former prosperitie, which in her blind ignorance and superstition she ascribed vnto them, yet she should spend all her labour in vaine, seeing her Idols sought should not be found, that is, she should not find them any waies able to remoue her afflictions, or to helpe her out of her miserie and distresse.

Wherby he aggrauateh the wretchednes of her estate, and in a most liuely maner setteth forth the desperatenes of her miserie. For though one be in miserie and distresse, yet if they haue hope that they may haue accessse to such friends, vnto whom when they haue made knowne their case, they shall finde them boch able and willing to releue them; this is a strong argument to worke in them patience; but if either they cannot come at them, whom they most trut and relie vpon, or else find them altogether vnable to do them any good, then the frustrating of their hope being added to the twaighe of their miserie and afflictions, overwhelometh and presseth them downe, and maketh their burthen unsuppor-table.

And this is the first effect of the Churches afflictions. The second is expressed in these wordes, *I then shall say, I will go and returne to my first husband, for at that time was I better then now.* In which words is contained the Churches repentance, and the reason moving her hereunto. The first is expressed in these words, *I then shall say, I will go and returne vnto my first husband:* that is, after she leech her selfe crostled in her wicked courses, and so hedged in with afflictions, that she cannot follow her Idols, and enjoy her former prosperitie, after she hath long in vaine sought for helpe and deliurance at the hands of her Idols, and hath now no hope by their meanes, either to come out of her present miserie, or to enjoy her former prosperitie, being destitute of all other helpe; then she shall say, that is, she shall resolute and determine, yea and also professe this her purpose and resolution, that she would no longer sit still in this miserie, and suffer her selfe to be swallowed vp of griefe, and desperation; but shee would

would go, and forsaking her louers, and adulterous Idols, returne vnto her first husband, who indeed alone deserved the name of a husband, seeing the other were but louers, seducers, and adulterers.

The reason mouing her to make this returne vnto her husband, is expressed in these words : *For at that time was I better then now :* that is, I will now at length forsake these Idols, and returne vnto the Lord, because I plainly see, and sensiblie discerne, that my state and condition was farre better, and more happie, when I cleaved vnto the Lord, my only true husband, with all my heart, louing, seruing, and obeying him alone, and performing vnto him that pure and sincere worship, which is described in his word, then it hath bin since I forsook him, and prostituted my self, to commit spirituall uncleannessesse with Idols: for by this my apostacie I haue moued my louing husband, in his iust displeasure to reject me, & to strip me of al those benefits which he had bestowed on me: I haue deprived my self of al true comfort, joy and peace of conscience, and am now filled with horror, feare, and anguish of mind ; and I haue plunged my selfe into a sea of miserie, and innumerable afflictions, out of which my louers, in whom I trusted, and whose helpe I haue implored, cannot deliuere me. And therefore what remaineth, but that I forsake my louers, and my sinnes with them committed, seeing they are miserable comforters in my greatest need, and distresse, and returne and reconcile my selfe vnto my husband, who is infinite in mercie and compassion ?

The Doctrines.  
Idolaters in their afflictions, flie vnto their Idols, and not vnto God.

And so much for the meaning of this verse. The doctrines which arise out of them are these. First, we may obserue the superstitious blindnes of idolaters, who, when the Lord punishment them for their idolatries, do not repent of their sins, and returne vnto the Lord, cravinge mercie, forgiuenes, & release of their punishments: but rather, haue their recourse vnto their Idols, with more then ordinarye devotion : seruing them with their Pilgrimages, Vowes, Inuocations, Oblations, and other rites and ceremonies, wherewith they imagine they may be best pleased ; supposing that their slacknes and

and remissenes in these superstitious deuotions, hath bin the cause of all their afflictions : whereas in truth their superstitions and idolatrie, is the chiefe cause of all their miseries, and therefore the multiplying of them doth not release them of their punishment, but rather redoubleth it. An example whereof we haue in this place, in *Micah*, *Judg.* 17.13. *Aha* *Judg.* 17.13. *xiah*, 2. King. 1.2. and in the Papists, who when the Lord punishesth them for their idolatries, seeke freedome and deliverance from the euils they suffer, by their vowes, pilgrimages, prayers, and oblations to their Idols and Images; as though they could drie themselues being wet, by leaping into a river, or ease themselues being burnt, by leaping into the fire, *Esay* 1.28.19. *Isaiah* 1.28.19. *Esay* 1.28.19.

Secondly, we may obserue our naturall pronenesse vnto Our naturall idolatrie, for not only we esfilie fall into it, but being fallen, pronenes to we are hardly recovered and recalled from this sinne: no, though the Lord to his word shewing his truthe, and the falsehood and abominablenes of idolatrie, do also adde his rore of afflictions, that at least sense of paine may make vs wearie of our sinnes. And therefore it is not to be wondered at, that the most part of the world do forsake Gods pure worship, and live in idolatrie, seeing mans nature is so inclined thereto, that though he smart for it, he will not leue it: and how much more then will he embrace it, when he is callured and drawne vnto that, which of his owne nature he is prone vnto, by pleasures, profit, and preferments? for the Lord doth not hedge in alwith afflictions, which resolute to follow their louers, but onely those, whom it is his purpose to convert, as belonging to his eternall election.

Thirdly, we may obserue that affliction in it selfe, is not sufficient to make vs forsake our sins, and to turne vnto the Lord by true repentance, yea lesse it bee sanctified and made effectuall for this purpose, by the inward working of Gods Spirit. For though the Lord had hedged his people in with afflictions, that they might not goe forward in their idolatries: yet it is said heere, that notwithstanding all this, they the most followed and fough after their louers. So *Pharaoh* Affliction, if it be not sanctified, doth not turne vs vnto God.

S/2.1.5.

the more hee was punished the more hee was hardened, the more the children of Israel were afflicted in the wilderness, the more they murmured; the more they were smitten, the more they fell away, Esa. 1.5. But I shall not need to go farre for examples, seeing wee haue a present example amongst our selues, who haue made no vse of Gods late visitation, &c. And therefore when we are afflicted, let vs earnestly desire the Lord to sanctifie our afflictions vnto vs, and to ioyn with his outward corrections, the inward working of his Spirit, whereby we may be moued to lay them to heart, and to humble our selues vnder the hand of God.

**Corrupt man seeketh all other meanes, before he flieith vnto God.**

Fourthly, wee may obserue the corrupt nature of sinfull man, who when he is in trouble and affliction, assayeth all other meanes for his deliuerance, before he flieith vnto God for helpe: so here the Israelites being hedged in with afflictions, flee vnto their Idols. So *Saul* went to the witch, *Aza* to the Physsitons, the Papists to their Saints and Images. And thus many make gods vnto themselues, for their deliuerance, of their friends, riches, or of their owne power and policie: when as being in trouble and affliction they do not in the first place flee vnto the Lord for helpe, but rest vpon these meanes, vntill they be altogether depriued of them, or haue experieace of their insufficiencie in yeelding vnto them any helpe.

**God frustrateth other meanes, that we may rest vpon him.**

Lastly, we may obserue, that the Lord taketh from those, which he purposeth to conuert and sauе, all these Idols in whom they trust, and these outward meanes wherupon they rest, or at least, teacheth them by lamentable experience, that they are altogether insufficient to deliuer them out of their afflictions. So he threatneth here, that his elect people following after their louers, should not come at them, and seeking them (to the end they might be by their helpe deliuered out of their afflictions) they should not find them, that so being made frustrate of their wicked hopes, and abandoned of all outward meanes, wherein they trusted, and despairing of all other helpe, might hereby be driven to flee vnto the Lord for mercie and deliuerance. And therfore, when being in affliction,

affliction, or any distresse, we are disappointed of our hopes, and deprived or forsaken of those meanes, wherein we trusted for deliurance; let vs perswade our selues, that the Lord hereby doth chaste our vaine confidence and carnall affiance, whereby we trust and rest vpon, rather the creature, then vpon him our Creator; and withall doth beate vs from those worldly hopes, that we might flee vnto him for succour, and rest vpon his promises and prouidence for our deliurance.

And these are the doctrines which arise out of the former part of this verse, containing the first effect of the peoples afflictions. Now out of the latter part, wherein is shewed the second effect, namely, their forsaking their Idols, and turning vnto the Lord, these instructiōs are further to be obserued.

First, we learne, that howsoeuer those that belong to Gods election, may for a time leaue Gods pure worship, and follow Idols, yea and be so blinded in their superstitions, that when they are afflicted for their sinne, they doe with more earnestnesse embrace idolatrie; yet the Lord will not so leaue them, but at length he will open their eyes, that they shal see their ~~sins~~, and sensiblie discerne that they are the causes of their punishments; though for a time in their ignorance and superstition they preferre idolatrie before his true worship, yet at last he illuminateth their iudgements, so as they may see how much better it is to follow him, then to follow idols, to embrace his true religion revealed in his word, then to follow their owne inuention. Examples hereof we haue in Abraham, in the Israelites coming out of Egypt, and in the time of the Judges, and in many at this day, who haue forsaken the idolatries of the whore of Babylon, and haue embraced Gods true religion.

Secondly, we may obserue, that as soone as they spie their errors, they do not go on further in them, but they returne into the way of truth; as soone as they see their sins they forsake them, as being the causes of their miserie; when they see the vainenes of their idols, then they returne vnto the Lord As soone as the faulfull see their errors and sins, they reforme and forsake their them.

Luk. 11.47.

Math. 11. 21.

their true husband, neitheiſt is it enough to ſee our finnes, iſ wee continue in them, nay rather this will redouble our punishment; it is not ſufficient to know truth and error, vñleſſe we embracie the one, and forſake the other: it will not profit vs to ſee our former groſſenesſe in following idols, vñleſſe hereby we be moued, not only to forſake them, but also to returne vnto our husband, the Lord our God, worſhipping him according to his will. So that here we learene what iſ the praetice of true repenſance, it conſiſteth not in the knowledge only, or acknowledgment of our finnes, for thus far did Pharaob and Saul proceed, thus did Iudas, and thus do many worldlings repenſe: but we muſt ſo ſee our finnes, as that with the ſight of them, wee bee exceedingly diſpleased with our ſelues; we muſt ſo acknowledge them, as that withall we vnfainely bewaile them; we muſt when we behold them, alſo hate and deteſt them, and not only forſake our finnes, but alſo returne vnto the Lord, with full purpose of heart, reſoluſing and endeououring to ſerue and please him, in holinesſe and newnes of life.

The profit of afflictions.

Thirdly, we may obſerue the profit of afflictions, when as they are ſanctified vnto vs by Gods Spirit; for whereas proſperitie maketh vs blind through pride, ſcife-loue, and ſecuritie, ſo as we can neither ſee our finnes, nor Gods approaching iudgements; aduerſitie openeth our eyes, and rectifieth the iudgement, ſo as then we not only ſee our ſins, but are readie alſo to condemne our ſelues, iuſtly to haue deſerued thofe euils, which we ſuffer, yea and far greater, iſ the Lord ſhould enter into iudgement with vs: for when as the light of nature, our owne conſcience, and the written Word of God teache and conuiict vs of this, that God is the chiefe goodnes, moſt gratiouſ, moſt merciſull, and in his owne nature noſt apt and readie, to hurt and puniſh any of his creatures, but rather to extend his bountie, & multiply his benefits vnto all, when we fall into miseries and calamities, we muſt needs iuſtifie God in his iudgements, and condemne our ſelues, who we know to be full of all corruption, and wickednes. An example whereof we haue in Iofephes brethren, Gen. 42.21. in the

Lam. 3.11.

Gen. 42.21.

the Israelites vnder the Judges; in David, Psal. 51. 4. yea in *Psal. 51. 4.*  
*Exod. 10. 16. 17.* Whereas prosperitie maketh vs dissolute and licentious in our waies, affliction serueth in stead of a thornie hedge to stay vs from running on in the course of sinne to our perdition. Whereas prosperitie makeeth vs negligent in performing the duties of Gods worship and seruice, miserie and affliction maketh men zealous, forward and devout; according to that, *Esa. 26. 16.* *O Lord in trouble they have visited thee, they poured out a prayer when thy chastening was upon them.* And because men at such times are most fit and readie to performe such duties, therefore then the Lord especially requires them, *Psal. 50. 15.* Lastly, where-  
*Psal. 50. 15.*  
*as prosperitie makes vs to forget God and to flee away from him, affliction maketh vs to remember him, and by true re- penitance to turne vnto him.* An example wee haue in this place, in the Israelites in the time of the Judges, in *Manasses,* *2. Chron. 33. 12.*  
*13.* and the prodigall sonne. *Lk. 15.*

Lastly, wee may obserue the motiues, perswading the Church to returne vnto God: the first whereof is contained in the word husband, for therein she gathereth vnto her selfe some assurance of his loue: for althoough for her sinnes she was diuorced, yet vpon her true repentance, she might gather certaine hope, that she should be pardoned and received into former grace, seeing she had not to deale with an enemie or stranger, and an ordinarie friend, but with a most louing and gratiouse husband, who was as readie to forgive as she to aske forgiuenes, *Ierem. 3. 1. 12. 22.* The second mo-  
*Tere. 3. 12. 22.*  
*tive is the assurance of the bettering of her estate; for she could speake by experiance that her estate whilst she serued the Lord, was much better then when she followed Idols, and by the assurance of faith and hope she was ascertained, that repenting she should be received to grace, and restored to her former state & condition. The like example we haue in the prodigall sonne, who returned vnto God because hee knew him to be his gratiouse father, and was assured that being reconciled vnto him, hee should be deliuered out of his present miserie into a state of happiness.*

Where

Where we may learne, that true faith is the cause of vnfained repentance: for vntill we haue some assurance of Gods loue and mercie in Christ, wee flee from him as from a feuere Judge: but when wee know that Christ our Mediatour hath satisfied for our sins, and reconciled vs vnto his Father, then doe we bewaile our sinnes, because we haue by them dishonoured and displeased our gratiouse Father; and hauing repented of them, wee goe boldly vnto the throne of grace, crauing mercie and forgiuenesse: Heb.4.16. 10. 22.

22.

Vers 8.

The exposi-  
tion.

**A**nd thus much concerning the punishments whiche he Lord threatneth against the people for their idolatrie, and the first kinde or degree of their vnthankfulness; as also concerning the effects of these punishments. Now followeth the second degree of their vnthankfulness, together with the punishments denounced against them for it. Their ingratitude is expressed, Vers.8. *And she did not know, that I gave her corne and wine and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.* In which words he accuseth her of double ingratitude: first, that she did not know, or knowing did not acknowledge the Lord to be the author of all those benefits which she enjoyed: secondly, in that she did not vse these benefits to the glorie of God, but bestowed them vpon her Idols.

The first is expressed in these words: *And she did not know that I gave her corne, &c.* By this coniunction copulative he knitteth these words with the former, and sheweth that God iustly punished them, seeing to their other sinnes they added another kinde of grosse ingratitude: as though he should say, And moreouer, besides the sinnes before spoken of, she hath shewed her selfe grossly vngratefull, both in not acknowledging God the author of the benefits which she enjoyed, and in abusing them to Gods dishonour in the seruice of her Idols, and therefore it is iust with God to affl. & her with the former and following punishments, that she may learne to ascribe vnto God the praise of his owne gifts, and may desist to abuse them by bestowing them vpon Baal.

And

And this is the coherence of this verse with the former. Now let vs come to the words themselves, in which is expressed the partie offending, and the sinne committed : the first in this word, *And soe*, which hath an emphasis in it, and serueth to aggrauate the sinne. For though the Heathen nations shold not haue knowne or acknowledged the Lord to haue been the giuer of the benefits which they enioyed, it had been no such great wonder, seeing they had onely the light of nature, and the booke of the creatures to looke vpon ; but that the people of Israel shold be ignorant hereof, was more then blockish senselenesse and blind ingratitude, seeing they had the booke of God wherein it was revealed vnto them, that they had all the benefits which they enioyed from the meere blessing of God, that the Lord gaue them this land flowing with milke and honey by his owne omnipotent power, casting out their enemies before them; that from him they had the first and latter raine, whereby their land was made fruitfull; and seeing that they were entred into possession of al these benefits whilest they serued the Lord alone, before they worshipped their Idols, so that they had no shew of reason to ascribe Gods gifts vnto them, which they alreadie enioyed before they serued them : and therefore the Lord might iustly take vp that complaint against them : Esa.1.2.3.

Esa.1.2.3.

The first branch of their sinne was, they did not know that God gaue vnto them their gifts which they had receiuied : whereby wee are not to imagine that the Israelites were so blinde and ignorant, as to thinke that they had all these benefits from their Idols only, and not from Iehouah, the God of Israel ; for many of the Heathens though they worshipped Idols and peticie gods, yet by the light of nature knew that there was a chiefe and superiour power who was the originaull fountaine of all goodness, and therefore the people of God could not be hereof ignorant : but they are said not to know that God gaue them these gifts, because they did not know and acknowledge him alone to be the author of them, but ioyned Idols and peticie gods with him, and so robbed

him of part of his praise, they did not know that they had received these gifts of Gods free grace and meere goodnesse, but for their golden Calues and other Ideals, and for that new devised worship which they offred vnto God in them, which they thought was more acceptable vnto him then the seruice prescribed in his word. So Iere. 44.17.18. the Lewes said they would worship the Queene of Heauen, that is, the Sun, because hereby they had plentie; not that they were so brutish as to thinke, that they had these benefits from the Sonne only, but because they ascribed this power and vertue vnto the Sunne in it selfe, rather then vnto Gods blessing and prouidence, and so offered sacrifices and diuine worship vnto the Sunne, as being a ioynt cause with God of these benefits, whereas it is only his instrument which doth nothing of it selfe, but by his appointment.

The second branch of their sinne was, that they bestowed and spent the gifts which they had received of the Lord vpon their Idols, expressed in these words : *which they bestowed vpon Baal.* For the vnderstanding whereof, wee are to know that this word *Baal*, is in the Scriptures either taken generallly, for all Idoll gods, in respect of the generall signification thereof, which is as much as a Lord or Patrone; and in regard that in the Punicke tongue from whence it is taken, it signifieth a god; or else specially for a particular Idoll of the Sidonians, which was called by that name; whose originall was after this manner : *Ninus* who first reigned in *Asia*, and built that famous citie, which was called *Ninene*, after his owne name, was the sonne of one *Belus*, whom in his pride, according to the practise of Heathen Tyrants, he deified, and built a Temple vnto him, wherein hee appointed that hee should be worshipped. And this Idol amongst the Sidonians was called *Baal*, and with the Babylonians *Bel*, and was worshipped amongst them as their god. Now this Heathen god did *Abas* worship, and built a Temple and erected an altar vnto him in *Samaris*, to gratifie hereby *Ithobal*, or *Eth-Baal* his father in law, who was King of the Tyrians and Sidonians, as *Iosephus* recordeth; of which also wee may reade

1. King. 16.31.  
Lib. 9. ann. 19.  
cap. 6.

1. King.

1.King.16.31. And altho<sup>gh</sup> this Idoll god *Baal* was one and the same, yet sometime the word is vsed in the plurall number (*Baalim*, or *Baals*) either when it is taken in the generall signification for all Idols, or in respect of the divers statues, or images, erected in the honor of this Idoll, as *Baal-peor*, or *Baal-phiger*, *Baal-zebub*. Numb.33.  
2.King.4.2.

In this place, as I take it, wee are to vnderstand it in the generall signification, for all their peticke patrones and Idoll gods; because we reade that *Baal* the Idoll, so specially calld, and his Temple were destroyed by *Iehu*, neither doe we 1.King.10.37 finde that any after him did restore him, or reedifie those ruines.

The sense therfore of these words is this, that the Israélites bestowed that wealth which they had received from God, vpon their Idols and Images, making them of their gold and siluer, as it is Hos.8.4. or else by decking and adorning them Hos.8.4. with rich ornaments, and all costly furniture, as appeareth 2.Chron.24.7. or by maintaining their priests, and offering 2.Chron.24.7. sacrifices and oblations vnto them, as we may see, 1.Kin.18.1. King.18.12. 22.16. Whereby the sinne of this people is much aggrauated, in that they did not only not gloriſe y<sup>r</sup> Lord in his owne gifts, by gluing vnto him the firt fruities, and offering vnto him oblations and sacrifices, which hee required in his law; but also spent these his gifts to the dishonour of God, in bestowing them vpon their Idols, Gods arch-enemis. Like vnto adulterous harlots, who spend the goods which they have received of their husbands in the maintenance of their louers, &c. The like place vnto this wee haue, Ezech.16.17. Ezech.16.17.33 18.33.

And so much for the meaning of the words. The doctrines which we are hence to obserue are these. First, we learne that The Do-  
nishes. The Lord esteemeth ingratitude as a grievous sinne, and pu- That igno-  
nisheth it with sharpe afflictions even in his owne Church rāce is a grie-  
and people. Tho' which sinne is committed when either gious sinne.  
through ignorance we know not, or through wilfulnesse will  
not acknowledge; or both knowing and acknowledging,  
yet through negligence doe not returne thankes and praise  
vnto

vnto the Lord for all his benefites : and secondly, when as in whole or in part, wee attribute the praise of the gifts which we haue receiuied from the Lord, vnto any other, as authors and principall causes thereof. And thus do men offend when as they ascribe extraordinarie and vncpected blessings to chance and fortune, and not to Gods prouidence; when as they ascribe their wealth to their owne wit,labour,or friends, and do not know and acknowledge the Lord to be the chief author and bestower of the riches which they enjoy, or else doe not returne thanks and praife vnto him for his benefits ; when as they ascribe their health in the first place to their good diet, or to the Physition, and not to the Lord who is the chiefe preseruer and restorer thereof. But most grieuously in this respect doe they offend, who rob the Lord of those thankes and that praise, which is due vnto him for his spirituall benefits. For the greater the gifts are, the greater praise and thankes is due to the bestower, and consequently the greater iniurie and ingratitude when hee is robbed of his right. And thus doe those offend who ascribe the praise of these benefits vnto the intercession of Saints, and so robbe Christ of his glorie, who alone by his intercession obtaineth them for vs at his fathers hands : thus doe they offend, who ascribe their iustification and saluation either in whole or in part, to their workes and worthinessse, or vnto the merits of Saints, which is to be attributed onely to Gods free mercie and Christs al-sufficient merits : thus doe they offend who doe not know, or acknowledge, that it is the blood of Christ alone which washeth away all our sinnes, but think that they haue remission, by Masses, popish pardons, penance, pilgri-mages, oblations, Saints reliques, holiwater and such like. All which and all other of the like kinde are esteemed as idolatrous vnthankfulness in Gods sight.

**Ignorāce doth  
not excuse sin,  
nor exempt vs  
from punishment.**

Secondly, we here learne, that ignorāce doth not excuse our sinnes, nor exempt vs from Gods iudgements, nay so farre is it from excusing other sins, and from exempting vs from punishment, that it selfe is a sin and deserueth punishment, as appeareth in this place. Which notwithstanding, is not to be

be vnderstood, of that ignorance which is naturall and necessarie, for want of the meanes of knowledge, for though this be not only the punishment of him, but also a branch of our original corruption, yet doth it extenuate our sins, and mitigate our punishments, as appeareth, Luk. 12.48. Act. 3. Luk. 12.48.  
 17.17.30. 1.Tim.1.13. but of that ignorance, which is either through negligence, or obstinately affected, notwithstanding God granteth vnto vs pleatiful meanes of knowledge; which is so far from excusing other sins, that it selfe is esteemed by the Lord a grievous sin, and is severely punished, as being not onely a haynous sinne in it selfe, but also the chiese roote of all other sinnes, either of omission, or commission.

Thirdly, we may here learne, that as ingratitude is a grieuous sinne in all; so especially in those who are members of most hainous the Church, as it is emphatically signified in these words : *And she knew not, &c.* For they not onely receive from God the greatest benefis, and therefore shold returne vnto him the greatest thankfulness, but also are suffitiently instructed, both by the word of God, and by their continuall experience, that they haue all these benefits from the Lord, and that of his meere mercie and grace, and therefore it is more then brutish ignorance, and impious ingratitude, either not to know and acknowledge the Lord to be the sole author of all these benefits, or not to returne vnto him continuall thankes and praise for them. The which sin is too too common in our times, euē in the cleare light of the Gospell, both in respect of all other benefits which we enjoy, and especially in respect of our daily food, which men (as not knowing, or not acknowledging God to be the giuer of it) do visually receive, without praising God or gwing thanks, in which respect they are farrre worse then the oxe or asse, as the Prophet speaketh, Esay 1.3.

Fourthly, we here obserue, that not to acknowledge the Lord to be the sole author of his gifts, nor to yeeld vnto him the whole praise of them, is not to know, or acknowledge him at all, as appeareth in this place; for though the Israelites

*All. 3.17. 17.  
30.  
1.Tim.1.13.*

*Esay 1.3.  
Not to ac-  
knowledge*

*the Lord the  
sole author of  
his gifts, is not  
to acknow-  
ledge him at  
did all.*

did in part, ascribe their benefits received unto God, yet because they did not acknowledge him the sole author of them, but ioyned with him copartners in his praise, because they did not acknowledge, that they had received them of his meere mercie, but for their new worship which they offered unto him in their idols, therfore the Lord condemneth them of ignorant ingratitude, as though hee were not acknowledged at all. The reason is, because the Lord cannot indure any sharing or halting in his seruice, he cannot abide to haue any partners of his praises, which are due to himself, and therefore hee will haue all or none : for well the Lord knoweth, that they who serue & praise him to the halues, wil in the end neither serue nor praise him at all. Wherby it may appeare, that the seruice of the Church of Rome, which they performe vnto God, is no better then abominable idolatrie, and their praises odious in his sight, as sauouring of grosse ingratitude ; for though they serue God indeed, yet not in spirit and truth, but in their Idols ; though they acknowledge, and praise God as the author of his gifts, yet not him alone, for they ioyn with him the virgin *Marie*, and innumerable Saints, many whereof are of their owne making, as peticie gods and patrones, vnto whom they yeeld a chiese part of their thankes and praise ; though they acknowledge God to haue giuen vnto them the benefits which they enioy, yet not of his meete mercie and grace, but for their owne merits, and through the intercession of Saints. But the Lord esteemeth these halfe praises to be dishonors, and this partie and shamed thankfulness, to bee no better then grosse ingratitude,

*a. King. 17. 32. 2. King. 17. 32. 3. 3. 41.*

*33.*  
The excessive cost which idolaters do bestow vpon their idols.

Fiftly, we may obserue, what excessive cost idolaters are readie to bestow vpon their idols and images : for though they highly esteeme their gold, siluer, and jewelis, yet doe they willingly bestow them vpon *Baal*, that is, for the making and adorning of their idols, and for the furthering of their superstitions ; though they will hardly part with the least triffe in obedience to Gods Commandement, to the advancement of his glorie, and furthering of his pure worship and

and seruice, yet they thinke their whole substance little e-  
nougheto be bestowed vpon their owne wil-worship, & for  
the maintenance of their idolatrie. An example whereof we  
haue in this place, and in the Israelites, Exod. 32.3. Ezech. Exod. 32.3.  
Ezech. 16.16. 16.16. to 23. And in the Papists, who care not what they Ezech. 16.16.  
bestow vpon the making and adorning of their images, in 21.  
maintaining their Clergie, the Priests of *Baal*, in building  
Monasteries and Nunneries, in Copes, vestiments, oblati-  
ons, in procuring pardons, and such like their superstitions.  
The which their bountie in their wil-worship and idolatrie,  
should make vs ashamed of our base niggardliness, in fur-  
thering, setting forth, and maintaining Gods pure worship  
and seruice, which is enioyned in his word: for what a re-  
proach is this to our Christian profession, that they should so  
much exceed in their blind zeale and forwardnes vnto ido-  
latrie, and woe bee sei cold in Gods true religion: that they  
should bestow such excessive cost in building Churches, in  
honor of their Saints, and we be so backward in repairing of  
God house: that they should so liberally maintaine such  
swarmes of locusts, and innumerable numbers of the Priests  
of *Baal*, and we suffer Gods true Prophets, which in com-  
parison are but few in number, to live in want, that idolaters  
should endow the Church with goods and lands; and pro-  
fessors of Gods true religion, should rob and spoile it of ne-  
cessarie maintenance? Surely their fuitfull ignorance shall  
condemne our barren knowledge; their superstitious de-  
uotion, our coldnesse and slackenesse; their liberalitie in euil,  
our niggardlines in that which is good; and their great loue  
vnto their idols and idolatrie, shall rise in iudgement against  
our little loue to God and his truth.

Lastly, we may obserue, that it is a grieuous sinne to abuse That it is a  
the gifts which wee haue receiuied from God, to other or great sinne to  
contrarie ends, then those for which the Lord hath giuen <sup>abuse Gods</sup>  
them; for this is heere condemned in the Israelites, in that <sup>gifts to his</sup>  
they bestowed their gold and siluer vpon their idols, which  
they should haue imployed to the glorie of God, and good  
of his Church. Thus the Papists offend, who bestow their  
abuse

wealth vpon their Images, Copes, Monasteries. Thus carnall Gospellers offend, who spend their riches vpon gorgeous attire vnsittynge their calling, vpon excessive cheere and vaine pleasures, which they haue received from God, to this end, that out of their superfluitie, they shoulde releue the penury of their poore brethen. Thus do they offend, who vse their tongue to the blaspheming of Gods name, which is gauen them to gloriſe him. And thus doe they offend; who abuse their wits and learning, for the nourishing of contentions, and the maintenance and vpholding of iniuste, oppression, and iniustice, which were gauen them to make peace, righte wrongs, and further iustice, as it is the vnlawfull fault of the Lawyers of our times, &c. All which, being not only vnprouitable seruants, in not vſing the Lords talents, but also wicked and malicious enemies, who abuse them to his disfavour, shall if they perseuerre in this sinne without repenteance, haue their portion in the lake which burneth with fire and brimstone.

**A**nd thus much concerning the sin of the people of Israel. In the next place hee setteth downe their punishments; for whereas he had, ver. 6. in generall threatened that he would hedge her in with afflictions: now he proceedede to ſpecifie the particular kinds thereof: First, that he would deprive her of al those neceſſary benefits, which appertained to the preſeruation of their life, ver. 9. Secondly, that hee would diſcouer her ſhame in the sight of her louers, and exa- pose her to reproch and contempt, ver. 10. Thirdly, that he would cauſe to ceaſe all her ſolemne ſeſtivals, and take away all cauſe of mirth and reioycing, ver. 11. Lastly, that hee would deſtroy all her pleasant gardens, and fruitfull vineyards, and turne them into a vaild wildernesſe, ver. 12. After which coſminations he repeateþ agaide their ſins, which were the cauſes of the punishments, namely, their vnhank- fulnes, in the latter part of the 13. verfe, and their idolatrie, ver. 13. and ſo hee concludeth the firſt part of this Chap- ter.

But let vs come to the particulars. Vers. 9. Therefore I will Ver. 9.  
 returne and take away my corne in the time thereof, and my wine  
 in the season thereof, and will recover my wooll and my flaxe, lest  
 to recover her shame. In which words hee threatneth, that because  
 cause the Israelites would not acknowledge the Lord, to be sion.  
 the author and bestower of those manifold benefits, which  
 they enjoyed, but vngratefully ascribed the praise of them to  
 their idols, therefore he would strip them of all his blessings,  
 to the end, that they who could not learne in the time of  
 their plentie, that the Lord had bestowed vpon them these  
 his gifts, might at least learne this lesson by the want of  
 them. *I will returne and take away, &c.* Some resolve these words  
 thus: *I will receive, or resume my corne:* because the former  
 verbe in the Hebrew phrase, hath in it sometimes the nature  
 of an aduerbe. Sol. Genes. 26.18. *dsack returning, digged the Gen. 26.18.*  
*welles of water, which they had digged in the daies of Abraham,*  
 &c. that is, he redigged them. But as I take it, the word in  
 this place hath a greater emphasis in it, and signifieth thus  
 much; that howsoeuer the Lord seemed by his long deser-  
 ring of punishment, and by the continuance of his mercie in  
 suffering them still to enjoy his gifts, either to approue, or at  
 least not to regard their wickednes, and grosse abuse of his  
 benefits, yet now he would take a new course with them, so  
 as they should see that he was a iust God, who would not let  
 sin for ever go vnpunished. In former times the Lord had  
 multiplied his gifts vpon them, as their corne, wine, oyle, &c.  
 and that oftentimes beyond all hope and expectation, in re-  
 speck of naturall causes, that so they might not rest vpon the  
 starres and planets, nor feare the signes, according to the cu-  
 stome of the Gentiles, but relike vpon his al-sufficient prouis-  
 dence, as himselfe commandeth them, Jer. 10.2. And having  
 his blessings powred vpon them, as it were with his owne  
 immediate hand, they might learne hereby to acknowledge  
 and praise him, as the author of these his gifts. But when not-  
 withstanding all this they would not learne hereby to praise  
 the Lord, as being the cause of all their benefits, but ascribed  
 them

them to their Idols, the Lord threatneth that hee would returne and alter his former course, by depriving them of all his blessings, euen when in respect of inferiour causes and meanes they seemed most assured of them ; that so if his extraordinarie manner of bestowing them would not, yet his extraordinarie taking them away, might move them to acknowledge that he alone was the bethower of them.

Now the things of which the Lord threatneth to deprive them of, are their corne and wine, their wooll and flaxe, all which before they had ascribed to their Idols, and abused to their seruice ; vnder which particulars here as before, wee are to understand not only all things appertaining to their food and apparell, but all other commodities belonging to this life : So 1.Tim.6.8. *When we haue food and raiment, let vs therewith be content.*

And further, wee are to note that the Lord calleth these things his, *my corne and my wine, &c.* whereby hee meeteth with the erroneous conceit of the Israelites, who imagined that these blessings of God were giuen vnto them by their Idols, as a reward of their seruice ; and therefore that they were so become their owne, that they might vse or rather abuse them at their pleasure, vers.5. But the Lord telleteth them, that they were not their Idols gifts, but his blessings ; which because they did not hold of him, as of the grand Lord and owner of them, therefore hee would (as hee iustly might) take away from them these things which were his owne, vnto which they had no right ; that so they might learne to give vnto him the praise of his owne gifts.

The time also when the Lord threatneth to resume his gifts is expressed ; *I will take away my corne in the time thereof,* that is, in the time of their haruest, *and my wine in the season thereof,* that is, in the vintage ; as though he should say, When most especially they expect these benefits, I will frustrate their hope, and so make their affliction more intolerable, because it shall come vnlooked for, and in such a time wherein they made sure account of plentie. And I will bring such a scarcitie amongst them of these blessings, that there shal be a want

want of them even in the time of harvest and vintage, when they vsually most abound: and therefore if they wanted in the time of their greatest plentie, how great was their penurie like to be, when that small store they had was spent and consumed? The which dearth was caused, either by the curse of God vpon their land, so as it could not yeeld her increase, which is threatned, Levit. 26.20. or through the abundance *Levit. 26.20.* of caterpillers, grasshoppers, wormes, drought, of which wee reade, Deut. 28.23.24. 38.29. &c. Joel 1.4. or by their enemies, who vsually at the time of haruest goe into the field, because then they may most endamage them against whom they make warre, by wating their countrie, & furnish themselves with all prouision, which the Lord threatneth, *Deut. 28.33.* *Joel 1.4.* *Deut. 28.3.* *Joel 2.3.*

*And I will recover my wooll, &c.* The word here vsed signifieth, with strong hand to plucke away from one that which he vniustly possesseith. It is vsed, Gen. 31.9. where *Jacob* saith, *Gen. 31.9.* that God had taken away *Labans* subitance, and giuen them vnto him, because it was wrongfully possessed by *Laban*, seeing it belonged vnto *Jacob*, as a reward of his painfull seruice. So the Israelites are commanded to take away the Egyptians goods and to spoyle them, because they wrongfully withheld them in their hands from the Israelites, seeing they were due to the for their great paines and tedious bondage, Exod. *Exod. 3.22.* *Others* translate it thus: *I will free and set at libertie my wooll and my flaxe, &c.* which commeth all to the same end: for when the creatures of God are vniustly possessed and abused to other ends, then those for which God hath giuen them, they may bee said to bee in a kinde of bondage, from which they are freed when God plucketh them from such vniust owners. So Rom. 8.22. Hab. 2.11. *Rom 8.22.* *Hab. 2.11.*

The meaning therefore of these words is, that the Lord would plucke out of the hands of the idolatrous Israelites these his blessings, because they vniustly possessed them and abused them to wicked purposes. They possessed them vniustly, because they did not acknowledge them, as held of the Lord the true owner of heauen and earth: for as he hath

no right to his lands, which are held in capite of the Prince, who will not acknowledge him his grand Lord, but rather some forraine enemie, and therefore is iustly dispossesed; so in this case. And as he who hauing receiued either authoritie or riches from his King, that hereby hee may the better be enabled to serue him; if he abuse his Princes gifts by vsing them against him and seruing his enemies, is iustly stript of all: so here, &c.

*Lent to couer her shame.* The word here vsed signifieth, *her nakednesse*, and more especially the nakednesse of the secret parts. Whereby some vnderstand that these idolaters abused the gifts of God to couer their spirituall nakednesse, and did hide their sinnes vnder the vaile of Gods benefits. But, as I take it, the more simple and plaine interpretation is best, and most agreeable to the text, namely, that the Lord would take away from her, his wooll and flaxe, because whereas hee had giuen vnto them these things, that they might with them apparell themselves and hide their nakednesse, they abused them for the decking and adorning of their Idols. As it may plainly appeare, if we compare this verse with the former, and with Ezech. 16.16.17.18. So that these words are added, to shew the lawfull vse of these benefits, for which God gaue them, that their grosse abuse of them might the better appeare.

Ezech. 16.16.

17.

The Doctrines.  
Impenitencie  
moueth the  
Lord to turne  
mercie into  
judgement.

And this is the meaning of these words. Out of which we may obserue, first, that howsoeuer the Lord in his patience and long-suffering, doth deferre our iustly deserued punishments, and in stead of them giues vnto vs the fruition of manifold benefits; yet if this his mercie will not moue vs to feare him, and to repent of our sinnes, he will not for euer spare vs, but he will returne and alter his course, stripping vs of all his benefits, and turning mercie into judgement. An example whereof wee haue in the Israelites in this place; in the time of our Sauiour Christ: as also in the primitiue Churches of Rome, Corinth, Galatin, &c.

Our vnthank-  
fulness mouth  
the Lord to

Secondly, we learne that our vnthankfulness is not ascribing of Gods benefits vnto him, or in ascribing them to other

ther causes besides him, or ioynly with him doth moue the stirp vs of his Lord to take his gifts away from vs, that so if wee cannot gif vs know and acknowledge him the Lord and owner of them when they abound, we may learne this dutie by the want of them. For such is our corruption and ignorant vnthankfulnesse, that wee are more readie to acknowledge the Lord the author of all the good things which we enjoy, when hee taketh them away, then when he bestoweth them ; he is better knowne and acknowledged to be the seeder of his creatures in the time of dearth, then in the time of plentie ; to bee the author of health in the time of sicknes, then when wee are whole and sound ; to be the giuer of riches in the time of poverty, then in abundance ; to be our preseruer rather in the middest of dangers, then when wee are most secure. So that Gods gifts make vs forget the giuer, and with forgetfullnesse is ioyned his vsuall companion vnthankfulness. And this is one speciall cause why the Lord taketh them from vs, because his iudgements doe better teach vs then his mercies. And therfore if we would not be stripped of Gods benefits, let vs learne to acknowledge him the fountain of them, whilste we enjoy them, and yeeld vnto him the whole praise of his owne gifts. And to this end let vs remember the example of Pharaob, Nebuchadnezzar, Herod, &c.

Thirdly, we here learne that the Lord is the true and absolute owner of all the benefits which wee possee ; for so hee calleth them here, *my corne, my wine, &c.* so that we are not absolute Lords of those things which we vsually call our own, but only the Lords bailiefs and stewards, and therefore shall one day be called to a reckoning, how we haue vsed and imployed them. The consideration whereof should moue vs, to vse the Lords goods to the glorie of the owner and the good of our fellow seruants, as he hath commanded vs ; neither must we imagine that we haue absolute authoritie ouer the things we possee to doe with them what we list, seeing the Lord hath chiese interest in them. And if this were well thought of, men would not be so close handed to their poore brethren : for what steward can answeire it to his Lord, if he suffer :

The Lord is  
the absolute  
owner of all  
the good  
things which  
we enjoy.  
*Psal. 24. 1.*

suffer his fellow-servant to pine for want, withholding from him his portion which his master hath allotted him? neither would they be so open handed, to mispend Gods gifts to his dishonour, by gaming, gluttonie and excesse, brauerie in apparel and such like abuses. For this will be but a bad reckoning in the day of our generall accounts, when we shall say, so much laid out on vnlawfull pleasures, so much spent in gorgeous attire, so much consumed in law, to haue my will vpon my neighbour, &c. For this will be thought far worse, then with the vnproufitable seruant, to haue hid our talent in a napkin, &c.

*That there is no certainie in the possesſſion of temporarie benefits.*

Fourthly, we learne, that there is no certaintie, nor sufficient cause of securitie, in these worldly and temporarie benefis; seeing God oftentimes deprives vs of them, when wee thinke our selues most assured to enjoy them. Innumerable be the vnlooked for accidents, which may spoile the fruits of the earth, both in seed time, winter, spring and summer, as too much raine, too much drought, wormes, cankers, caterpillars, blastings, mildewes and such like. But though they escape all these, yet can they promise vnto vs no certaintie of enjoying them: seeing the Lord for our finnes can take away our corne in the time of haruest, and our wine in the vintage, either by vnseasonable weather, or the iuision of our enemis. He can sincke the ship in the hauen, as well as in the middest of the ocean: and he can pluck back his benefis from vs, euен when we are readie to stretch out the hand to receiuē them. The consideration wherof, shoulde make vs never to promise vnto our selues securitie and certaintie of these benefits, so long as living in our finnes without repenteance, we iustly prouoke the Lord to strip vs of them. And secondly, we may hereby be moued, not to put our trust and confidence in these worldly things, for our preseruation, seeing they are most vncertaine; but to place our whole affiance in the Lord, who will never saile them in time of need, who rest and relie themselues vpon his prouidence.

*Those are v-  
surpers of*

Fiftly, we may heare obserue, that all those, who doe not hold the benefits which they enjoy, as from the Lord, but ascribe

ascribe them to their friends, their owne wit, labour, and industry, they are vnjustly possessed of them, because they hold them by an vnlawfull tenure, and therefore may at the will of the grand-Lord of heauen and earth, be iustly every minute dispossessed of them. And though he suffer them for a time to hold them in their custodie, yet they are not to be esteemed true owners, but usurpers and intruders into that which belongeth not vnto them; and therefore in the g<sup>e</sup>at day of assises they shall answere for it, &c.

Gods gifts,  
who do not  
acknowlede  
that they hold  
them frō him.

**A**nd so much concerning the first punishment here de- Ver. 10.  
clared. The second followeth, vers. 10. *And now will I discouer her louades in the sight of her louers, and no man shall deliuer her out of mine hand.* In which words the Lord meeteth with a corrupt conceit, and wicked hope of the Israelites, namely, that though the Lord should oppose against them, yet they might bee releueed and deliuered out of his hands by their louers, that is, their false gods; shewing that their ioyning with them, should not hinder the course of his judgements: for so farre was he from fearing their succouring of them, that hee wuld inflict these his punishments vpon them, euē in the presence of their idols, neither should they be able to releue or deliuer them out of his hands. So that still he alludeth to the practise of insolent and impudent adulteresses, who when their husbands threaten, that for their whoredomes, they will stripp them of all the gifts which they haue bestowed on them, they are readie to deterre them from such feuere courses, by telling them that they haue friends in store, who wil revenge their wrongs, and not suffer them to be so euill intreated; vnto whom their husbands being men of spirit and coura<sup>ge</sup>, will retorne answere, that they are so faire from fearing their louers, that they will not sticke thus to vse them euē in their presence.

But let vs come to the words themselves: in which is expressed, first the time, when he would inflict his punishments: *And now will I, &c.* where he sheweth, that because his patience and long-suffering had made her insolent and secure,

he

he would no longer make delays, but presently execute his judgements vpon her: and this hee doth to make her rouse vp her spirits, and speedily to turne vnto him by true re-pentance. Eccles.8.11.

Eccles.8.11.

1.Sam.25.25.  
Psal.14.1.  
Deut.32.6.  
Gen.34.7.  
Deut.32.28.

Ezech.16.37.  
Jer.4.30.

Secondly, hee setteth downe the punishment it selfe, to wit, that he would discouer her leaudnesse, &c. The word here vsed signifieth, either foolishnes, or filthines; in the first sense it is taken, 1.Sam.25.25. Psal.14.1. Deut.32.6. in the latter, Gen.34.7. Deut.22.21. If we understand it in the former signification, the meaning is, that by stripping her of all his benefits, he would shew, that she had done foolishly, in ascribing them to her louers, seeing they were his gifts; and in forsaking him, a God most gracious and almighty, that she might follow after her louers, who had neither will nor abilitie to releeue her wants. But the coherence with the former words is better, if we understand it in the latter signification, for in the former verse, the Lord threatneth, that he would strip her of his benefits, and namely, of her clothes, which he had giuen her to couer her nakednes: and here hee sheweth that he would not strip her in a corner, but euен in the sight of her louers, that they might also behold, and detest her abominable filthinesse. And this interpretation I rather embrace, then the other, because it agreeth with the like places of Scripture, as Ezech.16.37. Jer.4.30.

Now this her punishment is aggrauated, in that he saith, he would strip her in the sight of her louers; for as men are impatient of all disgraces, so especially of those, which are offered them in the presence of their most respected friends: but they grow altogether intolerable, when as their friends in whom they most trusted, shall to their shame and reproch see their wretchednes, and vncleane filthines, and noe be able to make any apologie for them, or to defend them against the accuser. But this the Lord threatneth, should be the condition of the Church of Israel, namely, that hee would strip her of all his benefits, and discouer her naturall filthines and vncleanness, her pouertie, miserie, sinne and grosse corruptiōns, and that in the sight of her louers; that is, when she depended

pended vpon her idols, and most assuredly hoped, that they were present to helpe and seleue her.

Lastly, because while they conceived any hope of helpe in their idols, they would easily neglect and contemne Gods threatenings, hee taketh away from them this vaine confidence, in these words : *And no man shall be able to deliver her out of my hands :* as though he should say, It may be she will hope, when I haue taken from her my benefits, that the sun, startes, planets, and her other idols will supplie her wants ; it may be she may thinke, that when I haue discovered her filthines, her louers wil relieu her miseries : but all in vaine ; for who amogst the gods is able to help, whē I who am almighty take in had to punish her ? Wel may they behold her abominable filthines, to her further griefe and disgrace ; but they shal only look vpō her, & not be able to afford her any relief.

And this is the meaning of these words. Out of which we Punishments may first learne, that howsoeuer the Lord in his mercie, doth deferred, shall long deferre our iustly deserved punishments, as he did the be inflicted, Israelite, of whom the Prophet speaketh here : yet if his patience and long-suffering doe not moue vs to repentance, vniess we prevent them by repētance. the time will come that the Lord will say, as he doth in this place ; And now I will discover your leaudnesse, &c. For as there is a time for mercie, so there is a time for iustice, and though the Lord be slow to anger and vengeance, and swift in the course of his grace and goodnes, yet he goeth forward as surely and certainly in the way of iustice, as in the way of mercie, if wee doe not meet him in the way, and turne his course by turning vnto him by vnfained repentance. Examples hereof we haue in the old world, in the Sodomites, Cananites, Israelite, &c. And therefore let vs *seeke the Lord whilst he may be found,* &c. *Isay 55.6.* let vs take hold of the acceptable time, and day of saluation, and whilst it is called to day, let vs hearken vnto his voice, and not harden our hearts, *Psal. 95.7.8.* For though the Lord now hide our sinnes vnder the veale of his mercie, blessings and benefits, yet the time will come, vniess we repēt, when as hee will strip vs, and discover our filthines, &c.

Q

Secondly.

**God punis-  
eth vaine con-  
fidēce in crea-  
tures, by ma-  
king them in-  
sufficient to  
helpe.**

Secondly, we may obserue, y<sup>e</sup> the Lord oftentimes punishment  
eth our vaine confidence in worldly things, by making them  
vneffectuall, and insufficient to satisfie our desires, in those  
things for which we most trusted in them, & that when they  
most abound, and seeme to promise vs most assured helpe.  
So heere hee strippeth the Israelites in the presence of their  
idols, in whom they trusted for deliuernace, and discouereth  
their filthines euen in their sight, when as they seemed in re-  
gard of their presence, to give them the greatest hope of  
their assistance. Thus he ouerthrew Pharaoh, Senacherib, Ben-  
hadad, in the middest of their great armies; Nebuchadnezer  
in his greatest pride and power. Thus he destroyeth idola-  
ters in the presence of their idols: thus he maketh the coue-  
tous to feel the smart of his punishing hand, when as their ri-  
ches wherin they trusted, cannot yeeld vnto them any com-  
fort, &c.

Sinne maketh  
vs vely in  
Gods sight.

Thirdly, we may obserue, that howsoeuer our sins in mans carnall iudgement, do exceedingly grace and adorne vs, as beautifull ornaments; yet in truth they defile both our bodies and soules, and make them filthie and vgly in Gods sight, yea and in our owne too, when as we come to a true view and sensible feeling of them. As for example, ruffinlie oathes, scurrilous iests, which are but the scumme and excrements of the wit, pride, gorgeous attire vnfitting our callings, painting the face, and discouering the breasts, luxurious niceenesse and excessie in diet, furious thirsting after reuenge vpon the least shew of a disgrace offered, and such like sinnes, which are vsed of worldlings, as ornaments to commend them, but in Gods sight, they make them to appear deformed, filthie and abominable.

**Our prone-  
ness to trust  
in worldly  
means**

Fourthly, we may obserue, how prone we are to trust in worldly meanes, and in regard of our vaine confidence, how apt we are to shrowde our selues vnder these vaine shields, imaging that by them we shall be secured from Gods iudgements threatned against vs : so the Israelites here trusted for deliverance from all euils which were denounced against them, by the helpe of their Idols. And therefore the Lord to  
beat

beate them from this vaine confidence, tellich them, that he will inflict his iudgements vpon them, though their louers looked on, neither shoulde they be able to deliuere them out of his hands. Thus the Israelites trusted to the outward presence of the visible Arke, 1.Sam.4.3.4. to the helpe of the Egyptians, Esai.31.1.3. to the visible Temple, Ier.7.5. to their multitude of strong men, Hos.10.13. Thus the Idomeans trusted to the strength of their seat, Ier.49.16. And thus in our times, men in deirth trust to their owne prouision, in warre to their strength, in sicknesse to their flight, preseruations and medicines; and when the thundering threatninges of Gods iudgements found in their eares, they hide themselves from them vnder the shadow of those outward titles, the Gospell, the Church, and profession of Gods true religion. But the Lord will inflict his iudgements, euen in the sight of our louers, and those things wherein wee trusted, shall not be able to deliuere vs in the day of his visitation.

1.Sam.4.3.4.  
Esai.31.1.3.  
Hos.10.13.  
Ierem.49.16.

**A**nd so much concerning the second punishment. The vers.11. A third followeth. Vers.11. *And I will also cause all her mirth to cease, her feast daies, her new moones, and her Sabbathes, and all her solemn feasts.* Although the people of Israel worshipped God not according to his word, but according to their owne inuentions, not in spirit and truth, but after an idolatrous manner in their idols, not in the place which hee had appointed, to wit, his Temple, but in *Dan* and *Bethel*; yet they exceedingly pleased themselves in their outward worship and exterrnall shew of their new devised religion, as though they had done vnto God that seruice which he required, imagining it could not go ill with them, so long as they obserued some outward ceremonies of the law, notwithstanding they declined in substance frō Gods true religion revealed in his word. And therfore the Lord here threateneth, that he would plucke away from the the vizard of their outward profession, & stop the current of their superstitious deuotions, by taking from them their corrupted ceremoniall worship, wherein now they so much delighted and gloriied:

The exp-  
dition.

that so they might the better see their miserable estate when as there remained vnto them not so much as an outward shew of religion, nor an exterrnall manner of worshipping God; and hauing nothing to rest vpon, might at length bee moued to forsake all their superstitions, and to worship the Lord according to his reuealed will.

But let vs come to the words themselues. *And I will also cause all her mirth to cease.* Where the Lord threatneth that he would take away all ioy and reioycing which they took in their ceremoniall worship, and the outward pompe of their religion, especially in their feasts and solemne assemblies. Yea but this mirth & reioycing in their solemne feasts was commanded by God : Deut.16.14. *Thou shalt reioyce in thy feast, &c.* And therefore the day of their feasting was calld a day of gladnesse, Numb.10.10. why therefore doth the Lord threaten to take this mirth from them which himselfe enioyned ? I answere, because they did not reioyce in him but in their Idols, neither did they reioyce with a spirituall ioy, with thankfull hearts lauding and praising God, which the Lord, vnder the type of their exterrnall mirth, especially required, and therefore their outward worship which was also idolatrous, being severed from the inward worship of the Spirit, was odious in Gods sight : as appeareth by the like places, Esa.1.13.14. Amos 5.23.8.10. *Her feast daies]* As the feast of blowing Trumpets, which was celebrated in the first day of the seventh moneth, as appeareth Leuit.23.24. The feast of Expiation in the 10. day of the seventh moneth, as we may see, Numb.29.7. Leuit.16.30. *Her new Moones]* Which were in the first day of every moneth, Numb.28.11. Leuit.23.24. *Her Sabbaths]* Which were either the seventh day from the creation, or every seventh yeere, Leuit.25.4. *And all her solemne feasts]* Which were principally three: 1. The feast of the Passeouer, or of vnlesuened bread, Leuit.23.5. The feast of Pentecost, or of weekes, Leuit.23.15.16. The feast of Tabernacles, of which reade, verse 34.35. &c.

Now by these particulars he vnderstandeth all their ceremoniali worship, and exterrnall seruice, in which they gloried

*Deut.16.14.*  
*Numb.10.10.*

*Esa.1.13.14.*  
*Amos 5.23.*  
*8.10.*

*Leuit.23.24.*  
*Numb.29.7.*  
*Leuit.16.30.*  
*Numb.28.11.*  
*Leuit.23.24.*  
*& 25.4.*

*Leuit.23.5.*  
*34.35.*

and

and reioyced; of all which, together with the ioy which they tooke therein, the Lord deprived them when as hee caused them to be led captiue by the Assyrians.

And so much for the meaning of the words. Out of which we may obserue, that men not truly religious, may in the hypocrisie of their hearts, or the ignorance of their mindes, rejoyce and delight themselves in some external seruice, which they performe vnto God, seuered from his pure worship in spirit and truth; as appeareth in the example of the Israelites in this place, who reioyced with great mirth in their Sab-baths, new Moones, and solemne feasts appointed by God; as also in the parable of the seede falling into the stonie ground, Luk. 8.13. In the Papists, who exceedingly delight in their outward and pompous religion, in their sweete muſicke, odoriferous perfumes and masking shewes; and in worldly men, who content themselves with their outward worship in hearing the word, calling vpon God, and receiuing the Sacraments. But all those who would be truly religious must goe further, and ioyne with the ceremonies the substance, with the outward worship of the bodie, the inward worshippe of the soule: for if wee rest in the outward action and deed done, God will esteeme no better of vs then of hypocrites, & our seruice of him though it never so much please our selues, yet will it be odious and abominable in his sight, as appeareth Esa. 1.13.14. 29.13.66.3. Mich.6.6.8.

Secondly, wee may obserue, that it is not acceptable in Gods sight to performe ſome part of his worship and seruice, vnielſe we embrace the whole, and that in ſuch manner as he hath revealed in his word. The Israelites, as we may ſee in this place, retained ſome parts of Gods worship, but becauſe they neglected others, and in ſtead thereof did offer a ſeruice vnto God, according to their owne inuentions, therefore the Lord threatneth that hee would take from them thoſe reliques which remained. The ſame may bee obſerved in the Church of *Rome* at this day, &c. and therefore though in many points concerning Gods worship they agree with vs, yet we may not ioyne with them, nor listen to any pacification

Hypocrites  
may reioyce  
in the out-  
ward ſeruice  
of God.

Eza.1.13.14.  
29.13.66.3.  
Micha.6.6.8.  
It is not plea-  
ſing to God  
to imbrace  
ſome part of  
his worship  
only.

or reconcilement of our religions, vnlesse they would altogether forsake the abominations of the whore of Babylon, and their owne wil-worship, and wholly conforme their seruice of God in respect of the substantiall parts therof, according to his will reuealed in his word.

Vers 12.

The exposition.

**A**nd so much concerning the third punishment. The fourth is expressed in these words: Vers. 12. *And I will destroy her vines, and her figge trees, whereof she hath said, These are my rewards that my louers haue given mee, and I will make them as a forrest, and the wilde beasts shall eate them.* In which words is set down their punishment, together with the cause thereof: their punishment was, that hee would strip them of his temporall and corporall benefits, and bring their land to vtter desolation. For whereas he saith that he would destroy her vines, and figge trees; vnder these specials he doth by a Synecdoche generally vnderstand, that hee would viterly spoile their pleasant gardens, and fruitful orchards and vineyards, yea and all their fertile countrie, with all the encrease thereof. So that heere hee denounceth a farre more heauie iudgement, then that contained in the ninth verse, namely, that hee would take away their corne and wine, that is, the fruites of the earth: for though there had been a dearth of them through one yeeres scarcitie, yet their gardens, orchards, fields and vineyards remaining vntouched of Gods punishing hand, the fruitfulnes of the following yeere might haue supplied the want ~~and~~ defect of his foreruiner: but whē they also were wasted and destroied, there remained no hope of any relieve. And this he threatneth, because as they ascribed the fruites of the earth to their Idols, so also euен their fields, orchards, trees, and vines themselues according to the custome of the Heathen. The which their sinne was the more vnexcusable, because the Lord had taught them, not only by continuall experiance, but also by his written word, that all these were his blessings and benefits, and therefore the praise of them was due vnto him alone: Deut. 8.7.8.

Deut. 8.7.8.

But notwithstanding all this, they in the blindnes of their superstition,

superstition, thought, and with great impudencie did not sticke to speake and professe it, that al these were the rewards which their louers had giuen them. The word here vsed signifieth the hire which the harlot receiueth, for prostituting her selfe to the adulterer, whereby is signified, that they had, after the manner of impudent harlots, committed spirituall adulterie with their Idols, and afterwards boasted that they had receiued all these benefits of their false gods, for that idolatrous worship which they had performed vnto them.

And therefore because they robbed God of that glorie and thankfulnessesse, which was due vnto him for his own gifts, the Lord threatneth to take them away, that so by their want of them, they might learne to acknowledge the Lord to bee the author of them.

Moreouer he saith, that he would make them, namely their vines and figge trees, their orchards, gardens and vineyards, waste and desert, like vnto a forrest which is barren & fruitlesse: in which words he threateneth, that such should be the desolation of the land, that their fruitfull orchards and vineyards should bee turned into a vast and desert wildernesse.

And lastly he saith, that the wilde beasts should eat them: the which words may bee vnderstood either literally thus, that their countrie should by their enemies be so dispepled, and al husbandry intermitted, that wilde beasts should make their dennes, and feed in their vineyards and orchards; or allegorically, that their enemies the Assyrians, should like wilde beasts make spoyle and hauocke of all, not only eating their fruities, but also destroying their orchards and vineyards. Whereby their vtter subuersion and desolation is implied: for when the enemie spareth the trees and gardens, he doth not intend the destruction of a countrie, but the enlarging of his owne Empire and dominions, as wee may see Esa. 36.16. but when he destroyeth these, and maketh hauocke of all, then hee intendeth the vtter subuersion and ruine of that state and people.

And this is the meaning of those words. Out of which we

The Do-  
ctrines.

That God fit-  
teth his cha-  
stisements for  
the conuersion  
of al the elect.

may obserue how the Lord threatneth one punishment after another, and causeth his Prophet to denounce great varietie of iudgements, that so hee might fit himselfe to euery ones disposition, and draw all vnto God by true repentance. One is touched with the lighter chasfisements, others not moued vntill they heare of more heauie iudgements; one is affe-cted with one kind of punishment, another with such an one as is of a diuers qualitie; some with pouertie, some with shame, some with spirituall, some with corporall afflictions: and some are not moued at all vntill they heare of vtter de-solation and destruction; and therefore according to the va-rietie of mens mindes the Lord varieh his threatnings, as appeareth in this place. Whereby we may learne, how im-penitent and hard hearted wee are, seeing the Lord is faine to vs so many meanes, and to trie (as it were) so many conclu-sions for our conuersion: and also wee may heere obserue Gods infinite goodnesse and mercie, which hee sheweth not only in his promises, but also in his threatnings. For whereas he might iustly when we finne viterly destroy vs, he giueth vs warning by his threatnings, that being moued thereby to repent, wee may escape his punishments; yea and that not some few times, for he threatneth often, but seldome puni-sheth, he denounceth many kindes of iudgements before he inflicthe any one of them: whereby it manifelys appear-eth, that in his threatnings he aimeth at our conuersion, and not at our subuersion and destruction; and that he is not wil-ling to punish in his owne nature, vntill we force him there-unto by our stuppeorne impenitencie.

We must not  
trust in the  
fruitfulness  
of our coun-  
trie for our su-  
stenance.

Secondly, wee here learne, not to trust in the fruitfulness of our countrie for our prouision and sustenance, notwithstanding wee continually prouoke the Lord vnto anger by our sinnes; for though it abound with vines and figge trees, with corne and wine, with pleasant orchards and fruitfull fields, yet the Lord can easily finde meanes, either by laying his curse vpon the land, or by giuing vs ouer to the spoyle of our enemies, to make the most fruitfull places a desert wil-dernes. And therefore let vs so liue as his children and ser-  
uants,

uants, performing obedience vnto his will, and then we may rest boldly and securely vpon his neuer failing prouidence : otherwise our best meanes will not preserue vs, when with our sins and wickednes we prouoke his anger, and moue him in his iust displeasure to strip vs of all his benefits; as appeareth in this place, in the example of Sodom and Gomorrah: so Iocel. 2.3. And this is that which the Psalmist speaketh, Joel 2.3. Psal. 107.34. *A fruitful land he maketh barren, for the wickedness of them that dwell therein.* Psal. 107.34.

Thirdly, we may obserue, that howsoever these idolaters Idolaters vsudo ascribe vnto their idols, all the benefits which they enjoyed, yet not as their free and vndeserued gifts, but as rewards their meritis. and hire, which they had bestowed vpon them for that idolatrous worship & seruice, which they had done vnto them ; and this is the disposition of all idolaters and superstitious persons, to share with their idols, in the praise c[on]fession of the benefits which they enjoy, imagining indeed, that they haue bestowed them vpon them, but for their deserts and merits. And as the Heathen idolaters dealt with their idols, so after the same manner at this day, deale the Papists with God himselfe, sharing with him in his glorie, by ascribing part of the praise vnto him, and part vnto their owne workes and merits.

Lastly, we may heere obserue, that howsoever the Lord threatneth before he punisheth, and when he beginneth to correct, proceedeth by degrees, from lighter to heauier punishments, that his mercy, goodnes, and long-suffering, may appear in his so long sparing vs ; yet if neither his threatenings, nor more easie corrections will reclaime vs, nor mollifie our stonie hearts with true contrition, his iudgements will end in our vtter destruction and desolation. When his vineyard is fruitlesse, first he vseth the pruning knife of affliction, he diggeth and dungeth it, and then expecteth fruit ; but if still it be barren and vnprofitable, he taketh away the hedge, and breaketh downe the wall, and layeth it waste and desolate : as it is, Esay 5.5.6. If the knife will do no good, to make the tree fruitfull, by pruning the branches, he will lay the axe to the root, and cut it downe, Mat. 3.10. Luk. 13.6.9. Matth. 3.10. Luk. 13.6.9.

If.

If his husbandmen, with their much labouring in the vine-yard, cannot make it to yeeld her grapes, the Lord will let the wilde boore out of the wood destroy it, and the wilde beasts of the field to eat it vp: as it is, Psal.80.13. So in this place, &c. And this appeareth in the example of Pharaoh, and the Egyptians, and of the Iewes, Matth.23.38. Luk.19. Luk.19.43.44. 43.44.

*Psal.80.13.*  
*Matth.23.38.*  
*Luk.19.43.44.*

Ver.13.

The ex-  
pla-  
na-  
tion.

**A**nd so much concerning the punishments, which particularly are threatned against the Israelites. In the last place he concludeth the former part of the chapter, with a repetition of their sinne of idolatrie, & the punishment which he would inflict vpon them for it; Ver.13. *And I will visite upon her the daies of Baalim, wherein she burnt incense to them, and she decked her selfe with her earings, and her jewels, and she followed her louers, and forgat mee, saith the Lord.* In which words he repeateth their sinne and punishment, that hereby he might the more aggrauate their sinnes, and confirme the certaintie of their punishments, that by hearing the often repetition of both, they might be the rather moved to serious repentance.

The denunciation of their punishment is expressed in these words: *I will visite.* Where the Lord sheweth, that he would no longer deferre his punishments, nor seeme to wincke at their sins: but now he would begin to inflict his iudgements on them, which their wickednes deserued; yet not rashly, but aduisedly, and vpon mature deliberation, as hee noteth by the word *visite*, of which I haue more largely spoken, when I handled the fourth verse of the first chapter.

Their sinne is first generally signified in these words, *The daies of Baalim.* By which we are to vnderstand the daies of their idolatrie, or all the time wherein they had worshipped idols, since the Lord had made his couenant with them, and had maried them vnto himselfe, which was soone after their comming out of Egypt. So that heere he threatneth to visite vpon them, not only the idolatrie which in their owne time was committed, but the idolatrie of their fore-fathers, of which

which we may reade, Exod. 32.1. & vers. 34. Numb. 25.1.3. Exod. 32.1.34.  
Iud. 10.6. &c. because they did not forsake their sinnes, but Numb. 25.1.3.  
approued, liked, and lived in them. According to that in the J<sup>ud</sup>.10.6.  
second Commandement, *For I am the Lord thy God, a jealous  
God, visiting the iniquitie of the fathers upon the children, &c.*

Secondly, he setteth downe their progresse in the particular kinds of their idolatrie : first, that they burnt incense, that is, performed vnto them-idolatrous seruice, in offering vnto them sacrifices and oblations : secondly, that they were so bewitched with that pleasure and delight, which they tooke in their idolatrie, that they thought no pompe, cost, decking with precious ornaments, sufficient to set forth their idolatrie, in these words, *And shee decked her selfe with her earings, and her iewels :* where he still alludeth to the manner of harlots ; for as they being to come into the companie of their louers, do vse all their art and skill in setting themselues foorth, by putting on their richest ornaments, that by these baits, they may more forcible allure them to commit uncleanesse with them : so these idolaters, when as they were to celebrate their solemne festiuals, in the seruice of their idols, placed a great part of their superstitious deuotion, in decking and adorning both themselues, and their idol gods, that so they might take greater pleasure in their idolatrie ; and with these pompous shewes intice others to ioyne with them, in committing this spirituall whoredome. And here we are further to obserue, that hee calleth them heriewels, and her earings, to note vnto them, that they had not received this whorish and idolatrous maner of worship from the Lord, but that it was their owne, not enioyned by God, but hammered out in the forge of their owne inuentions, and cast in the mould of their owne braine.

Thirdly, he saith, that she followed her louers: whereby is signified their obstinate persistance in this their sin ; for they did not once or twice fall into this sin, through error or infirmitie, but they followed their idols,, and went on in the course of their superstitions, walking in their idolatries, as in their

their vſual path, and common high way. So verſ. 6.

Fourthly, he ſaith, that their hearts were ſo wholly ſet vp-  
on their idols, and that they followed them with ſuch great  
eagernes and intention of minde, that they forgate the  
Lord; like vnto harlots, who are ſo bewitched, and wholly  
transported with a furie of blind loue, or rather luſt towards  
their louers, that they altogether forget their lawfull huf-  
bands, and all the benefits which they haue received from  
them. So that heere he aggrauateth the impious folly, and  
more then brutiſh blockiſhnes of this people, who were ſo  
blinded, and euē drunken in their idolatrous ſuperſtitions,  
that neither Gods word, nor his works, neither his blessings  
and benefits, nor his iudgements and punishments, would  
put them in minde of God, and of those duties which they  
owed vnto him. But how could the Israelites be ſaid to haue  
forgotten God, ſeeing ſtill they profeffed themſelues his  
people, and performed ſome kind of ſeruice vnto him? I an-  
ſwere, they are ſaid to forget him, because they did not reme-  
ber him to be ſuch a God, as he had revealed himſelfe in his  
word; namely, that he was a Spirit moſt holy, moſt pure, and  
infinite in all perfections, but figured and repreſented him in  
a little image, whom heauen, and the heauen of heauens can-  
not containe; and because they forgat to performe vnto him  
that pure worship, which he had enioyned vnto them in his  
word, and in stead thereof, offered vnto him their owne wil-  
worship, and the idolatrous inuenſions of their owne braine:  
and thus one is ſaid to forget another, when they forget to  
performe thoſe things, which the one required, and the o-  
ther promised.

And theſe are the degrees of their ſinne of idolatrie. Now  
in the laſt place the Prophet concludeth all the former re-  
prehenſions of their ſins, & denunciations of puniſhments, by  
telling them, that all he had ſpoken, was not of or from him-  
ſelfe, but the word of Iehouah: and this hee doth to gaine  
authoritie vnto the former prophecie, to conſirme the un-  
doubted certaintie thereof, and to moue the people to re-  
ceiue

ceiue it with reverence, and to lay it more nearely to their hearts, that thereby they might be moued to turne vnto God by true repentance.

And so much concerning the meaning of these words. The Doctrines which arise out of them are these. First, wee finnes. may obserue, that the Lord in the ministrie of the word causeth his messengers and Ministers to repeate againe & againe the same reprehensions of sin, & the same punishments which are due vnto them ; and this he doth partly in respect of our same incredulitie, whereby at first wee give no credit to his word, and therefore to confirme the truth thereof the better in our hearts, he causeth the same things to be againe repeated, and the same speeches to bee as it were with greater vehemencie redoubled ; and partly in regard of our negligence, securitie, and forgetfullnesse, whereby wee either doe not attentiuely marke, or conscienciously applie, or fruitfully remember his word at the first hearing. And therefore when wee heare the same reprehensions, and threatenings deliuered oftē by Gods ambassadours, let not these repetitions cloy vs with facietie, but rather sharpen our attention, perswading our selues, that the Lord causeth vs to heare the same things repeated, either because through our negligence wee haue not learned, or through our securitie and forgetfullnesse haue not applied nor made profitable vs of them at the first hearing ; or finally that hee meeteth with our incredulitie by confirming his word with a second repetition.

Secondly, we may obserue, that the same things which the Prophet heire condewmeth in the Israelites, are at this day practised by the Church of *Rome*. For first they haue their *Baalims*, their peticie gods and patrons, whom they religiouly serue & worship ; they offer vnto them incense, vowes, oblations ; they decke and adorne not onely their Idols, but also themselves, when they solemnize their feasts, and approach into their presence, placing a great part of their holiness and devotion, in their outward pompe and brauerie, which are not prescribed by God, but inuentioned by them-selues, and therefore may fidly be called their own. All which decking

The estate of  
the Church of  
*Rome* like the  
Church of Is-  
rael.

decking and adorning of themselues, and their Idols, they like impudent harlots vse, that with these baites of outward pompe and beautie they may allure others to goe a whoring with them after their Idols : they haue also a long time liued in their spirituall adulteries, with great impudencie and ob-stinacie, boasting and glorying in their sinne; and finally they haue so set their hearts vpon their louers, and are so intent & earnest in their seruice, that they may be truly said to haue forgotten the Lord, because they do not so remember him as he hath reuealed himselfe in his word ; because they haue forgotten to worship him in spirit and truth, and instead thereof offer vnto him their owne inuentions; and also because they vse much more care and diligence, and spend much more time and labour, in the seruice of the Virgin *Mary*, Saints, Angels, Images, and other Idols, then in the seruice of the true and euerliuing God. From whence wee may assuredly gather, that the Lord will visite vpon them the daies of *Baalim*, though for a time to shew his own patience, and to make them the more vnexcusable, hee deserue their iustly deserued punishments. And therefore let al those come out of *Babylon*, who would not be partakers of her plagues.

*Apoc. 18.4.*

We must not place our religion in outward pompe.

Thirdly, we may hence learne, to auoid the foolish superstition of idolaters, who place their religion in outward pompe and sumptuous shewes, and to worship the Lord in spirit & truth according to the prescript forme of his word. Wherein many amongit our selues may iustly be reprooved, who thinke they haue done God good seruice, if on his Sab-baths they come to the Church in their best apparell, outwardly decked and adorned, when in the meane time they come with their workaday soules, full of worldly distractions and cogitations, and altogether vnpreserved and ungarnished, without all care or conscience, zeale or devotion. But such are to know, that the Lord will not be pleased with the worship of an Idoll, for little regardeth he the outward habite, if the heart and soule bee defiled, beggarly and naked.

Fourthly,

Fourthly, we may, out of the order which the Prophet here obserueth in setting down their idolatrie, note the progresse progreſſe. which idolaters make in their finne, ascending from one degree to another till they come to the highest. First hee saith, that through the naturall inclination which is in every man, they are drawne to worship and serue their Idols. Secondly, more and more doting in their fond loue toward them, they decke and adorne both their statues and images and themſelues, being to performe worship vnto them, with gold, filuer, iewels and pretious ornaments, that hereby they may themſelues performe ſeruice vnto them with greater pleasure, and also allure others to ioyne with them in their idolatrie. Thirdly, hauing thus bewitched themſelues with their owne forceries, they goe forward in their idolatrie with great pertinacie and wilfull obſtinacie. And laſtly, they ſo inebriate themſelues with drinking in this golden cup of fornications, and are ſo wholly intent and deuoted vnto their blinde ſuperſtitious, that they quite forget the Lord and his true worship. All which are noted in this place in the idolatrous Iſraelites by the Prophet, and may be obſerued in the practife of the Papifts in our owne daies. The conſideration whereof ſhould moue vs to flee y ſirſt allurements vnto idolatrie, and the beginnings and ſirſt degrees of this finne, for one ſleſſe will bring vs to another till we come to the highest, namely, forgetfulness of God and vtter neglect and contempt of his pure religion.

Fiftly, we may obſerue, that the worship of the true God, The worship and the ſeruice of Idols will not poſſibly ſtand together: for of God and aſſoone as we begin to offer incenſe vnto Baal, we forget Ie-  
idols will not  
ſtad together.  
bonah; when we loue Idols, we ceaſe to loue the Lord; when we depend vpon them, we diſtruiſt God: and this is that our Sauiour teacheth vs, Matth. 6.24. *No man can ſerue two maſters, &c.* and the Apostle tellich vs, that *we cannot drinke of the cup of the Lord and the cup of diuels, &c.* 1. Cor. 10.21. That *there is no concord betweene Christ and Belial, and no agreement betweene the temple of God and idols,* 2. Cor. 6.15. 16. The *ark of God & Dagon cannot ſtand together,* 1. Sa. 5.2. There *is* 1. Sam. 5.2.

Matth. 6.24.

1. Cor. 10.21.

2. Cor. 6.15. 16.

is

*1.King.18.21.* is no halting betweene God and Baal: but if God be God, serue him; if Baal be god, serue him, *1.King.18.21.* And therefore let vs not hearken vnto those who would reconcile together Christ and Antichrist, *Michael* the Archangell and the Dragon, the whore of Babylon and the spouse of Christ, Gods true religion and popish superstition, and so make a hotch potch of religion, like vnto the religion of the Sajmaritans, *2.King.17.33.* condemned by God, *2.King.17.33-41.* Let vs take heed that *41.* we doe not to make peace on earth, proclaine warre against heauen, and ioyne in league with men, to fight against God and his truth; assuring our selues that light and darknesse, righteousnesse and vnrighteousnesse, God and Belial, may as well be reconciled together, as Christs true religion with the superstitious idolatries of the Romish Babylon.

They forget  
the Lord who  
doe not re-  
member him  
according to  
his word.

Sixtly, wee here learne, that not to remember the Lord to be such an one as he hath revealed himselfe in his word, is altogether to forget him; as appeareth in the example of the Israelites, of whom the Lord complaineth, that they had forgotten him, notwithstanding they still outwardly professed that hee was their God and they his people, because they remembred and worshipped him in their Idols. So they who forget any of Gods attributes, whereby in his word he hath made himselfe knowne vnto vs, forget God himselfe, for his attributes are his essence; as the wisedome of God is the wise God, the infinitenes of God is the infinite God, the loue of God is the loving God, &c. And therefore, that God which they remember is not the true *Iehovah*, but an idoll of their owne making. If then we only remember, that God is mercifull, and doe not remember that hee is also iust (as it is the custome of carnall secure men) wee make an idoll vnto our selues, but forget the true God; and so in like manner wee forget the Lord, if with desperate sinners wee remember his iustice, and forget his mercie. And the like may be said of his omnipotence, omnipresence, al-sufficiencie, prouidence, and the rest of his attributes.

The authority  
of Gods word  
countenanceth

Lastly, we may here obserue that the Prophet concludeth all his reprehensions of their sins and threatening of punishment,

ment, by telling them that whatsoeuer he had deliuered, was not his owne, but the word of the Lord; whereby he confirmeth his former denunciations of iudgements, and certainly assurath them, that how vnlikely soeuer they thought them, yet they should most vndoubtedly come to passe, seeing it was the word which truth it self had spoken: and therefore if they would escape them, there was no dallying nor delaying of the time, but speedily they must preuent them, by turning vnto God by true repentance. And secondly, hereby hee auerteth all their malice and displeasure from himselfe, seeing these heauie tidings were not the deuices of his owne braine, but the word of the Lord, of which onely he was the Embassadour: and therefore if they would without taking any exceptions, patiently heare an Embassadour sent from an earthly King, denouncing warre against them, because iniury or violence offered to an Embassadour is condemned by the law of nations; how much more shoulde they heare him without all malice or prejudice, seeing he only deliuered the embassage, which the Lord of hosts had put into his mouth?

From which example Gods Ministers may learne to deliver nothing to the people, but the pure word of the Lord, which they are boldly to vtter, though it seeme neuer so improbable to flesh and blood; for as much as bee who hath spoken it will most surely accomplish it; otherwise they shall commit the sinne of *Ionaas*, who when the word of the Lord was put into his mouth, durst not deliuerie, but being sent to Ninive, fled to Tarshish, and in this respect make lesse conscience of their calling, then *Balaam*, as appeareth Numb. 24. 13.

And so likewise the people may here learne with patience to heare Gods Ministers, though they denounce Gods heauie iudgements agaist their sinnes, if they deliuer nothing but that whiche they haue warrant for out of Gods written word, seeing they are bound in conscience of their calling to deliuer their embassage, and seeing in resisting them, they rebelle against God himselfe; þnþther is it possible after any such thing

Numb. 24. 13.

should be obedient vnto God, who maligne his messengers for his message sake.

And secondly, when Gods iudgements are denounced out of his Word against them for their sinnes, they are not to neglect them, but to lay them to heare, that therby they may be moued to vsaine repentance, notwithstanding they see no appearance of danger, or any likely meanes wherby such punishments may bee derived vnto them, seeing the Lord, whose Word it is which we heare, is able to effect it, though to vs it seeme impossible.

**A**nd so much concerning the first part of this Chapter, containing in it legall threatnings, denounced against the people of Israel, for their sinnes. Now we are to speake of the second part, containing in it Gods gratiouse promises of diuers excellent benefits, which hee would bestow vpon his Church and people, the true Israel of God in the time of the Gospell. The first whereof, is their effectuall calling and conuersion vnto God, wherby they are freed out of the spirituall captiuitie of Satan, chosen out of the world, and made Gods Church and peculiar people. The second is true consolation, wrought in their hearts by the glad tidings of the Gospell, made effectuall by the inward working of his holy Spirit. Both which are contained, Ver. 14. in these words : *Therefore be bold, I will allure her, and bring her into the wilderness, and speake friendly (or confortable) vnto her.* Where the Lord sheweth, that howsbeuer being prouoked vnto wrath by their sinnes, he would execute vpon them all those punishments before threatened, yet he would not retaine his anger for euer, but in the end, when he had laid vpon them such afflictions as were sufficient, measuring their proportion by the rite of his fatherly loue, and not according to the haueynesse of their sinnes, he would turne all their chastisementes to their good, and gathering them into his Church, multiply his mercies vpon them.

But let us come to the words themselves ; wherein we are to consider first the contexte, and secondly the Benefits promised ;

Ver. 14.

The expounition.

mised : the context in these words, *Therefore behold*. This may seeme a strange kind of consequence ; for in the former verie he had set downe their obstinacie in their grosse idolatrie, and that they were so wholly deuoted to their Idols, that they had quite forgotten the true God, : and now hee presently inferreth hereupon, that therefore he would allure her, and speake comfortablie vnto her. But howsoeuer this may seeme but a bad inference, if we regard their sinnes, vpon the recitall whereof it shoulde rather haue followed, that therefore they shoulde haue such punishments inflicted vpon them as their sinnes had deserued ; yet it hath good dependence, if we respect Gods infinite mercie, and his eternall purpose, whereby he hath of his free grace and vndeserued goodnes, ordained to call them, who belong to his election, out of their sinnes, that being conuerted they may also bee sauad. As though he shoulde haue said, Seeing they follow their idols with delightfull obstinacie, and haue altogether forgotten me : and seeing their hearts are so blind and obdurate, that all my punishments will not reclaine them : and finally, seeing it is not my purpose to giue them ouer to destruction, and to suffer them to run headlong to condemnation ; therefore I will not let them go forward in their owne courses, nor be ruled by their owne obstinate wils, for then they would neuer returnde vnto me, but I wil work vpon their hard harts, by my Word and Spirit, alluring and perswading them to leauc their idols and false worship, and to returnde vnto me, that they may worship me according to my reuealed will, and submit themselves vnto me in all holy obedience.

And because this is a wonderfull mercie of God, farre aboue all humane conceite, and therfore not lightly and negligently to be passed ouer, hence it is that the note of attention is added, *Therefore behold*, that we might more carefully obserue, and obseruing praise and magnifie this vnspeakable goodnes of God, who by our sinnes is moued rather to pitie, then to punish vs.

And so much for the context. The first benefit here promisid,

sed, is their effectuall calling, whereby working vpon their hearts with his Word and Spirit, hee would allure and perswade them to forsake their idolatrie, and to come out of the seruice of sin and Satan, that they might become true members of his Church, and liue in holy obedience vnto his will, as his true subiects and seruants. All which is contained in these words, *I wil allure her, and bring her into the wildernes*: where he alludeth to their first deliuering out of the captiuitie, and from the blind idolatrie of Egypt, when as first he allured and perswaded them, by his seruants *Moses and Aaron*, to desire earnestly to come out of that bondage, that they might become his seruants and people; and hauing so inclined their hearts, hee brought them out with a strong arme, and led them into the wildernes, where he made his covenant with them, and afterwards brought them into the land of promise, where he multiplied vpon them his manifold benefits, as it followeth in the next verse.

*Exod. 4.30.31.*

So the Lord by his seruants and Ministers doth worke in the ignorant minds and stubborne hearts of those that belong to his election, a desire to come out of the thraldome of the spirituall *Pharaoh, Satan*; and hauing thus inclined and assured them by his powerfull Spirit, applying vnto them the benefits of Christ's death and obedience, hee deliuereth them out of this miserable bondage: notwithstanding, hee doth not presently bring them from Egypt to the heavenly Canaan, but causeth the to passe first thorow the wildernes of this wicked world; where, howsoeuer hee prouideth for them, and causeth their safetie by his almighty protection, so that they are now in far better estate, then whilst they liued in the spirituall captiuitie of sinne and Satan, yet they are there afflicted with many miseries, hunger, thirst, heate, cold, sicknesse and diseases, with inward mutinies and sedition amongst them selues, and with the outward malice and violence of the spirituall Cananites, their worldly and wicked enemies; with which hauing a while exercised and humbled them, and withall wrought in their hearts an earnest desire to come into their heavenly countrey in the end he bringeth

eth

eth them into the spirituall and new *Ierusalem*. The like allusion the Prophet *Esay* hath, speaking of this spirituall deliverance through Christ : *Esa. 11. 15. 16.*

Esa. 11. 15. 16.

Whereas then hee saith, *I will allure her*; the meaning is, that by his word and holy Spirit, he will bring them to true repentance, effectually perwading them to leaue the bondage of sinne and Satan, and to adioyne themselves to his Church and familie ; and more specially that he will incline them and change their obstinate resolution in following their idols, and make them pliable to holy obedience, that forsaking their false gods and idolatrous worship, they may worship the only *Iehovah* in spirit and truth. Where still hee continueth the allegorie of mariage, as though hee would say, Her louers, that is, her idols haue inticed her, with many baits to commit spirituall whoredome with them; but they shall no longer seduce and abuse her, for I her louing hulband, offering vnto her innumerable benefits, and eternall happiness, will allure and perswade her, to forsake her louers and to returne vnto me. And whereas hee saith that hee will bring *her into the Wildernes*; the meaning is, that they shall not passe presently out of their miserable seruitude of sinne and Satan into the heauenly Canaan, but shal for a time make their abode in the wildernes of this world, where they shall be tried with many calamities and afflictions, wherewith being throughly humbled, they shall enter into their heauenly countrie, according to that, *Act. 14. 22. Wee must thorow many afflictions enter into the kingdome of God.*

Act. 14. 22.

Others translate these words thus; *I will allure her after I haue led her into the wildernes*: as though the time were herein implied, when the Lord would perwade and convert his people, namely, after he had first brought them into the wildernes of affliction, and thereby throughly humbled them. But howsoever this exposition may be thought not repugnant to any thing in the text, yet I rather embrace the other, as being more plaine and simple, without the changing of any word from his owne signification, and also because it more fuly answereth to the deliuertance of the people of Israel,

rael, vnto which it is manifest he here alludeth : and lastly, because it well agreeth with the like place, Ezech.20.34.35.

Ezech.20.34. 35. where the same allusion is vsed.

35. And this is the first benefit. The second is expressed in these words; *and I will speake friendly, or comfortably vnto her.* The originall hath it thus; *and I will speake vnto her heart:* by which is signified that he would speak vnto her such pleasant and acceptable words, as should replenish her hart with true ioy and comfort, though they were in the middest of the wildernesse of affliction. And thus this phrase is vsed, Isa.40. 1.2. Gen.34.3. Iud.19.3. Ruth 2.13. And so in the new Testament, whereas it is in the Greeke, they comforted any, the Syriacke hath it, they spoke with their hearts. So Ioh.11.19. 1.Theff.2.11.

The meaning therefore is, that as when hee had brought his people into the wildernesse, he speake vnto them, deliuering his law, vnto which were annexed manifold promises of his great benefits, by which the people for the present were somewhat comforted in the middest of the afflictions which they suffered in the wildernesse ; so hee would in the time of the Gospell, after hee had delivered his people out of the thralldome of sin and Satan, speake comfortably vnto them whilst they were vexed and molested with manifold afflictions in the wildernesse of the world, that so being filled with consolation, they might patiently and cheerefully through the middest of these miseries march towards their heauenly countrie. Now this speech of comfort of which he here speaketh, is nothing else but the glad tidings of the Gospell, wherein we are assured of our deliuerance out of our spirituall thralldome vnto sinne and Satan, of the free pardon and remission of all our finnes, of our peace and reconcilation with God, and of euerlasting happinesse which Christ by his death and merits hath purchased for vs. The which speech of the Gospell is much more effectuall for our comfort and consolation, then the speech of the Law. For then the Lord spake to the eare, but now hee speakereth to the heart; that comfort was but for the present, because being grounded

Esa.40.1.2.  
Gen.34.3.  
Iud.19.3.  
Ruth 2.13.  
Ioh.11.19.  
1.Theff.2.11.

ded vpon the condition of their obedience to the law, that prouing impossible their comfort was changed into horror and despaire; but this is eternall, hauing his foundation not in our owne workes and worthinesse, but vpon the free mercie of God, and merits of Christ, apprehended by a lively faith. And lastly, because the Gospell offereth vnto vs farre greater benefits, then we are promised in the Law, and therefore filleth our hearts with greater comfort. And of this consolation the Apostle speaketh, 2.Cor.1.3.4.5. 7.6. Act.9.31. Of which our Sauiour Christ is the principall cause, and therefore he is called the consolation of Israel : Luk.2.25.

2.Cor.1.3.4.5.  
and 7.6.  
Act.9.31.  
Luke 2.25.

And so much for the meaning of the words. The doctrines which from hence arise are these. First, we may obserue, that howsoeuer the Lord being prouoked to iust displeasure by the sinnes of the people, doth not onely threaten his iudgements, but also inflicteth deserved punishments, yet he doth not retaine his anger for euer, nor yet delighteth in the afflictions of his Church; but hauing with his fatherly chasimentes humbled them and brought them vnto vnfained repentance, hee turneth his frownes into smiles, his threatenings into promises, his iudgements into mercie, and withdrawing their afflictions and punishments, hee multiplieth vpon them his gratiouse benefits: For hee is slow to anger, but abundant in goodness and truth, Exod.34.6.7. He will not alwaies chide, neither keepeth he his anger for euer, Psal.103.8.9. And though he afflict vs, yet he dealeth not with vs after our sinnes, nor rewardeth vs according to our iniquities, as it is verse 10. neither retaineth he his anger for euer, because mercie pleaseth him, as it is Mic.7.18. An example wherof we haue in this place, where afte his sharpe threatenings he adioyneth gratiouse promises: likewise in the Israelites in y<sup>e</sup> time of the ludges; in the Iewes lead captiue into Babylon, and afterwards restored: but there needs but few examples to confirme that, of which we our selues haue so manifold experience, &c.

Secondly, out of the connexion of this with the former verse, wee may obserue how infinitely the mercie of God exceedeth the mercie of man: for whereas man being offended

Exod.34.6.7.  
Psal.103.8.9.  
Micah 7.18.  
God infinitely  
exceedeth the  
mercies of men.

maketh this conclusion, because hee hath iniured me, therefore I will reuenge my selfe vpon him, the Lord contrariwise in this place concludeth, that because the people had grieuously prouoked his anger by their obstinacie in their idolatrie, and forgetfulnesse of him, therefore hee would allure them to repentance by his benefits and speake comfortably vnto them; as though he should say, Though they be so peccuifully obstinate, that they care not wilfully and desperately to go on in their sins to their vtter destrucciō, yet I wil not set my wisedome against their follie, nor suffer their stubborne willes to crosse my will and eternall counsell, but I will now begin to take care of them, seeing they will take no care of themselues; and because they haue nothing profited by all my threatnings and punishments, I will mollifie their hard hearts, and incline their stubborne and rebellious willes with my gratiouse promises and mercisfull benefits. So that the Lord behaueth himselfe like a tender hearted father, and we demeane our selues like stubborne children; though our stiffe harts relent not vnder his corrections, yet his heart yearneth at our paine, and he is sooner wearie of punishing, then we of suffering punishment; and when his chasfisements will not ouercome our malitiousnesse, hee laboureth to ouercome vs with his goodnesse and kindnessse: and as the carefull and louing Physition is not moued by the desperate wilfulnesse of his impatient patient, both refusing that which is good for him, and eagerly seeking that which is hurtfull and pernicious, to giue him ouer to himselfe, but vseth the greater care and diligence, by how much the lesse hee seeth that hee carcth for himselfe; and when he heareth for all his loue and labour nothing but distempered and gailing speeches from his patient, is rather thereby moued to pitie then reuenge: so dealeth the Lorde with vs who are sicke in sinne, &c.

The vse which we are to make hereof is, that we not onely praise the Lord for this his mercie and goodnesse, but also that wee striue to follow his example, not seeking reuenge when wee are iniured, but striuing to ouercome euill with goodne

goodnes, as the Apostle exhorteth, Rom. 12.19.21. and so Rom. 12.19.21.  
shall wee indeed approue our selues to bee the children of  
our heauenly father, as our Sauiour teacheth vs, Matth. 5. Mat. 5.44-45.  
44-45.

Thirdly, we may heere learne, that neither Gods terrible threatnings, nor sharpe afflictions, are auailable to worke in our hearts true repentance, vntesse the Lord allure and incline our harts with the inward operation of his holy Spirit, for the more God punisheth, the more naturally we repine and murmur; and our steele hearts like the anuell, with more blowes do waxe the harder, and sooner will we breake then bow, vntesse the Lord incline vs: as appeareth in the example of Pharaob, Saul, the Israhelites, Esay 1.5. and in our owne experience. *Esay 1.5.*

Fourthly, we here learne, that the Lord is the principal and sole cause of our conuersion, for vntill he incline and allure our hearts to leaue our sinnes, and to retурne vnto him, neither his promises nor his threatnings, neither his benefis nor his punishments, will worke in our hearts vnfained re-pentance. And as this is manifest in this place, so also in divers other places of Scripture. Ieremie telleth vs, that the Black-moore may as well change his skinne, or the Leopard his spots, as we can do good, that are accustomed to euill, Ier. 13. Jer.13.23. 23. And therefore the Lord when he would conuert his people, saith, that *he will give them a new spirit, and taking the stone heart out of their bodies, will give them a heart of flesh,* Ezech. Ezech.11.19. 11.19. so Ezech. 36.26. And our Sauiour Christ teacheth vs, 36.26. that no man can come unto him, except the Father draw him, Ioh.6.44. the Apostle likewise saith, that before our conuer- *Iohn 6.44.* sion, we are not only sick, but euen dead in our sins, and therefore no more able to raise vp our selues from the death of sin, to the life of righteousness, then a dead man to rise out of his graue, Ephes.2.1.

But it may be demaunded, that if this beso, to what purpose serueth the ministerie of the Word, and exhortations to repentance; seeing he speaketh in vaine, that perswadeth a dead.

*Ephes.2.1.*

dead man to rise to life? I answere, that the ministerie of the Word, is the meanes of our conuersion, which the Lord by the inward operation of his holy Spirite, maketh effectuall for this purpose, in the hearts of all his elect. These exhortations therefore vnto repentance are not in vaine, seeing the Lord worketh not vpon men, as vpon stucks and stones, but as vpon reasonable creatures, whom he exhorteth to repen-tance, and withall working vpon their hearts, by his holy Spirite, inclineth them to performe that vnto which he exhorteth them; and as he outwardly commandeth, so inwardly he inclineth, and enableth them to do that which he commandeth: and hence it is, that our Sauour saith, that the words which he spake were *Spirite and life*, Ioh. 6.63. because they were not like the law, which only commanded, and did not enable to yeeld obedience, but being made effectuall by the Spirite, which gave life vnto them, they both enioyned and wrought in vs true obedience.

*A&T. 13.43. 16.*  
*14. 18.4. 28.*  
*23.*

And this the Prophet implieth, when as he saith, that the Lord will allure or perswade them to turne vnto him; so that his word is the instrument, whereby he doth not only moue vs, but throughly perswade vs to true repentance: and this we may see verified, A&T. 13.43. in the example of *Lydia*, chap.16.14. 18.4. 28.23.

The vse which we are to make hereof is, that we yeeld vnto him the whole praise of our conuersion, and not with the Papists share with him, ascribing part of the glorie vnto him, and part to our selues.

*Lament. 5.21.*

Secondly, seeing it is the work of God alone, we must not rest in our owne power and strenght, for the effecting of this great worke, but we must call vpon God for this grace, saying with the Church, Lament.5.21. *Conuert vs O Lord, and we shall be conuerted:* much lesse are we to deferre our conuersion from day to day, as though it were a matter which we can easilie performe at our owne pleasure, but considering it is the Lords free gift, let vs receiue it when he offereth it, and turne vnto him, when he allureth and perswadeth vs to repentance.

And

And so likewise because it is the Lord alone, who allureth and turneth the heart, it behoueth al those who would convert others, not to rest too much in the force of their owne eloquence, or the strength of their owne reasons, but to ioyn with their earnest labour and endeauour, humble and hartie prayers vnto almighty God, desiring the assistance of his holy Spirit, by which alone their persuasions are made effectuall to perwade.

Fifthly, we here learne, not to expect presently vpon our conversion vnto God, and adioyning to the Church, secure peace after our conuersion, and flourishing prosperitie : for after the Lord hath allureth and perswaded vs to turne vnto him, he leadeth vs into the wildernesse of affliction, before he bringeth vs to rest in our heauenly Canaan. The world that hated our head Christ, will also hate vs which are his members, as our Sauour hath told vs, Ioh. 16.18.19. Satan continually assayleth vs, labouring to regaine vs into his thraldome : and though we had no outward molestation, yet our inbred enemie the flesh will not let vs want combersome trouble and vexation. And therefore let vs not look for a paradise in this world, which was appointed for our pilgrimage, nor expect victorie and triumph, before wee haue vndertaken and finished our warfare, neither let vs imagine that we shall be conformatable vnto Christ in glorie, before we haue been conformatable vnto him in his afflictions, or that we shall raigne with him, before we haue suffered with him ; or finally, that wee can passe into the kingdome of heauen, but by many afflictions and tribulations. Examples hereof we haue in Adams, AB.14.22. Abel, Abraham, Isaac, Jacob, David, and in the Apostles, yea in our Sauour Christ himselfe, who first suffered, and so entered into glory. And this is that which our Sauour hath forewarned vs of in many places, Mat. 10.17. & 26.38. 16.24. 24.9. Iohn 15.20. & 16.20. 1.Thessl.3.3.4. 2. Tim.3.12. And therefore before we give our names vnto Christ, and make profession of his Gospele, but let vs, as he counselleth vs, sit downe, and with the wise builder count the cost, lest hauing begun this great worke, and not being able or willing

Luk.14.28.  
2.Cor.6.8.

ling to finish it, we expose our selues to derision. Let vs with the Apostle resolute to go forward in our Christian course, by honor and dishonor, euill report and good report, and make full account, if we will be followers of Christ, to waite vpon him with our crosse on our backes : otherwise, if we embrace Christ and his Gospell for worldly respects, we will be ready to forsake him when we see our hopes frustrate, with *Iudas*, *Simon Magus*, and *Demas*. And though for a time we heare the Word with gladnes, and bring forth the blade of a glorious profession, yet when the sunne of affliction ariseth, it will wither, and in the time of temptation we shall fall away,

Luk.8.13.

The Lord is  
the sole au-  
thor of all true  
comfort and  
only giueth it  
to the conuer-

ted.

2.Cor.1.3.4.  
& 7.6.  
Rom.15.5.

Esay 57.21.

And these are the doctrines, which we are to obserue out of the first benefit promised in the former part of the verse. Now out of the second benefit, namely, the comfort and consolation of the Church, promised in the latter part of this verse, these things are to be obserued.

First, we here learne, that the Lord is the author of all true comfort, which hee imparteth onely vnto those, whom hee hath first allured and perswaded, that is, effectually called: for where there is no peace with God, nor peace of conscience, there is no sound comfort; but there is no such peace till we be conuerted, and reconciled vnto God, according to that, Esa.57.21. Howsoever therfore worldlings may laugh from the teeth outward, yet they haue no sound comfort, till the Lord conuert them, and speake comfortable vnto their hearts, their mirth being continually checked with the pangs of an euil conscience, which continually summoneth them to appeare before Gods iudgement seate. No Traitor being condemned, can harteley reioyce, till he haue his pardon, &c.

The vse which we are to make hereof, is, that wee doe not seek for ioy & consolation in worldly vanities, in the meane time being destitute of the comfort of Gods Spirit; but first let vs labour for assurance of our true conuersion, and then being at peace with God, wee shall be replenished with the ioy of the holy Ghost. And secondly, seeing there is no true comfort

comfort till God the author of consolation speake vnto our hearts, let vs not seeke it elsewhere, but with the Apostle beg it at Gods hand by prayer : 2.Thess. 2.16.17.

2.Thess. 2.16.

Secondly, wee heare learne, that howsoeuer the people of God after their conuersion are lead into the wildernesse of affliction, yet they are not left desolate to be ouerwhelmed nor over-with their miseries : for though all other helps faile, the Lord whelme them himselfe will speake comfortably vnto them, and keep them from fainting or sinking vnder the heauiest waight of affliction. Neither in truth is there any miserie so intolerable, but it may be borne with patience and ioysulnesse of them, vnto whom the Lord hath spoken by his word and Spirit, assuring them that they are reconciled vnto him, and in his loue and fauour, that they haue their synnes pardoned, and haue escaped condemnation, that all things shall worke together for the best; and that these momentarie and light afflictions shall cause vnto them a superexcellent and eternall weight of glorie. Examples hereof we haue in *Abraham, Iacob, Dauid, Elias*, in the Apostles, Act. 5.11. in the Thessaloni-  
nians, who received the word with much affliction, and with ioy of the holy Ghost, 1.Thess. 1.6. And finally in all the faithfull, who being iustified through faith, and being at peace with God, doe not onely reioyce vnder the hope of the glorie of God, but also in tribulation, Rom. 5.1.2.3.

2.cor. 4.17.

Act. 5.11.

1.Thess. 1.6.

Rom. 5.1.2.3.

And therefore when we heare of, or seele sharpe affliction for the profession of the Gospell, let vs not bee daunted or discouraged, for the Lord when he hath brought vs into this wildernesse will speake comfortably vnto vs, he will not suffer vs to be tempred aboue our power, but will giue a good issue to all our trials, and will so arme vs with inward comfort, that we shall easily indure all outward afflictions. So that when we are brought into the wildernesse of affliction, so far are we to be from doubting of Gods loue and fauour, and of the comfort of his Spirit, that then aboue all other times wee are surely to expect them.

1.cor. 10.13.

Thirdly, we are to obserue the meanes whereby this comfort is derived vnto vs, namely, by Gods speaking vnto vs; whereby God comfistles vs,

the

the which speech is twofold, the outward speech of the Gospell, containing the glad tidings of our reconciliation with God, and all the gratiouse promises of life and saluation in Christ; and the inward speech of the Spirit, cryng in our hearts, *Abba, Father, and testifying vnto our spirits that we are the sonnes of God.* And hence it is that the Spirit is called the *Comforter,* Ioh.16.7. and our spirituall comfort the *consolation of the Spirit,* Act.9.31. If then we would haue this inward ioy and comfort, let vs with al diligence and attention, hearken vnto the glad tidings of the Gospell, and earnestly desire the Lord, that with the speech of his word he will ioyne the speech of the Spirit, and with them both replenish our hearts with this sweete consolation.

**God doth not  
speak com-  
fortably vnto  
vs till we be  
humbled.**

Fourthly, we may obserue, when the Lord speaketh comfortably vnto vs, namely, not whilest we liue in impenitencie and carnall securitie, but after that hee hath brought vs into the wildernesse, that is, after that wee are by manifold afflictions thorowly humbled; when hee hath brought vs to a true sight and sense of our sinnes, so that wee groane vnder them as vnder a heauie burthen; and when he hath lead vs as it were into a desert of desperation, by causing vs to apprehend his anger, and the manifold punishments which are due vnto vs, &c. Where Gods Ministers haue an example for their imitation, not to speake the comfortable and glad tidings of the Gospels to those who sit by the flesh pots of Egypt, liuing in their carnall delights, with all sensuall securtie, vntill first they be brought into the wildernesse of affliction, and be humbled in the sight and sense of their sins.

**Gods Min-  
isters must  
speak com-  
fort to the  
heart, and not  
to the eare  
alone.**

*1. Cor. 2.4.5.*

Lastly, wee may learne that it is the dutie of Gods Ministers, when they would replenish any with sound comfort, not so much to speake to the eare with wittie conceits, humane eloquence, and in the inticing speech of mans wisedome, but they must speake to the heart in the plaine euidence of the spirit, and of power; otherwise their comforts will be but like *Danials musickē to Saul:* for as whilest *Daniel* plaied *Saul* was eased, but when hee ceased, the wicked spirit returned and vexed *Saul:* so whilest one afflicted in conscience

conscience heareth their sweete tunes of consolation, which rather delight the eare, then touch the heart and conscience, though for the present they may bring some refreshing, yet when the sound ceaseth, the comfort vanisheth, and their terrors and doubtings returne, and vexe them no lesse then in former times.

**A**nd so much concerning the second benefit, which is the consolation of Gods Spirit. Now in the third place he promiseth that hee will not onely be reconciled vnto her, receiuing her into his loue and fauour, and giuing vnto her the inward comfort and peace of conscience, but that he will also giue further assurance of his fauour and her reconciliation, by multiplying his temporall benefits vpon her, the which shall not only in their owne vse be comfortable, but much more in respect that they are offered by God, and received by the Church, as pledges of Gods eternall loue, and earnest-penies of her heauenly happiness in Gods kingdome; with all which she shall be so replenished with ioy and true thankfulnessse, that she shall with all cheeresfullnesse sing the praises of God, the author of all her welfare and felicitie. All which is contained, vers. 15. in these words: *And I will give her vineyards from thence, and the valley of Achor for the doore of hope, and she shall sing there as in the daies of her youth, and as in the day when she came out of the land of Egypt.* In which words is contained, first a benefit which God promises to the Church: and secondly the Churches thankfulnessse, which she returneth vnto God for it. In the benefit promised is set down: first, the benefit it selfe: secondly, the time when God bestoweth it: and thirdly, the end why it is given and received. The benefit it selfe is expressed in these words, *I will give her her vineyards, and the valley of Achor.* Where the Lord opposeth his benefites here promised to the punishments before denunciated, vers. 12. for there he threateneth to take away her vines and figge trees, and here he promiseth to restore them againe, and that with aduantage, as is signified by the change of the wordes, for there he threateneth to take away

sway her vines, and here he promiseth to give her vineyards; which consist of manie vines; the which also is expressed in the plurall number, to intimate their multitude and abundance.

Now vnder this one kind syneccdochically are to be vnderstood all other corporall benefits, of which before hee had threatened to strip them, and all other of like nature, as before I haue shewed: and much more by these types and shadowes we are allegorically to vnderstand Gods spirituall gifts and graces, which vnder them are vsually signified, the Lord applying himselfe to the rudenesse & ignorance of the Church in the time of her infancie, who could not conceive of Gods spirituall benefits, vnlesse they were after a palpable manner described and shadowed vnto them.

And amongst many particulars hee especially promiseth vineyards, the better to expresse Gods large bountie and the Churches great plentie: for bread and foode are necessarie for the preseruation of life, but wine aboundeth, the vse whereof seruing not only for sustentation, but also for comfort and delight; as the Psalmist sheweth, Psal. 104. 14. 15. there he saith, that God giueth *beares and bread for the vse of man, and wine to make glad his heart.* Whereas therefore he promiseth to giue them vineyards, the meaning is, that hee would measure out his benefits with a large and plentifull hand, so as they should haue abundance, and that not only for the relieving their necessitie, but also for delight and comfort.

He saith further, that he will *give her the valley of Achor.* Where he still continueth the former Allegoricall, alluding to the deliuernace of the people of Israel out of Egypt, who after that they had been tried a long time in the wildernes, they were at last brought into the borders of Canaan, and ouercame the citie Jericho, where *Achan* bearing the excommunicate thing, was by *Iosua* and the people brought into a valley neare adioyning, where he and his familie were stoned; which valley afterwards *Iosua* named the valley of *Achor*, because the people of Israel being ouerthrown by the

the men of Ai, were exceedingly troubled, so that their harts melted like water, as appeareth, Ios. 7. 5. the which reason of the name, *Iosua* himselfe giueth, veri. 25. 26. as it also signifieth, being deriu'd from *w*, *turbavit*.

But howsoeuer this valley of Achor, was to the people of Israel for a time a valley of trouble, yet afterwards it was vnto them a place of great ioy and comfort, both because they obtained victorie against their enemies, the men of Ai, and also because they enjoyed this valley, which was exceeding fertill and fruitfull, especially of vines and fruitfull trees.

Wheras then the Lord promiseth to giue vnto his Church the valley of Achor, the meaning is, that as the people of Israel, after they had wandered in the wildernes 40. years, destitute of corne, wine, oyle, and all other benefits, sauing those which the Lord miraculously bestowed; and in this respect, howsoeuer they were preserued by God, yet had they fai the image of death before them, and after they had been tried, and humbled by many afflictions, were in Gods appointed time brought into the confines of the land of Canaan, the countrie of Iericho, and the valley of Achor, where they enjoyed all these blessings with great comfort and contentation; so that in respect of the great and sudden alteration they seemed newly transported from death to life: So the Church in the time of the Gospell, after she is reconciled vnto God, and hath passed thorow a wildernes of affliction, for her triall and humiliation, is not only sustaineid in the middest of all her troubles, with the inward comfort of Gods Spirit, but also is further assured of Gods loue, by the outward testimoniie of his manifold benefits, wherewith she is replenished with such ioy and consolation, that shee seemeth vnto her selfe restored from the death of sorrow and miserie, to the life of comfort and happines.

But yet whilst she remaineth in the valley of Achor, and but in the borders of the heavenly Canaan; howsoeuer shee hath great cause of ioy and contentement, in regard of the manifold benefits which God bestoweth vpon her, yet is her ioy often intermixed with sorrow and trouble, through that

cursed *Achan* the flesh, which eagerly coueting the pleasures of sinne, and the golde baites of wickednes, is thereby allureth to sinne, and to prouoke Gods wrath, by seasing vpon vnlawfull pleasures and profits accursed by God : by which inward rebell shree is betrayed vnto her outward enemies, those cursed Cananites, the world and the diuell, so that for a time they preuaile against her. But yet in the end she hath an happie issue out of all her afflictions : for as when *Achan* was stoned, *Israel* hauing hereby appeased Gods wrath, obtained a famous victory against the men of Ai, so when the flesh is mortified which betrayed vs, we obtaine a glorious victorie ouer the world and the diuell, and so enter into a full possession of the heauenly Canaan.

And thus appeareth the great similitude, which is betweene the passage of the children of *Israel* out of Egypt, into the land of promise, and our passage out of the spirituall Egypt, the kingdome of sinne and Saran, into the heauenly Canaan, the true countrie and inheritance of all the Saints, which moued the Lord allegorically to allude vnto it in this place, as also *Esay 65.10.*

*Esay 65.10.*  
And this is the benefit here promised. The second thing specified, is the time when the Lord would bestow it, in this phrase, *from thence*, which in the Scriptures is sometimes referred to the time, and sometime to the place, and accordingly here it is diversly interpreted, by some, of the place, referring it to the desert ; namely, that as soone as they came out of the wildernesse of affliction, they should enter into this valley of pleasure : by others, of the time, vnderstanding it thus ; from thence forward, or as soone as I haue brought her thorow the wildernesse, and haue replenished her with the inward comfort of my Spirit, I will giue her a reall assurance of my loue, and not only speake comfortablie vnto her heart, by my word and Spirit, but also in effect and deed, assure her further of my loue and fauour, by multiplying vpon her my mercies and manifold benefits. The which interpretation is not much different from the other, but the rather to be embraced, because it hath better dependancie with the former

former benefit: for as soone as the Lord hath inwardly comforted his people by his word and Spirit, then presently hee giueth them a true sense of his loue and fauour, by bestowing vpon them innumerable benefits, spirituall and temporall.

The third thing heere expressed, is the end why God giueth, and the Church receiueth these his gifts and graces, not onely that shee may haue by them ioy and comfort in their present vse, but that they may serue as pledges and earnest penies, to confirme their hope and assurance of the possession of eternall happines, the which is signified by this phrase, *For the doore of hope.* For that is said to be the doore of hope, which giueth entrance vnto hope, by offering some assurance that we shall obtaine the thing hoped for. As therefore the Lord gaue to the people of Israel the valley of Achor, that it shoulde be vnto them a doore of hope, because the possession of the borders was a pledge vnto them, that they shoulde enjoy the whole land of promise: so the manifold benefits which the Lord bestoweth vpon the faithfull, whilste they be in the borders of Canaan, the Church militare, are vnto them a doore of hope, being assured pledges, that after we haue a while fought with our spirituall enemies, wee shall haue full possession of the heauenly Canaan, and the new Ierusalem.

And these are the benefits which are here allegorically promised. Now the reason why the Lord speaking of the spirituall deliuernace and happines of his people, alludeth to their temporall deliuernace out of Egypt, and entrance into the land of Canaan; was first, that hereby he might strengthen their faith in the full assurance of his promises, seeing they had alreadie experience of his truth, power, mercy, and goodnes in their former deliuernace, when as the grieuous sins, and great vnworthines of their forefathers, could not moue him to change his purpose, nor frustrate his word, because his couenant was grounded, not vpon their deserts, but vpon his owne vndeserued loue, and meere good will. And secondly, in promising new benefits, he doth by this allusion put them in minde of the old, that by the remembrance of

these, and hope of the other, they might be moued to true thankfulnes and obedience.

The second thing to bee considered in this verse, is the Churches ioy and thankfulnesse, in the present fruition of Gods gifts, and future hope of greater benefits, signified in these words, *And she shal sing there as in the daies of her youth, and as in the day when as she came vp out of the land of Egypt.* In which words is expressed the Churches ioy and thankfulnes, together with the place or time thereof; their ioy and thankfulnes is signified by their singing of praises vnto God, the author of all these benefits, which continuing in the former allegorie and allusion, he compareth to that reioycing, and praising God, which the Israelites vsed after their deliuernance out of Egypt, when as they saw Pharaoh and his armie drowned in the red sea, of which we may reade, Exod. 15. vnder which speciall we are generally to vnderstand all their reioycing and songs of prailes, for all Gods benefits, especially when they were in the valley of Achor, and had entred into the possession of the land of promise.

*Exod. 15.*

Whereas then he saith, that she shall sing as in the daies of her youth and childhood: we are hereby to vnderstand the time of her comming out of the Egyptian seruitude, which is fitly compared to the birth and infancie of the Church, as before I have shewed in vers. 3. and therefore the words following are added, *exegeticas*, by way of expositiōn plainly expressing what is meant by the time of her childhood, namely, the day when she ascended out of the land of Egypt.

The meaning therfore of these words is this, y<sup>e</sup> as the people of Israel after their deliuernance out of the Egyptian bondage, and after that they enjoyed Gods manifold blessings in the valley of Achor, did reioyce before the Lord, and expressed their ioy by singing his praises: so the true Israel of God, in the time of the Gospell, after they are deliuerner out of the spirituall bondage of sin and Satan, and are made partakers of all Gods manifold blessings, both spirituall and temporall, being filled, not onely with ioy, but also with thankfulnes,

thankfulnes, hauing nothing else to returne to the Lord for all his benefits, they burst foorth into praises and thanksgivings.

The time or place when the Church shall performe this dutie, is expressed in this word, *there*: whereby is signified, that they shall thus rejoyce and praise God in the valley of *Achor*, whilste they were in the vineyards, which God had giuen them. Where hee alludeth to the custome of grape-gathers in ancient time, who whilest they gathered their grapes and trode in the Wine-presse, sang praises vnto God; vnto which custome the Prophet alludeth, Esa. 16. 10. wher- Esa. 16. 10.  
by is signified, that great shoulde be the Churches alacritie in praising God, so as she shoulde not deser this dutie, or slothfully goe about it, but euen in the fruition of Gods benefits she shalbe so filled with ioy and comfort, that not being able to containe her selfe, she shal presentely burst foorth into his praises; and that not after a vulgar manner, as those who haue receiuied ordinarie benefits, but like vnto those who are raised from death to life, from sorrow and miserie to all ioy and happiness.

And so much for the meaning of the words. The doctrines The Do-  
hence to be obserued are these. First, here wee learne, that af- stines.  
ter the Lord hath allured vs and spoken vnto our hearts by  
his word and Spirit, that is, after that he hath conuerted and  
brought vs to repentance, and giuen vnto vs inward com-  
fort, peace of conscience, and ioy in the holy Ghost, then  
doth hee giue vnto vs further assurance of his loue, and our <sup>We must la-</sup>  
reconciliation, by multiplying vpon vs not only corporall <sup>joy Gods be-</sup>  
but also spirituall benefits. <sup>we would em-</sup>

Whence we learne, first, that if wee desire to be made par-  
takers of Gods temporall benefits, we doe aboue all things  
labour after true conuersion, and to feele the kingdome of  
Iesus Christ erected in our hearts, and the inward ioy and  
comfort of Gods Spirit, and then will the Lord also giue vs  
vineyards and the valley of *Achor*, that is, abundance of his  
benefits, not only sufficient for our necessarie sustenance, but  
also for our honest delight: according to that, Matth. 6. 33. Matth. 6. 33.  
Yea

Yea but the faithfull sometimes want these things. I answer, if the Lord withdraw temporall benefits, in stead of them he bestoweth more excellent gifts, euen his spirituall graces, faith,hope, patience,&c. as appeareth in the example of *Job*. And though they haue no superfluitie, yet they haue sufficiencie, which they enjoy with great comfort and contentation : for either the Lord fitteth their state to their mindes, or their mindes to their state; as appeareth in the example of the people of God, fed daily with Manna, and water springing out of the rocke, of *Elias* fed with Rauens, of the poore widow sustained by her cruise of oyle and handfull of meale. Yea and how little soever the faithfull haue, yet are they better prouided for then the wicked in the middest of all their abundance : for this may faile, bee spent, or taken away, but Gods prouidence will neuer faile in prouiding for his, neither will the fountaine of his bountie bee ever drie, although it doe not at all times flow alike plentifully and with a full stremme : Psal.37.16.17.

*Psal.37. 16.17*

Our graces  
no cause of  
our conuersio-

Againe,whereas vnder these vineyards and valley of *Achor*,are promised not only corporall benefits, but also spirituall graces; hence we learne, that we are first allure and conuerted before these gifts of Gods Spirit are bestowed vpon vs; and therefore our inward graces and vertues are no causes moving the Lord to conuert and call vs, but effects of our vocation; neither doth the Lord allure and call vs because we are furnished with these graces, but he therefore furnisheth vs with them,because he hath called vs : Rom.8.30.

*Rom. 8.30.*

Full assurance  
of Gods loue  
not to be ex-  
pected all at  
once.

And lastly,from hence we learne, not to expect full assuarance of Gods loue and our reconciliation all at once, but by one degree after another: for first God allureth vs, and then speaketh comfortably vnto vs by his word and Spirit, assuring vs that wee are his children, the which assurance is more and more confirmed when he giueth vnto vs the portion of his children his spirituall graces and temporall benefits.

God minglith  
benefits with  
crofes.

Secondly,we may here obserue,that howsoever the Lord giueth vnto the faithfull plentie of vineyards,& the valley of *Achor*,

*Achor*, that is, innumerable benefits both spirituall and temporall, yet not without the mixture of many crosses and calamities. For as long as wee are in this life, our prosperitie is mingled with affliction, our ioy with sorrow; and so long as we are but in the borders of our heauenly Canaan, this valley of pleasure shall be vnto vs also *Achor*, that is, the valley of trouble; partly in regard of our treacherous flesh, which being allured with vnlawfull pleasures and profits doth moue vs to offend God, whereby we are hindred in our iourney towards our heauenly countrie; and wanting the feeling of our assurance of attaining to our eternall rest, wee are turmoyled with feare and doubting, and afflicted with much sorrow and heauiness of spirit: and partly in respect of those cruell assaults which the cursed Cananites, the world and the diuell make against vs, wherewith we are sometimes foiled, and alwaies troubled. But yet wee are not hereby to be discouraged, for the Lord will give a good issue to all our trials, and in the end will grant vnto vs a glorious victorie ouer all our enemies; and changing this valley of trouble into a valley of triumph, will so bring vs into full possession of our heauenly Canaan, where wee shall obtaine comfort, without mixture of affliction, ioy without sorrow, and eternall rest from the assaults of all our enemies.

When as then wee are in any affliction, let vs remember, that though the Lord for a time seeme to frowne vpon vs, yet in the end he will turne vnto vs his gratiouse countenance, and whilst wee are in the confines of Gods kingdome the Church militant, let vs patiently beare our crosse, remembryng that ere long wee shall haue full possession of our heauenly Canaan, where we shall enioy a perpetuall rest from all troubles, and be fully replenished with all ioy and happiness.

Thirdly, we here learne, that the Lord bestoweth his temporall benefits corporall and spiritual, vpon the faithfull, not only for their present vse and comfort, but also for the confirming and increasing of their faith and hope, in the assurance of farre more excellent gifts, euен the ynvaluable trea-

Gods temporall benefits  
are to y fau-  
ful earnest pe-  
nies of those  
which are e-  
ternal.

sures of his eternall kingdome ; for hee giueth the valley of *Achor* for the doore of hope, that is, the benefits of this life, that they may be pledges and earnest penies, to assure vs of all his benefits belonging to the life to come. The which as it may be vnderstood of all Gods gifts bestowed vpon the faithful, so especially of the inward graces of Gods sanctifying Spirit, namely, charitie, zeale, patience, humilitie, loue to the Gospell, sanctification of life, and the rest : so that who-soever finde themselues indued therewith, they may be assured that they haue so many pledges and earnest penies of their eternall happiness, and that it is not possible that their hope should become void and frustrate, which the Lord hath confirmed with so many seales. The consideration whereof should make vs to labour aboue all things for these spiritual gifts and graces, whereby this doore of hope may be opened vnto vs, and wee confirmed in the assurance of our election and saluation : vnto which dutie the Apostle exhorteth vs,

*3.Pet.1.10.*

*2.Pet.1.10.* especially let vs by all meanes seeke to obtaine the gift of Gods Spirit, which giueth vnto vs an assured testimonie that wee are his children and heires of eternall life,

*Rom.8.16.17.* *Eph.1.13.* *Rom.8.16.17.* sealeth vp this assurance in our harts and consciences, *Eph.1.13.* and also is the pledge and earnest penie of our heauenly inheritance, *2.Cor.1.22.*

*2.Cor.1.22.*  
We must meditate vpon Gods bles-sings new and old, to in-crease our thankfulness.

Fourthly, whereas the Lord making new promises, doth shadow them out vnder the allegorie of ancient benefits, to the end that our assurance of future blessings, by experience of his former goodnessse and truth, may be ratified and confirmed, and that in remembrance of passed benefits, in the fruition of his present blessings, and in assured hope of his future goodnessse wee may be stirred vp to true thankfulnessse and obedience : let vs learne hereby, seeing we stand in need of all these helpe, to make this profitable vse of them, that is, first let vs call to minde Gods mercies of old, of which our selues haue had experience, as also his goodnessse, truth, and power, which he hath shewed towards others, in preseruing, sustaining and defending them, and so shall we with greater affiance and confidence depend vpon his neuer failing promises,

mises, and all ruling prouidence in the middest of all extremitieſ. And ſecondly, let vs not only thinke vpon thoſe beſiſts, which we preſently enioy, but let them ſerue alſo to call to our remembrance Gods former goodneſs towards vs, as alſo thoſe more excellent bleſſings and rich treaſures of his heauenly kingdome, wheroſ all theſe are but pledges and carneſt penieſ, that ſo this threefold cable of Gods graſious beſiſts, being as it were twiſted together in our memoriies, may more ſtrongly draw vs to true thankfuſneſs and obeſience, and that this infinite flame of his loue towards vs, may at leaſt kindle in our hearts ſome ſparks of loue towards him againe.

And theſe are the doctriues to be obſerued out of the beſiſts here premoſed. Now out of the Churcheſ dutie, wee may further obſerue, that whosoeuer are made partakers of the former beſiſts, they are alſo hereby filled with ioy and gladneſs, the which they exprefſe by ſingiug Gods praifeſ, not only with the voice, but alſo with the heart, and by glo- rifying Gods name, not only with verball thankfuſneſs, but alſo with the fruits of holy obeſience, in the whole course of their liueſ: for as certainly as God promiſeth our reconcilia- tion, conuerſion, and all other his beſiſts; ſo doth hee likewiſe premoſe, that thoſe that are poſſeſſed of them, ſhall laud and magnifie his name. And therefore whosoeuer haue not this inward ioy & gladneſs in their harts, nor exprefſe the ſame by lauding and magnifying Gods name, it is certaine they haue no true taste of Gods ſpirituall beſiſts. For this inward fire of ioy and thankfuſneſs will not be ſmothered in the heart, but the flame thereof wil burſt out into praifeſ and thankſgiuiug. Now because every one may ſay, that he is fil- led with inward ioy, and may faine and ſtraine out a verball thankfuſneſs, therefore we muſt labour to approue them by our outward actions, and a continuall course of holy obeſience, to be true and ſincere, and ſo they will giue vs auſſurance that we haue indeed our part in al the former beſiſts; which otherwiſe we cannot haue, ſeeing the Lord giueth the one as well as the other, and to this end beſtoweth his beſiſts, that

Whosoeuer have part in ſpirituall bleſſings, are fil- led alſo with ioy, gladneſſe and thankful- neſſe.

1.Pet.2.9.

2.Cor.6.20.

We must not  
deferre our  
thankfulnesse.

2.Sam.7.8.

Exod.15.1.

Luk.1.46.

The praises of  
the faithfull  
must not be  
slight, but  
great and fer-  
uent.  
*Ezay 9.3.*we may glorie his name by thankfulness and obedience, as  
appeareth, 1.Pet.2.9. 1.Cor.6.20.

Secondly, we may obserue, that this our thankfulnesse is not to be deferred, but presently to be expressed, euen whilist we are in the vineyards, that is, whilest our hearts are replenished with ioy, in regard of the comfortable vse of Gods present benefits, and our assured hope of those greater mercies in the time to come; for negligent delaies cause sorgerfulness, which is also the mother of the grossest kinde of vnthankfulness. But contrariwise, then will our praises and thanksgivings be most zealous and seruent, when they issue from a hart presently inflamed with the ioyful sense of Gods benefits. An example hereof we haue in *David*, 2.Sam.7.18. in the Israelites, Exod. 15.1. in the Virgin *Marie*, Luk. 1.46.

Thirdly, we may here obserue, that as the ioy, so the praises and thanksgivings of Gods people are not slight and ordinarie, but exceeding great and seruent, not only like vnto the ioy in haruest, that is, in the fruition of Gods common benefits; but like the ioy wherewith men reioyce after some famous victory obtained against their enemies, yea and such enemies as haue in former times held them in most seruile and slauish seruitude: for this was the ioy of the Israelites, vnto which the Prophet compareth here the ioy and thankfulness of the faithfull. Yea in truth, so much our ioy and thankfulness should exceed theirs, as the greatness of the benefit of our spirituall deliuernace, out of the miserable captiuitie of sin and Satan, exceedeth the deliuernace of the Israelites out of the bondage of Egypt. We must then reioyce and be as thankfull as those ought to bee, who haue passed from death to life, from the greatest miserie to the highest happines, and are exaltered from being the firebrands of hell, to be the sonnes of God and heires of heauen.

**A**nd so much concerning the second benefit. In the third place the Lord promiseth, that he will give grace to his Church and people, that they shall embrace his pure worship

ship and seruice, and abolish all idolatrie and superstition, in these words, Vers. 16. *And at that day, saith the Lord, you shall call me Ibsi, and shall call me no more Baals.* Vers. 17. *For I will take away the names of Baals out of her mouth, and they shall no more be remembred by their names.* In which words the Lord promiseth two things, first, that hee will restore his sincere worship : secondly, that he will roote out all idolatrie. The former, in these words, *And at that day, saith the Lord, shall you call me Ibsi.* Where is set downe, first, the time when the Church shoulde performe this dutie : and secondly, the dutie it selfe. The time in these words, *And at that day ;* that is, when the Lord hath effectually called her, spoken comfortablie vnto her, and multiplied his benefits vpon her, then should she in loue and thankfulnes, shew her selfe zealous in offering vnto God his pure worship, and in abolishing all reliques of idolatrie.

The dutie which the Lord promiseth she shall performe, is, that she shall call him *Ibsi*, that is, my husband : where the Lord alludeth to the couenant which is made betweene him and his Church, wherein the Lord promiseth, that she shall be his spouse, and she promiseth that she will acknowledge the Lord alone to be her husband, and performe all duties of a wife vnto him. As though he should say, Howsoever in former times thou hast run after thy louers, yet when I have called and conuerted thee, thou shalt remember the couenant of mariage betweene vs made, and so forsaking thy idols, thou shalt acknowledge and professe, that I alone am thy husband. Now whereas he saith, that she shall call him *Ibsi*, we are first hereby to vnderstand, that the Church mindfull of her couenant, shall embrace him as her only husband, not verbally alone, or with an idle shew, but in deed and truth behauing her selfe towards him, as it becommeth the Lords spouse, that is, first in generall, she shall worship and serue him purely and sincerely, according to his will ; more specially, that she shall obserue coniugall fidelitie, loue him aboue all, depend vpon him alone, with a true affiance for all blessings, and call vpon his name : the which dutie is implied.

plied in the text, for it is not said, she shall call me husband; but *Ibsi*, O my husband, namely, inuocating his name by prayer.

Secondly, he sheweth here, that the Church shall not only internally worship the Lord, as her only husband in Spirit and truth, but also that she shall outwardly make profession hereof; which is implied in that he saith, shee shall call him husband, and not onely acknowledge him so to bee in her heart and mind.

And this is the first dutie which the Lord promiseth that the Chutche shall performe. The other is, that as she should be carefull to aduance his pure worship, so she should shew the like zeale in abolishing all reliques of idolatrie; signified in these words, *And thou shalt call me no more Baals, or, O my Baal;* that is, As I would not haue thee to ioine idols with me in my worship, so I would not haue thee to worship and call vpon me in an idol, or after an idolatrous maner, but in spirit and truth, purely & sincerely. Where the Lord sheweth, first, that the Church shall not only worship him, but also that she should worship him alone, and renounce all her idols and false gods. Secondly, that she shall not worship him after an idolatrous manner in images and idols, as it was the manner of the Israclites, who worshipped God in the idoll *Baal*, as appeareth in this place, but shall come vnto him immediatly, and not by a substitute or inferiour patron, and call vpon him who is a Spirit spiritually, and not in an image.

But the image of *Baal* being abolished, why would not the Lord be called vpon by the name of *Baal*, seeing it signifieth a god, lord, or patron, and sometime also a husband, as well as *Ibsi*? I answere, the Lord would be called *Ibsi*, rather then *Baal*, first, because *Baal* being a name of empire and dominion, brought with it some seruile feare; the other name *Ibsi* signifying properly a husband, offereth nothing to our consideration but loue, fidelitie, grace and protection; and therefore the Lord refuseth the former name, in the time of the Gospell, as being too austere, sauouring only of authoritie and Lordship, and will be called by the amiable name of

*Ibsi*,

*Ib*, or husband, to shew that he hath renewed his eouenant, is reconciled to his Church, and is now become most louing and gratiouse vnto her.

The second cause, which I take to be the more principall, is, that he might hereby shew his detestation of idolatrie, in that hee would not endure to bee called by the name of an idoll, though otherwise good in it owne signification. And this his detestation he further sheweth, when as he saith, that they should bee so farre from worshipping idols, or him in them, that they should not so much as name them : Vers. 17.

*For I will take away the names of Baali out of her mouth*, &c. Vers. 17.

Where is set downe, who it is that thus purgeth the Church from all the reliques of idolatrie, namely, the Lord himselfe, *I will take away*. Secondly, the manner or degree, how it must be purged, to wit, from all the reliques of idolatrie and superstition, so that it shall not be lawfull for the people of God so much as to name an idoll, vniuersallie it bee as they name the diuell with hatred and detestation. The like placees vnto this we haue, Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth*. Exod. 23. 13. Deut. 12. 3. Deut. 12. 2. 3. *Ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods upon the high mountaines*, &c. 3. *Ye shall bew downe the grauen images of their gods, and aboliſh their names out of that place*. An example whereof wee haue in David, Psal. 16. 4. 5. *Their offerings of blood will I not offer, nor make mention of their names with my lips*. Psal. 16. 4. 5.

Thirdly, hee expresseth the end why hee would not haue them so much as name idols, to wit, that they may no more be remembred by their names, that is, that hauing nothing to doe with idols, neither in deede nor word, the memorie of them may perish, and men may be freed from all danger of falling into idolatrie; which being preserued, there remai- neth a continuall baite to intice vs, which in regard of our corruption and pronenesse to idolatrie, we are apt to swal- low, to our perdition.

And this is the meaning of these words. The doctrines The Do- which arise out of them are these. First, out of the 16. verse arises.

**Affurance of  
Gods loue  
makes vs zeal-  
ous in his  
seruice.**

we may obserue, that as soone as we are conuerted and affi-  
rmed of Gods loue by the inward testimonie of his Spirit, con-  
firmed by innumerable his gratiouse benefits, which are so  
many earnest penies and pledges of his fauour and our re-  
conciliation, then doth the Lord also giue vs this grace to  
shew our selues forward in the duties of his worship and ser-  
vice, and in rooting out all superstition and idolatrie. If ther-  
fore wee be truly conuerted and indued with Gods Spirit,  
and with the graces thereof, then will we also be zealous and  
deuout in performing seruice vnto God, in hearing his  
word, calling vpon his name, receiuing the Sacraments, &c.  
as also in purging our selues from idolatrie and superstition,  
and in remouing all false meanes of his worship: but if this  
care and zeale be wanting, it is manifest, that as yet wee are  
not conuerted, nor haue tasted of the comfort of Gods Spi-  
rit, and the graces thereof: for when God hath bestowed  
these, then at that day also he stirreth vs vp to loue and serue  
him, as our Lord and husband, forsaking all idols and idoll  
worship, as appeareth in this place.

**Those who  
are truly con-  
uerted, openly  
professe their  
conuersion.**

Secondly, we may obserue, that those who are truly con-  
uerted and indued with Gods Spirit, they doe not onely in-  
wardly serue the Lord as their onely husband, but also out-  
wardly make a confession hereof to the glorie of God and  
edification of others: for it is not said here that the Church  
and members thereof should onely in heart acknowledge,  
but also by voice professe, that God was her husband, and  
forsake and disclaime with the like open plainnesse idols  
and idolatrous worship. And surely this is a singular fruite of  
our faith and vnfained repentance, when as we doe not only  
serue the Lord, and embrace his true religion in our hearts  
and soules, but also make an outward profession hereof to  
all the world, though thereby wee expose our selues to the  
scottes and contempt, obloquie and flander, malice and vio-  
lence of prophane and wicked men. Which holy dutie is  
commended to Gods seruants in many places: Matth.5.16.  
1.Pet.2.12.3.15.Rom.10.10.An example whereof we haue  
in *David*,Psal.22.32.in the blind man,Ioh.9.in the Apostles,  
Act.5.

*Mattib.5.16.*  
*1.Pet.2.12,*  
*and 3.13.*  
*Rom.10.10.*  
*Psal.22.32.*  
*Ioh.9.*  
*Act.5.*

Act. 5. in Paul. Act. 14. 14. With which holy profession who-  
soever glorifieth God, the Lord will give glorie vnto him,  
by professing and acknowledging him for his sonne and  
heire of heauen : Matth. 10. 32. Act. 14. 14.  
Matth. 10. 32.

Thirdly, wee may obserue, that the Prophet speaking of Our spirituall  
those duries which the Church being conuerted and recon. mariage com-  
ciled vnto God should perforeme vnto him, comprehendeth prifeth al con-  
them all vnder this one, that she should call him husband,  
because indeede it containeth all the rest, as being the foun-  
taine from which they spring. For if wee embrace the Lord  
as our husband, then haue we giuen him both our heart and  
hand, then haue we plighted vnto him our faith, and then do  
we also loue him aboue all, feare his displeasure, depend vp-  
on his prouidence, and shew our selues zealous in perfor-  
ming all good duties vnto him. Of which inward graces and  
outward obedience, whosoeuer are deftitute, they are not  
espoused vnto God, &c.

Fourthly, wee haere learne, that it is not only vnlawfull to worship idols, but also to worship the true God in them. to worship Neither did the Israelites worship the image of *Baal*, or the God in Idols, false god *Baal*, thereby represented, but in the idoll they worshipped the true *Iehova*: for hee doth not haere forbid them to worshippe *Baal*, the god of the Sidonians, but that they should call him any more *Baal*, that is, call vpon and worship him in the image. So that the Papists excuse, vnder which they maske their idolatrie, is vaine and friuolous: for they say that they worshippe not the images, before which they fall, but God in them: and likewise when they worship Saints departed, they affirme that they worship God in and by them. The which their assertion is false, as appeareth by their falling downe before them, their making of vowed, offering oblations, and their going on pilgrimage vnto them: and though it were true, that they did not worship them, but God in them, yet hereby they are not cleared, seeing they commit the same idolatrie which God here condemneth in the Israelites.

Lastly, wee here obserue, that the Lord is now no more to  
be

The Lord is a be esteemed of the Church a seuer Lord or fearefull Judge, gratioues his- but as a gratioues and louing husband. The consideration band of the whereof serueth, first to replenish our hearts with all ioy and Church. comfort, in that we who were enemies and strangers, are admitted into so neere league of friendship, and into so inuiolable a bond of loue and amitie with God, as is betweene a most louing husband, and his beloued spouse. Secohdly, it serueth notably for the confirming our faith and affiance in God, in the middest of all wants, dangers and extremities, in that we haue a husband who is most able and readie to protec<sup>t</sup> and provide for vs. Thirdly, it serueth to confute the doctrine and practise of the Papists, who dare not goe directly vnto God by prayer, but by the mediation of Saints: for if Christ be espoused vnto vs, to whom may wee preferre our suites with greater boldnesse and confidence, then vnto our gratioues husband? or who is more neere vnto vs, then Christ, or more deare vnto Christ then we, his beloued spouse, that we should make choice of, to be our Mediator betweene vs and him? And lastly, here we learne how we should performe our obedience vnto God, not seruilely for feare, as vnto a terrible and straight master, but with loue and reuerence, as vnto a gratioues husband, whose will wee performe, rather to auid thereby his displeasure, then for any hope of gaine, or feare of punishment.

The Lord purgeth his Church from all idolatrie and superstition.

And these are the doctrines to be obserued out of the 16. verse. Out of the 17. verse wee may further obserue, who it is that purgeth the Church from all idolatrie and superstition, and restoreth Gods true and sincere worshippe and seruice, namely, the Lord himselfe, *I will take away;* So that it is not in the will and purpose, nor in the power and policie of man, to worke this great alteration and reformation first and principally; for man in his owne nature is prone to idolatrie and superstition, and when he is once entred into it, in stead of returning out of this puddle, he is readie, being ouer yshooes, to plunge himselfe ouer head and eares; but it is the Lord himselfe, who illuminateth our eyes with the knowledge of his truth, and inableth vs to discerne the sottishnes of superstition,

stition, and the filchines of our spirituall whoredomes, and moueth our hearts to loath and detest them, & to embrace his true religion and sincere worship. And therfore, when as we would haue the house of God clearely purged from all reliques of superstition, we must not only every man in his place and calling, further as much as in vs lieth this good worke, but principally wee are all in generall to ioyne together in prayer vnto God, desiring his assistance for the effecting of it, for he is the chiefe cause thereof, and the greatest Potentates of the earth are in this worke but his instruments and deputies, whom he can easilie incline to effect it, when so it pleaseth him: Prou. 21. 1.

Prou. 21. 1.

Secondly, we may obserue, that there cannot too great <sup>There cannot</sup> precisione, care and diligence bee vsed, in purging the <sup>too great dilig-</sup> Church from all reliques of idolatrie and superstition, and in <sup>in purging the</sup> restoring the puzitie of religion and Gods true worship, according to the prescript rule of his Word; as appeareth in <sup>Church from</sup> this place, where the Lord refuseth to be called by the name of *Baal*, though good in it owne signification, because it had been abused to idolatrie, and enioyneth his people not so much as to mention the name of an idoll. The like places are those before quoted, Exod. 23. 13. Deut. 12. 2. 3. Psal. 16.

4.5. to which we may adde Zach. 13. 2. *I wil cut off the names of the Idols out of the land, and they shall no more be remembred:* and Esay 30. 22. *Ye shall pollute the couering of the images of Esay 30. 22.* siluer, and the rich ornament of the images of gold, and cast them away as a menstruous cloth, and you shall say vnto it, get thee hence.

This rule then is to be obserued of all, who reforme the <sup>Idolatrie must</sup> Church, that they root out idolatrie and superstition, both <sup>be rooted out,</sup> head and taile, in substance and ceremonie, and not suffer an <sup>both head and</sup> idolatrous or superstitious name so remaine: yea they are not only to remoue things out of the Church, which are idolatrous and superstitious in their owne nature, but also such indifferent things, as being lawfull in themselves are abused to idolatrie; because through the corruption of our nature,

all meanes and occasions, to put vs in mind of idolatrie, are so many traps to catch vs, and so many baites to allure vs to fall into this sin againe. So heere the Lord will not haue his people to name *Baalims*, because he would not haue them so much as remembred. But lest it might be objected, that these idolatrous names are originally euill, wee shall also

*Jerem. 13.36.* finde, *Ier. 23.36.* that the Lord forbiddeth to call his Word, the burthen of the Lord, notwithstanding that it was his owne phrase by the mouth of his Prophets, because it was now growne amongst the people into obloquie and contempt. And *Ezechias* is commended for breaking the brazen serpent, which was made by Gods appointment, because the people abused it to idolatrie, *2.King. 18.4.* Yea but

*2.King. 18.4.* Princes and supreme Magistrates must reforme the Church.  
who hath this authoritie to purge the Church from all reliques of idolatrie? I answere, chiefe Gouernours, Princes, and supreme Magistrates, who are appointed by God to be the nursing fathers of the Church; neither may priuate men intermeddle with publike reformation, but only the Gouernours of the Church, as we may see it confirmed by innumerable presidents in Gods word. And they, as I said, are to root out idolatrie and all reliques thereof; for this is a singular dutie belonging vnto them, which is so much commended in those godly Magistrates and Kings, *Moses, David, Ezechias, Iosias*, and the rest: the neglect whereof, wee shall find condemned in other Kings, though vertuous and religious, who restoring Gods true religion, yet suffered the groues and high places to remaine.

Priuate men  
must not in-  
termeddle  
with publike  
reformation.

But if this dutie be neglected by Magistrates, how are priuate men to behaue themselues? I answere, they must contayne their courses within the compasse of their calling, and in the first place they must seeke to reforme themselues, and those vnder their priuate charge, purging & preseruing them as from all other sinnes, so especially from all manner of idolatrie and superstition; and for the publike reformation they are to further it, as priuate men, by petition, the helpe of their friends, and best meanes, especially they are to commend Gods

**Gods cause into his owne hands, by feruent and continuall  
prayer, who is able to bring it to passe, by iust and lawfull  
courses.**

But may they ioyn themselves to such Churches as are Ceremoniall spotted with imperfections? I answere, there are some cor- imperfections  
ruptiones which are substanciall and vndermine the founda- of the Churc  
tion of religion, and these may iustly cause a separation: but  
there are others in ceremonies and circumstances onely, the  
substance and parts of religion and Gods worship remain-  
ing sound and vnshaken; and these are not causes sufficient  
to make a rent from the Church, seeing there was never any  
Church without her wants and imperfections: and seeing  
where the foundation remaineth sure (as it doth where the  
Word is purely and sincerely taught, and the Sacraments ad-  
ministred according to Christs institution) there we may bee  
built vp in Christ, and attaine vnto eternall salvation.

And as the people are not for these wants and imperfections to leaue the publike seruice of God, so neither (as I take it) are Gods Ministers to forsake their ministrie, without the helpe whereof, the people cannot publikely worship God, nor be built vp in Christ, and edified in their holy faith, rather then they will vndergoe some rites and ceremonies, though very inconuenient, if it cannot be proved that they are in their use simillie euill and vnlawfull: Neither do I thinke any inconuenience so great, as the neglect of preaching Christ crucified, &c. 1. Cor. 9. 16.

Thirdly, whereas God saith, that his people shall not so much as name idols, vnlesse it be with hatred and detestati- on, here is condemned the prophane practise of Po- etes condemned.

The prophane practise of Po-  
ets condemned.

on, here is condemned the prophane practise of our Poets, who thinke their poems are not artificiall, and in the right poeticall vaine, vnlesse they bee stufed with the names of Heathen idols, as *Jupiter, Apollo, Pallas, Venus, Cupid*, and such like; sometime also in a prophane devotion, inuocating their helpe, for the perfecting of their poesie: but accursed be that vaine, wit, or eloquence which sacrilegiously robbeth God of his honor, & bestoweth it vpon idols, whether it be done in iest or earnest. So likewise here is condemned their pra-

&cise, who swere by the idoll of the Massie, by the Rhodis, and such like idolls; for what is this but to renue their ~~error~~<sup>error</sup> by an honorable remembrance of them, and after an idolatrous manner to seate them in Gods place, which we are not so much as to name, without branding them with some note of hatred and detestation?

Ver. 18.

The expo-  
sition.

**A**nd so much concerning the third benefit which the Lord promiseth to the Church. The fourth followeth, which is peace, tranquillitie, and immanitie from dangers. Ver. 18. *And in that day will I make a covenant for them with the wilde beasts, and with the fowles of the heauen, and with them that creepeth upon the earth; and I will breake the bow, and the sword, and the battell, out of the earth, and will make them to sleepe safely.* In which words the Lord promiseth, that he wil so watch ouer his Church and people with his prouidence, that they shall haue securitie and peaceable rest, though they be compassed about with dangers and manifold euils; and amongst others he maketh choice of two, to signifie all the rest, namely, that he would deliuer them: first, from the brutish rage and violence of vnreasonable creatures: and secondly, from the force and violence of men, who shall oppose against them. The first is expressed in these words, *I will make in that day a covenant for them with the wilde beasts.* Where the Lord sheweth, that when his people were conuerted and reconciled vnto him, he would not only beslow vpon them his benefits both spirituall and corporall, but also defend them from dangers, so that no euill should come vnto them: and particularly, he promiseth to protect them from vnreasonable creatures, which are all referred to three sorts: first beasts, as Beares, Lions, Tigres, Wolues, &c. secondly, the fowles of heauen, by which hee understandeth all rauenous and harmefull birds; thirdly creeping things, as serpents, canker wormes, locusts, caterpillers, and such like.

All which creatures before the fall were by Gods appointment vnder mans lordship and dominion, yeelding vnto him voluntarie and free obedience, but after by his sinne and

and rebellion, man had made God his enemy, he lost his sovereignty, the creatures rebelling against him, who was a rebel to their great Lord and Creator, and pulling their necks out of the yoke of their subjection; and whereas before they peaceably obeyed him, now they were willing to bee the Lords readie instruments to inflict deserved punishments, and bring man to destruction; the water to drowne him, as it did the whole world; the fire to burne him, as it did Sodome; the aire to poyson and infect him, as in the time of the pestilence; the earth to swallow him, as it did *Dathan* and his followers; the beares to devoure him, as *1. King. 17.25.* they did the 42. children at the prayer of *Elisha*; the lions to *Num. 21.6.* destroy him, as they did the Samaritanes; Serpents to sting him, as they did the Israelites; yea euen the basest creatures haue both will & power enough when God giueth signe of battel, as frogs, caterpillers, lice, as we may see in the plagues of Egypt, and in the example of *Herod* devoured by lice.

And therefore when the Lord mustereth and marshalleth vp together his armie of iudgements, wherewith he punishmenteth the rebellion and sin of man, cruell and noisome beasts are one choice band wherewith he assaulteth him, as appeareth *Leuit. 26.22.* *Ezech. 14.15.* But when as man in Christ is *Leuit. 16.32.* reconciled vnto God, then also the Lord beginneth to restore vnto him his dominion ouer the creatures, and maketh a covenant with them for man, that is, causeth them to become harmelesse, so that they shall not be either willing or able to hurt any of his children. And this is that which the Lord promiseth to those that feare him, *Psal. 91.13.* *Ezech. 34.25.* So, also *Elisha* speaketh notably to this purpose, *Iob. 5.22.23.* Howsoeuer therefore Gods children are compassed about with dangers, yet they shall be safe vnder the shadow of his wings, *Psal. 91.1.4.* And in the middest of turmoyles and molestations, their soule shall dwell at ease, as it is *Psal. 25.13.*

But it may be demanded how this promise is accomplished. How faith-  
filled seeing the godly man hath these beasts in subjection no  
more then the wicked, and oftentimes they are alike hurtfull with the brute  
creatures.

and pernicious vnto both. I answeare, first, that the Lord doth performe this promise as hee doth all other concerning worldly and temporall benefits and deliuерances, namely, not absolutely, but conditionally, so farre foorth as they will stand with his glorie and the good and saluation of his chil-dren: and if at any time it fall out otherwise, then though he inflicteth vpon them the contrarie afflictions, troubles and dangers, yet hee sanctifieth them for the accomplishing of these maine ends, the furthering of his owne glorie and their saluation, so as they are not hurtful, but exceeding good and profitable vnto them. And thus the Lord performeth his promise of preseruing his children from bruite beasts and such like dangers, so that either they may be assured of deliueration from them, which vsually the Lord granteth, as wee may see in the example of *Daniel* in the lions denne, and *Paul* whom the viper could not hurt; or otherwise if they be overtaken of these dangers it is for their good, seeing all things, euen afflictions themselves, worke together for the best to Gods elect, Rom.8.28.

*Dan.6.  
Act.28.5.*

*Rom.8.28.*

*1.Pet.5.8.*

Secondly, wee are to know, that the Lord doth vsually in the old Testament, vnder the promises of temporall benefits and deliuерances, with which the people were best acquainted, shadow out vnto them his spirituall grace and protection; and so here particularly he promiseth protection and deliueration from bruite and sausge beasts, with which the Israelites were much vexed and indangered, that by this benefit which they could feelingly apprehend, he might leade them as it were by the hand, and bring them to a full assurance of his protection and carefull prouidence, alwaies watching ouer them for their deliueration out of all dangers, especially from the farie and malice of our spirituall enemies, sinne, Satan, and the world, who never cease assaulting of Gods elect. 1.Pet.5.8.

Thirdly, this covenant of peace and harmeflesnesse may be said to be made betweene all creatures and Gods chil-dren, because after they are reconciled vnto God, and be-come his sonnes by adoption and grace, then is their ancient title

title and right of dominion and rule ouer all the creatures remeued, which was lost by the fall; into the possession of which right they enter in this life, but enjoy it not in full perfection vntill y<sup>e</sup> life to come; for the subiection of the creatures vnto vs dependeth vpon our subiection and obedience to God, and therefore because this is but begun and imperfect in this life, theirs also to vs is imperfect and but in part.

And this is the first part of our peace and securtie, which respecteth the brute creatures. Now because there is no greater enemie to man then man, according to the proverbe, *Homo homini Iupis*, therefore the Lord likewise promiseth his Church peace and securtie, in respect of those manifold dangers which men might cause vnto them; *And I will breake the bow and the sword*. &c. Where vnder these instruments of warre, the sword and bow, weare to vnderstand warre it selfe; as though hee should say, I will not onely make peace betweene my Church and the brute creatures, but also between men themselues, so that all warre, hatred and contention shal cease, and flourishing peace and tranquillitie shall be establisched vpon the earth. The like places vnto this wee haue,

Esa.2.4. and 11.6.7.8.9. and 32.17.18.

Esa.2.4. & 11.

6.7. 32.17.18.

How God per-

formeth the

covenant of

peace vnto

the Church.

Yea but the Church is not freed from warres, nay rather as soone as we professe our selues Gods seruants, we are sure to haue the world to bee our enemie, who bendeth all her force against Gods Saints, and laboureth both by secret treason and by open force to bring them to destruction. And againe, our Sauiour hath taught vs, that he came not to bring peace but warre, euen betweene neareſt friends; and that in these latter times we are especially to expect warres, vprores, and cōtentions; how therfore is this promise accomplished? I answere, it is performed either in respect of an outward and worldly, or an inward and spirituall peace. If wee vnderstand it in the firtſt ſeſe, then this promife of a worldly peace (being a temporarie benefit) is to be vnderſtood with the condition and limitation before prefixed, namely, of Gods glorie and our spirituall good.

Secondly, God thus performeth his promife, not by free-

ing them altogether from warres, but by defending and delivering them in the day of battaile, so as the force and furie of their enemies shall not hurt them: and this is signified by the phrase here vsed, for hee doth not say that hee will take cleane away the bow, sword, and battaile, but that hee will breake them, that is, weaken, abate, and ouerrule their force and power, so as they who depend vpon him shall not bee destroyed by them.

Thirdly, this promise is accomplished among the faithfull themselues, which howsoeuer before their conuersion they are one to another as cruel and hurtful as lions, tigers, beares, yet after they ioyne themselues to Gods Church, they lay aside their malice and brutish nature, and performe all mu-

*Esa. 11.6.*

The spirituall  
peace of the  
faithfull.

*Luk. 2.14.*

*Matth. 11.29.*  
*Rom. 5.1.*

*Rom. 8.31.*

*Ioh. 16.33.*  
*Ioh. 14.27.*

tuaull duties of loue & Christian amitie, as appeareth Esa.11.6. But especially vnder the type of this outward peace, wee are to understand that Euangelicall and spirituall peace, which is inwardly seated in the heart and conscience, after that we are assured of our reconciliation with God through Iesus Christ, which the Angel first proclaimed, Luk. 2.14. and our Sauiour afterwards promised to all the faithfull, who are truly humbled, and haue subiected themselues to beare his yoke of holy obedience, Matth. 11.29. of which the Apostle also speakeith, Rom. 5.1. and so often wilsheth to the Churches vnto whom hee writeth. And this peace is twofold, peace with God, and the fruite thereof peace of conscience, with which whosoever are endued, they haue tranquillitie and Christian securitie in the middest of their worldly enemies, who though they rage neuer so furiously against them, yet they cannot disturbance this peace, much lesse take it from them, but in the middest of all garboyles and fierie afflictions, they may ioyfully triumph in this their peace with the Apostle, Rom. 8.31.

to the end of the chapter: *If God be on our side, what mattreth it who oppose against us? &c.* So that this spirituall peace may well stand with our worldly troubles and persecutions, of which our Sauiour hath forewarned vs, and therefore he ioyneth them together: Ioh. 16.33. *In me yee shall haue peace, in the world yee shall haue affliction.* So Ioh. 14.27. *Peace I leaue with*

*With you, my peace I give unto you, not as the world giveth, give I unto you, &c.* And the Prophet David sheweth, that howsoever the bodies of those that feare the Lord are tossed and turmoiled, yet their soules shall dwell at ease, *Psal. 25. 13.*

Psal. 25. 13.

And this is the peace both outward and inward, which is here promised to the faithful in the time of the Gospel; both which are but begun in this life and imperfect, as all other our gifts and graces are, which we haue receiuied, and shal be fully perfected in the life to come. Now in the last place, hee setteth downe an effect of this peace, namely, that being protected from the danger of the brute creatures, and also of men who oppose against them, *Howl canse them to sleep safely or securely.* Whereby we are not to vnderstand, that the faithfull in the time of the Gospell, shal be slothful and carelesse, as though they were exempted from all danger; but that in the middest of all troubles and dangers, they shall be so comforted with the feeling of their inward peace, and so assured of Gods protection and prouidence watching ouer them, that they shall be freed from that terror and desperate feare, which wholly posseleth the wicked in the time of danger: and howsoeuer they carefully watch and ward, and diligently ptepare themselues to endure the assaults of their enemies, in regard of their owne frailtie, and their great power and malice; yet not with any distempered and tumultuous passion, but so as in the middest of their feare they quietly sleepe, and peaceablelie rest vnder the shadow of Gods protection. An example whereof we haue in *David, Psalm. 4. 8. Psalm. 4. 8.*

*I will lay me downe, and also sleepe in peace, because thou Lord only makest me dwelle in safetie.* So *Peter,* though hee were in prison, loaded with chaines, watched with souldiers, and destinatid euē the next day to the slaughter, yet in the middest of all these imminent dangers, resting vpon Gods prouidence, he alio tooke his naturall rest and sleepe, so that the Angell that was sent to deliver him, was faine to smite him on the side, that he might awaken him, *A&t. 12.* And *Paul Aff. 12.* and *Silas* being in the like danger, although they are not said to haue slept, yet they rested quietly and peaceablelie vpon Gods.

The securitie  
of the faithful.

Gods prouidence, spending the night not in mourning and weake lamentation, but in prayer, rejoycing, and singing of Psalmes, Act. 16.25.

*Act. 16.25.*  
The Do-  
ctrines.  
Sin deprived  
vs of the do-  
minion and  
vse of the  
creatures.

*Rom. 8.22.*

And this is the meaning of these words. The instructions which arise out of them for our owne vse, are these. First, we may obserue, what is the cause which hath depriued vs of the dominion, vse and benefit, which we had by creation, ouer and by all the creatures; namely our sins; for this priuilege was granted vnto man, vpon the condition of his obedience vnto God, which because he obserued not, therefore he lost his rule and dominion, right and interest he had vnto them; so that what rule he hath ouer them, and vse of them, whilest he continueth in the state of disobedience, he enioyeth it not by any lawfull right, but by tyrannicall usurpation, vnder which thralldome the creatures groane, earnestly desiring to be deliuered from it, Rom. 8.22. So that howsoeuer in the creation, all the creatures were made for man, subiected vnto his government, and appointed for his vse, and man only was made for God and his seruice; yet after man by his fall had disabled himself, so as he neither could nor would serue his Creator, the creatures were freed from the subiection and flauish vse of man; and in stead of seruing and obeying him, they are readie every one in their place, to be the executioners of Gods iust iudgements, inflicted for his sinnes and rebellion: like seruants who set themselves against their master, when he traiterously setteth himselfe against his Prince, who is the chiefe Lord and Soueraigne ouer them all. When as therefore we heare of losses and spoiles by fire or water, of the hurt or death of men by the brute beasts, and serpents, of dearth and scarcitie caused by too much raine or drought, cankers, caterpillars and such like, all and euery of these are so many remembrancers to put vs in mind of our sinnes and rebellion against God, and so many monitors to warne vs, that we forsake our wicked courses, and turne to the Lord by vnsainted repentance.

When our do-  
minion ouer

Secondly, wee heere learne, when man is restored to his right of ruling, and vsing the creatures, without sin in respect of

of God, and tyrannic in respect of them, namely, when he is the creatures reconciled vnto God in Christ, & being adopted for his son is restored. in him, becommeth heire and lawfull owner of all the creatures; for when the Lord hath renued his covenant with vs, then doth he also renue the covenant betweene vs and the creatures, which is set downe, Gen. 1.28 29. The considera- Gen. 1.28.29.  
tion whereof should moue vs earnestly to labour after the assurance of our reconciliation with God, and our adoption; for vntill then we haue no right vnto any of Gods creatures, but theuishly and tyrannically usurpe vpon that which belongeth not vnto vs: and for this cause the blood of y<sup>e</sup> creatures, which for our vse is spilled, the clothes which which we put on, the bread which we eat, yea and the verie stones and timber of our buildings crie loude in Gods eares for vengeance, and shall be sufficient matter (though we had no other sinnes) of inditements for our theste, at the great assises, Againe, vntill the Lord haue renued this covenant betweene the creatures and vs, they are all our enemies, which are euer readie when God suffereth them, to reuenge the dishonor which by our sins we haue done to their Creator, and the iniurie and oppression which we haue offered vnto them; if we be at home, the fire threatneth vs, if abroad, the beasts, if God permit them, are readie to assault vs, the water is readie to drowne vs, the earth to swallow vs, the aire to infect vs, yea as we walke in the streeete, the tyles vpon the houses are readie to braine vs, in our gardens, snakes and adders are readie to fling vs, and at our tables, every crumbe of bread is readie to choake vs: all which Gods creatures are readie to serue vs, and to offer vnto vs a safe and comfortable vse of them, when vpon our reconciliation with God, they are also reconciled vnto vs.

Thirdly, wee may here learne, what is the best meanes to obtaine and enjoy a sound and well grounded peace with men, or at least entertaine a iust and safe warre, namely, by turning a well grounded peace with men.

to iust displeasure, and move him to raise vp against vs, enemis at home and broad, to the end they may execute his iust judgements against vs. The way therfore to settle peace, and preuent warre, is to take away this cause, to wit, our sins by true repentance, and to labour that we may be at peace with God, and then he will giue vs peace with men, or at least a prosperous warre, wherin he will assist and protect vs against our enemies. Whereby it appeareth, that that peace which is grounded vpon worldly policies, and hath not this peace with God for the foundation thereof, howsoeuer it may last for a time, yet in the end it will proue rotten and vnsound. For example, some thinke it the best course to settle a peace by tolerating Poperie and idolatrie, some by vtter forsaking Gods true religion, and by conforming our selues to the world, both in profession and life; some by ioyning in neere leagues with neighbour Princes, and by many such other deuices: but seeing the Word plainly teacheth vs, that the only sure foundation of our peace, is our reconciliation with God, and holy obedience to his Commandements; how can wee hope to obtaine it by taking such courses, as will cause the Lord to be our enemie, and by transgressing his Commandements, the breach whereof the Lord threatneth in so many places to punish with warre, and those innumerable miseries which do accompanie it? So Levit. 26.25. Deut. 28. 49.50. 1.King. 8.33. Ier. 5.15.19.

The vse which we are to make hereof, is, that when wee heare of our enemis preparations, we do in the first place consider, that our sinnes is the cause of this warre intended against vs; and therefore before we resolute vpon any other course for our defence, let vs repent of our sinnes, and labour to be at peace with God, and so he will change their minds, or vse their malice for their owne destruction.

**The Lord is  
the chiefe au-  
thor of our  
peace.**

Fourthly, we may here obserue, what is the chiefe cause of our peace and tranquillitie, namely, not our owne power and policie, or strength of neere adioyning friends, but the Lord himselfe; and therefore when we do enjoy it, as wee haue done for many yeares, let vs ascribe the whole praise and

and glorie vnto God who is the author thereof: and let vs *Eze. 45.7.*  
make this vse of our great peace and tranquilitie, with more *2. Chron. 14.6.*  
diligence to doe God seruice both priuately at home and  
publikely in the congregation, which is the chiefe end why  
the Lord hath giuen this peace vnto vs.

Lastly, we may here obserue a notable marke of those that Christiane  
are truly conuerted vnto God, & reconciled in Christ, name-  
ly, when as with a Christian securitie we can rest vpon Gods  
prouidence and protection, after we haue attained vnto some  
assurance of the pardon of our sinnes, not onely when the  
world promiseth safetie, but also in the middest of troubles  
and dangers: for there is no such peace to the wicked, who *Esa. 57.21.*  
howsoeuer they are bold and confident in their prosperitie,  
yet when they are overtaken with any vnexpected danger,  
faint with feare, and are perplexed with a guiltie astonish-  
ment; whereas they who are at peace with God haue the in-  
ward peace of a good conscience, which maketh them (as  
the Wise man saith) confident as a lion, knowing that Gods *Prov. 23.1.*  
prouidence watcheth ouer them, which will eicher deliuer  
them from danger and euill, or turne them to their euerla-  
sting good.

**A**nd so much concerning the fourth benefit. The fift  
followeth, which is that neere and inseparable vnion  
that is betweene Iesus Christ and his Church, expressed in  
these words: Vers. 19. *And I will marrie thee vnto me for euer,* *Vers. 19. 20.*  
*yea and I will marrie thee vnto mee, in righteousness, and in*  
*judgement, and in mercie, and in compassion.* 20. *I will euen mar-*  
*rie thee vnto me in faith, and thou shal know the Lord.* Where  
the Prophet proceeding in his former allegorie, comparreth  
the vnion which is betweene Christ and his Church vnto  
marriage, because no other similitude doth more liuely and  
fully expresse it, whereof it is that this spirituall and mysticall  
vnion is vsually in the Scriptures represented vnto vs, vnder  
this type of mariage, wherein Christ Iesus is the husband and  
his Church the spouse. So Psal. 45. the vnion of Christ and  
his Church is shadowed vnder the type of *Salomons mariage*

The exposi-  
tion.

The vnion  
betweene

Christ and his

Church re-  
sembled to

mariage.

*Psal. 45.*

with

with Pharaobs daughter, the whole booke of Canticles containeth nothing else but the doctrine of this spirituall mariage. The Prophet *Esay* speaketh of it, chap. 54.5. *For he that made thee is thine husband, whose name is the Lord of hosts, &c.* v.6.ch.62.5. The Prophet *Ezechiel* likewise, chap. 21.6.8.&c. And our Sauiour Christ in the new Testament calleth himselfe the Bridegroomme of the Church, Matth. 9.15. And chap. 22.2. God the Father is compared to a King who married his sonne, that is, Iesus Christ with the Church. The Apostles also vse the same similitude, to signifie this vnion: So *Paul*, 2.Cor.11.2. *I haue prepared you for one husband, to present you as a pure virgin to Christ.* And Eph.5.23.25.32. And the Apostle *Iohn*, Apoc.19.7. *Let vs be glad and reioyce and giue glorie to him, for the mariage of the Lambe is come, and his wife hath made her selfe readie.* So chap.21.2. *And I Iohn saw the holie citie the new Ierusalem come downe from God out of heauen, prepared as a Bride trimmed for her husband:* and vers.9.

The great similitude betwene our spiritual vnion with Christ and mariage.

Job.1.1.

Ephes.5.25.27

Seeing therefore this vnion betweene Christ and vs, is in so many places resembled to a mariage, let vs in the next place consider the great similitude which is betwixt them, that so wee may the more plainly conceive of this excellent mysterie, which is the ground and foundation of al our good and happinesse.

First, as vnto euery lawfull mariage, there is required that the parties married be of the same kinde and nature, so it is in this spiriuall mariage; for the Sonne of God the second person in Trinitie tooke vpon him our nature and was made flesh, that so he might be a fit husband of the Church; and the Church is regenerate and purged from her sinnes and corruptions of nature, that so being made like Christ in holines and vnableablenesse, she might become a fit spouse for Christ: as the Apostle speakest, Ephes.5.25.26.27. So that if we speake properly, neither God the Father, nor God the holie Ghost is the husband of the Church, but God the Sonne, who alone tooke vpon him our nature, and became like vnto vs; and therfore both this and all the like places of Scripture, which speake of the mariage between the Lord and the Church,

Church, are to be vnderstood properly of God the Sonne.

And as these persons being of the same nature ought to be of a different sex male and female: so in this spirituall mariage Christ is the man or husband, the Church is the woman or spouse; who was taken out of the side of Christ in his deadly sleepe, as *Eua* out of *Adams*, and therefore may bee said to be bone of his bone, and flesh of his flesh, of whom he begetteth by the seede of his word and holy Spirit many faidfull children vnto himselfe.

Secondly, as in mariages there ought to be only two ioyned together, one man with one woman, according to that Matth. 19.5. *And they two shall be one flesh:* so in this spirituall marriage there are but two, one husband, Christ, and one spouse, the Church: for although the faidfull are many in number, yet they make but one intire bodie, seeing they are conioyned and quickned by the same Spirit, as diuers members make but one bodie, being quickened by the same soule.

And as in our ordinarie mariages speciall regard is to bee had, that we be not vnequally yoked, the godly with the wicked, the beleauer with the infidell, as the Apostle chargeth vs, 2. Cor. 6.14. So in this spirituall mariage, Christ the husband, most iust & holie, hath had a speciall care not to chuse, but to make his spouse, being chosen, glorious, and without any spot or wrinkle, holie and vnblameable, by washing <sup>2. Cor. 6.14.</sup> a way her sinnes and corruptions with his blood, and that first in her iustification, whereby her sinnes are pardoned, and hid out of Gods sight, with the rich robe of Christs righeteoufnesse: and secondly by sanctification, whereby she is freed from the p'ower, dominion, and corruption of sinne it selfe, and made pure and holy; the which worke is begun in this life, and finished in the life to come.

Seeing therefore all who are married vnto Christ are also iustified and sanctified, hence it followeth, that those in whō sinne not only liueth but also raigneth, are not espoused vnto Christ: for hee who requireth ar our hands that wee be

not vnequally yoked, will much lesse match himselfe thus vnequally.

Thirdly, as in all mariages there is required a double consent, first of the parents, and secondly of the parties themselves: so in this spirituall mariage, there is first the consent of God the Father, who hath giuen the Church to Christ, that he might redeeme and saue it; and Christ likewise vnto the Church, that he might be the head and husband thereof: the which his consent and free good will, in this mutuall donation he hath made knowne vnto vs in the Gospell, and doth more and more confirme vs in the assurance thereof by the Sacraments of Baptisme, and the Lords Supper. So likewise there is a mutuall consent betwenee the parties: for first our Sauiour Christ took our nature vpon him, and was made like vnto vs in all things, sinne only excepted, that hee might become our husband, head and Sauiour: and this his inestimable good will hee hath made knowne vnto his spouse, in that he was content for her sake not only to abase himselfe, by taking vpon him the forme of a seruant, but also therein to suffer so many miseries, ignominie, reproch, whippings, buffettings, reuilings, crowning with thornes, and death it selfe, yea the cursed death of the croffe, and the anger of God more bitter then all the rest, that hereby he might purge his Church from all her sinnes, adorne her with his righteousness, and so make her a fit spouse for such an husband.

So the Church also giues her consent to this spirituall mariage, when as she acknowledgeth Christ alone for her Lord and husband, and resteth & relieth vpon him only, by a true and lively faith for her prouision of al necessaries, protection from all dangers, and for eternall happinesse and saluation; and when also she endeuoureth to approoue her selfe the spouse of Christ by her holy obedience and subiection vnto his will.

Fourthly, as in mariage there is not only a verball or imaginarie coniunction, but also a reall and substantiall union, not of the bodie alone, but also of their hearts and mindes, so

as they are no more two but one flesh : so in the mariage of Christ and his Church, the vnioun betweene them is reall and substantiall, and that in respect of their whole person, bodie with bodie, and soule with soule ; neither is the Church vniited vnto Chrits humanitie alone, but to the whole person God and man, for such is the inseparablie vnioun betweene the two natures of Christ, that they who are conioyned with the one, are knit to the other likewise. So Ioh.6.56. Ephes.5.30. 1.Cor.10.16.17. & 6.17.

But first of all, the vnioun beginneth betweene the Church and Chrits humane nature, and then by meanes hereof, it is vniited to the divine nature likewise ; for seeing there was no proportion betweene vs and God, because he was infinite, and we finite, therefore there could be no vnioun, but by our mediator Iesus Christ God and man ; but being vniited vnto the manhood of Christ, wee are hereby also vniited to his Godhead : neither can distance of place hinder this reall and substantiall vnioun, seeing it is spirituall, the chiese bond of this vnioun being the holy Ghost, who filleth all places ; and seeing in an earthly mariage, distance of place cannot frustrate or take away the vnioun which is betweene man and wife, much lesse can it breake off this heavenly and spirituall vnioun betweene Christ and his Church.

Fifthly, as there are diuers speciall ends of the mariage betweene man and wife : as 1. For their mutuall good and comfort, man being the head and guide of his wife, and the wife being a helper to her husband : 2. For the auoiding offornication : 3. For generation of children : So likewise our spirituall mariage with Christ hath the same ends. For it is instituted by God : first, for their mutuall good, namely, for the good of Christ, because it is good for the husband to bee with his spouse, it is profitable for the head to bee ioyned with the members, it is for the glorie of a King to bee neare his subiects, it tendeth to the perfection of the foundation, to be ioyned with the rest of the building : it is good also for the Church to be ioyned in mariage with Christ, because in him she hath all her good, the pardon of her sinnes, reconciliation

*Joh.6.56.  
Ephes.5.30.  
1.Cor.10.16.  
17. & 6.17.*

The ends of  
our spirituall  
marriage.

liation with God, sanctification, and eternall life and happiness.

Secondly, for the auoiding of spirituall whoredome, whether we understand it specially of idolatrie, or generally of all other sinnes, wherewith we defile both bodie and soule ; the which end respecteth not Christ our husband, who is pure and free from all sinne, but the spouse, who being naturally inclined to commit spirituall whoredome with sinne and Satan, is restrained by vertue of this spirituall vnyon with Christ ; whereby being made partaker of Gods Spirit, these her lusts and concupisces, are mortified and subdued, and she contrariwise is inclined to keepe her selfe vnspotted and vndefiled, and to perorme holy obedience to Christ her husband.

Thirdly, this spirituall mariage was instituted, that Christ of the Church might beget a holy seed, by his word and Spirit, euen every faithfull man, and all the particular members of this bodie. For these in diuers respects, may be called both the spouse and children of Christ : his spouse as they are ioyned vnto him by a liuely faith in mariage ; his children as they are begotten vnto him of the Church, by his word and Spirit.

Duties to be performed in our spirituall mariage.

Sixthly, as betweene maried persons, many duties are mutually to be performed, some wherof are commune to both, and some proper to either partie ; so the like duties are performed by Christ and his Church. The commune duties are principally coniugall loue, faufulness, cohabitation, communication of persons and goods ; all which on Christ's part are performed in the highest degree of perfection : for first, he hath sufficiently manifested his loue to his Church, in that he was content to give his life for her redēption, Ephes. 5. 25. Secondly, he is so faithfull in keeping his couenant with her, that her vnsauitfulnes and infidelite cannot make his promise vaine, and his faith of none effect, Rom. 3.3.4. Thirdly, he dwelleth with her euen to the end of the world, protecting her by his power, and guiding her by his word and Spirit, Matth. 28. 20. 1 Cor. 15. 28. 30. Joh. 14.16. Fourthly, he communicateth his

Ephes. 5. 25.

Rom. 3.3.4.

Matth. 28. 20. 1 Cor. 15. 28. 30. Joh. 14.16.

his

his person with vs, and all his goods and benefits, so that he is now become ours, and all that belongeth vnto him : his merits are our merits, his satisfaction our satisfaction, his obedience our obedience, his righteousness our righteousness, his holines our holines, his wisdome our wisdome; his kingdom our kingdome. And so likewise these commune duties are performed by his spouse the Church, in her measure and proportion ; for she loueth her husband Christ, and setteth her heart and affections vpon him, so as she can be content for his sake to forsake the world, yea euen her own selfe. She desircth to keepe her mariage faith, abhorring all spirituall whoredome, and labouring to reserue her selfe for her husband holy and vndefiled ; shee dwelleth with him, and rangeth not abroad into the world, but keepeth her selfe within her bounds and limits ; she communicateth her selfe, and what she hath vnto him, and hauing nothing else worth the gift, she giueth him her heart, praising and rendring vnto him all possible laud and thankes for all his benefits, and offering vnto him with a sincere heart his pure worship and seruice, by whose treasures alone she is enriched.

The same similitude is betweene their speciall duties, belonging peculiarly to either partie: for as the husband being the head, is to rule and gouerne his wife, to instruct her as a man of knowledge, to direct and counsell her, to protect and defend her, to cherish her as his owne flesh ; to prouide according to his power all things necessarie for her, and to tolerate and beare with her infirmities, as being the weaker vessell; So doth Christ Iesus behauie himselfe to his spouse the Church : for he gouerneth, instructeth, counselleth, and ruleth her by his word and Spirit; he protecteth her by his almighty power from all dangers, and the furie and malice of all her enemies ; he prouideth for her by his alsufficient prudence, he cherisheth and nourisheth her as his owne flesh, yea with his owne flesh and precious blood vnto euerlasting life: and though she be full of infirmities and imperfections, he beareth with her as being the weaker vessell : for as the Psalmist saith, *He knoweth whereof shee is made, and remembreth*

Speciall duties  
betweene  
Christ and his  
Church.  
1.Pet. 3.7.

*Beth that shee is but dute,* Psalm. 103. 14.

And so likewise as the wife subiecteth her selfe to her husband, as to her head and gouernour, obeying him in all things which are honest and lawfull, as shee regardeth him with reuerent respect; and ingenuously feareth his displeasure; and in a word, as shee demeaneth her selfe in all her words and actions, modestly, soberly, humble and quietly, so as she may be most amiable to her husband: So the Church submitteth her selfe vnto Christ, as vnto her only Lord and husband, she performeth vnto him absolute obedieunce, she reverenceth him with awfull loue, and feareth his displeasure aboue all worldly losse; and to conclude, in all her carriage and conuersation, she demeaneth her selfe humble and dutifullly, desiring nothing more then to appeare louely and amiable in Christ's sight.

But yet in the degree and measure of performing these mutuall duties, there is to be obserued a difference; for Christ performeth them all most absolutely, and in the highest degree of all perfection. The Church performeth them also, but yet in her measure and proportion: that part of the Church indeed which is triumpphant, performeth these duties to her husband Christ, in such a degree of perfection, as the creature is capable of, yet far short of that measure and degree, in which her husband performeth them: but the Church militant with much more weaknesse and imperfection, for wheras she is partly regenerate, and partly vnregenerate, the spirituall part laboureth to perforne all good duties vnto Christ, but the flesh rebelleth and disobeyeth, she delighteth to obey her husband in the inner man, but she findeth another law in her members rebelling against the law of her minde, which oftentimes leadeth her captive to the law of sinne, whereby it commeth to passe that all the duties which she performeth, are so mingled with corruptions, and stained with imperfections, that were not her husband Christ infinite in mercie and compassion, they would rather deserve his hatred then his loue, and punishment rather then reward: but such is his abundant goodness towards his spouse,

that

*Rom 7.22.23.*

that her imperfect obedience is accepted of him as perfect, he respecteth not her deede but her will, and regardeth not her actions but her affection, and so that she earnestly desire and painfully endeavour in the integritye and vprightnesse of her heart to performe all duties of loue and obedience vnto him, hee pardoneth her infirmities, and washeth away the staines and spots of her corruptions and imperfections with his owne most pretious blood.

And this is the mariage betweene Christ and his Church of which the Prophet here speaketh. Now let vs more specially intreate of the words themselues, and of those points concerning this spirituall mariage contained in them. *And I will marrie thee unto me for euer, &c.* Wherein are contained two principall points: first, the espousals of the Church vnto Christ: and secondly, the adiuncts or properties appertaining to this happie contract. In the first is expressed, first, the author of this mariage: secondly, the act of espousing: thirdly, the parties contracted. The author of this mariage is God himselfe, and if we speake properly God the Father, who ioymeth his Son in mariage with the Church by his holy Spirit, so y<sup>e</sup> this is not a match of our owne seeking, or making, for in our owne natures wee are alienated and estranged from God, but God loueth vs first before we loue him, and our Saviour Christ wooeth the Church, and with his gratiouse promises of innumerable blessings and benefits he winneth her heart, and moueth her to affect him: *Ezech. 16.8.*

The author of  
our spirituall  
marriage.

*1.Iob.4.19.*

*Ezech.16.8.*

Now the instrumentall cause or meanes whereby God maketh this mariage, are his Prophets, Apostles, and faithfull Ministers, who are Gods ambassadours, whom he sendeth to perswade and effect it, as the Apostle sheweth, *2.Cor. 5.20.* *2.Cor. 5.20.* Now then are we ambassadours for Christ, &c. And therefore Paul saith, that he had prepared the Corinthians for one husband, to present them as a pure virgin to Christ, *2.Cor. 11.2.*

*2.Cor. 11.2.*

Secondly, the act of espousing is contained in these words: The act of *I will espouse thee.* Whereby it appeareth, that howsoever the Prophet uttereth these words vnto the idolatrous Church of Israel, yet his meaning was not, that God would make this

new couenant of mariage with them, but with the whole Church in the time of the Gospell, consisting of all the faithfull both Iewes and Gentiles: for seeing they had been of old married vnto God, and were diuorced and cast off for their spirituall whoredomes, it could not be fitly said of them, that the Lord would espouse or contract them to himselfe, seeing they only are properly said to be espoused, who never before were taken to wife, but rather he should haue said of them, that he would againe be reconciled to her, and receiue her to grace.

The proper-ties of our spirituall mariage.  
1. it is not temporarie but perpetuall.

So that hereby wee are not to vnderstand, that the Lord would renew or confirme the old couenant of workes, betweene himselfe and the Church of Israel, for that was made frustrate by their spirituall whoredomes and rebellion, for which they were diuorced and rejected, but that hee would make a new couenant betweene himselfe and all the faithfull in the time of the Gospell, receiuing them into this neere bond of mariage as pure and vndefiled virgins, the which is inuiolably to continue for euer and euer.

Thirdly, the parties contracted are Christ and his Church, signified in these words, *I will marrie thee vnto me*. Where by (*thee*) wee are not to vnderstand the people of Israel according to the flesh, but according to the spirit, that is, all the faithfull both Iewes and Gentiles; and by (*me*) wee are to understand Iesus Christ, who in this spirituall mariage is vniited to his spouse the Church, essentially and substantially, bo-die with bo-die, and spirit with spirit, as before I haue shewed.

And so much for the contract it selfe. The adiuncts hereof are, first the perpetuall continuance of this mariage; and secondly the conditions thereof, which are as it were the mariage bands, wherewith it is held inuiolable. The perpetuall continuance is noted in these words, *for euer*: where the Lord maketh a secret opposition betweene the couenant of workes, made betweene him and the Israelites, and the couenant of grace, made betweene him and all the faithfull; for that former mariage was not perpetual, but temporarie, and of short continuance, because the Church of Israel perfidiously violated

lated her mariage faith, and persisted not in her loue and obediencie towards the Lord her husband, but forsaking him prostituted her selfe to commit spirituall whoredome with false gods, and therefore was iustly diuorced from him, as before we haue shewed; but the new couenant of this spirituall mariage betwene Christ and the faithfull, shall be perpetuall and inviolable, because he will write the lawes and conditions thereof, not in tables of stone, but in the fleshie tables of their hearts, and will so rule and ouerrule them by his gratiouse Spirit dwelling in them, that they shall neuer breake their couenant, nor depart from the Lord their husband. The like places of Scripture, which may serue for an exposition of this, wee haue Isa. 54.8. *With everlasting mercie haue I had* Isa. 54.8.9.10 *compassion on thee, saith the Lord thy redeemer.* vers.9. *For this is unto me as the waters of Noah, for as I haue sworne, &c.* vers.10. *For the mountaines shall remoue, and the hilles shall fall downe, but my mercie shall not depart from thee, neither shall the couenant of my peace fall away,* saith the Lord that haue compassion on thee. Jerem.31.31. *Behold, the daies come,* saith the Lord, *that I will make a new couenant with the house of Israel,* and with the house of Jacob. 32. *Not according to the couenant I made with their fathers, when I took them by the hand, to bring them out of the land of Egypt, the whiche couenant they brake, although I was an husband unto them,* saith the Lord. 33. *But this shall be the couenant that I will make with the house of Israel,* After those daies, saith the Lord, *I will put my law in their inward parts, and write it in their hearts, and I will be their God,* and they shall be my people, &c. So chap.33.20.21.22.25.26. *Jer.33.20.21.* Ezech.16.59. *I will confirme unto thee an everlasting couenant:* *Ezech.16.59.* Jerem.31.38.39. *Jerem.31.38.39.*

By all which places it is cleere and manifest, that the couenant betwene the Lord and the faithfull is permanent and perpetuall, and that both in respect of God and of the faithfull; and not only on Gods part, as the Papists would haue it, who affirme, that we may haue certaine assurance of the continuance of this couenant, in respect of God, because hee for his part will most certainly performe the conditions there-

of, howbeit there is cause of doubting, that it will be violated and made frustrate by the faithfull, because they may lose their faith, and all other graces, and so forsake the Lord; but according to this doctrine there should be no difference betweene the old couenant of works, and the new couenant of grace, in respect of the perpetuitie thereof, for that also on Gods part was most firme and permanent, seeing there was not one tittle of his promises which was not accomplished; neuerthelesse on the part of the Israelites, it was made voide and frustrate, because they performed not the condition of faith and obedience. Whereas the Lord promiseth that his couenant with the faithfull, should be perpetuall and euerlastinge, not onely on his part, but also on the faithfulls, because hee would by the finger of his Spirit write his lawes in their hearts, Jere. 31. 33. and because hee would also put his feare into their hearts, so as they should not depart from him: as it is Jere. 32. 40.

Ier. 31. 33. &  
32. 40.  
The meanes  
whereby the  
couenant of  
our spirituall  
marriage is  
made perpe-  
tuall.

1. The church  
is maried in  
righteousnesse.

2. Ch. 6. 14.

Eph. 5. 14.

Rom. 5. 17. 19.

And so much for the perpetuitie of this spirituall mariage. In the next place he setteth downe the manner how, and the meanes whereby hee would make his couenant perpetuall and euerlasting; namely, by remouing all causes and meanes whereby it might be violated; and by tying the faithfull vnto himselfe by such inviolable bands, as it should not bee possible for any thing whatsoeuer to cause a diuorce and separation. All which is signified in these words; *I will marrie thee vnto me in righteousness, and in judgement, &c.* Where the Lord sheweth first, that whereas sinne and vnrighteousnesse might be a sufficient cause to make a diuorce, and breake off the perpetuitie of the Churches mariage with him; for what communion hath light with darknesse, righteousness with vnrighteousnesse? he would therefore marrie the Church vnto him in righteousness, that is, he would make her righteous, first by washing away her sinnes with his own most pretious blood, and imputing vnto her his righteousness, full satisfacion, and perfect obedience. Of which the Apostle speaketh, Rom. 5. 17. 19. And secondly, by working in her inherent righteousness, that is sanctification, integrity, sincerity, and vprightnesse.

vprightnes of heart, whereby it should come to passe, that howsoeuer she might fall through infirmite, yet she should never fall away; though she may offend her husband, by her corruptions and imperfections, yet she should never forsake him, nor desist in her faith and holy obediencie. So that neither her sins past, nor her sins to come, should be able to separate her from the Lord her husband: not her sins past, because they should be blotted out of remembrance, and washed away by Christis blood, nor her sinnes to come, for as much as shee should be endued with such sinceritie and indignitie of heart, that she should never sin with full consent of will, nor euer leaue the Lord to commit spirituall adulterie with sinne and Satan. Neither should want of righteousness cause her to be reiectet, seeing shee should bee adorned with the glorious robe of Christis righteousness imputed vnto her; and also by vertue of Gods Spirit dwelling in her, she should be enabled to walke before the Lord in the integritie and vprightnes of her heart, indeauouring to perorme all duties of holines and righteousness vnto him.

Secondly, whereas error and blindnesse of judgement, is a cause of diuorce and separation, seeing thereby the wife is marred vnmoued to preferre an adulterer before her lawfull husband; therfore that this may not be a cause of separation betweene him and his Church, the Lord promiseth that he will endue her with a cleare and wise iudgement, whereby she shall bee able to discerne betweene good and euill, right and wrong: and how much more profitable will it be for her to embrace the Lord, as her only husband, louing, reverencing, and obeying him in all things, than to forsake him, and to follow after her adulterous louers, that is, idols, the world, Satan, and the pleasures of sinne, which last but for a season, and in the end bring everlastinge destruction; and how much better it is to embrace his pure worship revealed in his word, then to follow humane traditions and her owne inuentions?

Thirdly, the wife is moued to breake her coniugall fidelite, and to leaue her husband, and follow her louers, when as she is brought into doubt of his loue and good will, in respecte and bencesse.

3. The Church  
is marred to  
Christ in mer-  
it and bene-  
fice.

spect of his illiberal carriage towards her, and when as by his niggardly restraining her of necessaries, she is brought into extremitie and want; for then being hopeless at home, she rangeth abroad, and seeketh help of strangers, when her husband neglegeth her. Whereas contrariwise, when shee hath assured testimonie of his loue, by his readines to supplie all her necessities to the vttermost of his power, it is a notable meanes to work in her loue towards him, and to preserue her faith inviolable. And thus it fareth in this spirituall mariage, when we doubt of Gods loue and fauour, and are brought into extreame exidents, through our spirituall or corporall wants, then our corrupt nature inclineth vs to leave trusting and depending vpon the Lord, and to follow Idols, Saints, Angels and Images, looking for by them a supplie of that wherein we thinke that the Lord is defectiue. And therefore he heere promiseth, that he will also marrie her vnto himselfe in mercie, or as the word may more fitly in this place signifie, in benigntie and beneficence, that is, that he will so multiply vpon her mercies and benefits, as thereby shee shall haue full assurance of his loue and prouidence watching over her, and shall by his bountie be so furnished with all necessaries, that she shall not need to depend vpon any other. The which promise is accomplished, both in respect of corporal and spirituall benefits; for if the first be wanting, the Lord giueth the other in such plentie and abundance, that in the middest of worldly wants, she shal haue little cause to doube of Gods loue and liberalitie, seeing he doth bestow vpon her these rich treasures, and gifts of greatest value. And thus haue we this prophecie expounded, Jer. 3. 240. *I will make an everlasting covenant with them, that I will neuer turne away from them to do them good, &c. 41. Yea I will delite in them to do them good, &c.*

*Jer. 32. 40. 41.*  
4. The Church  
is married to  
Christs com-  
passion.

Fourthly, because when the husband is of an austere, rigorous, and impacable nature, so as he will not beare with his wiues infirmities, but punisheth euery fault in all bitterness, and extremitie, it is a notable meanes to worke in her alienation of minde, and to moue her to affect others more then him:

him : and contrariwise, compassion and readines to pardon faults, and passe by infirmities, is a singular meanes to nourish loue and fidelitie ; therefore the Lord promiseth in the next place, that he wil marrie the Church in mercy and compassion ; so that though through frailtie she fall, and by her sinnes offend him, yet this shall bee no sufficient caufe to moue her desperately to forsake and flee from him, seeing he is so full of mercie and compassion, that she can be no more readie to repent, then he to forgiue, nor to aske pardon, then he to grant it. And that not only for light and veniall sinnes, nor for offences seldome committed, but for all her sinnes most grieuous and innumerable : and this is implied in that he here vseth the plurall number, saying, that he will marrie her in mercies, to note the multitude of his mercies, whereby he is readie to forgiue a multitude of sinnes. The like place vnto this we haue, Ier. 31. 34. *For I will forgiue their iniquitie, J. 31. 34.* and remember their sinnes no more. So Esay 54. 10. *The monn- Esay 54. 10. taines shall remoue, and the billes shall fall downe, but my mercy shall not depart from thee, &c.*

Fifthly, because all loue and benefits cannot restraine an <sup>5.</sup> The Lord inconstan woman, who is naturally additted to lust and vn- marrieth his cleanness, but that vpon euery occasion she is apt to forsake Church in her husband, and follow her louers : therefore in the next faithfulness.

place the Lord faith, that he will marrie his Church in faithfulness ; wherby we are to vnderstand, that not only the Lord himselfe will continue faithfull and constant in his loue to the Church, but that also he will by his holy Spirit, wherewith his Church and he are ioyned in marriage, so rule her affections, mortifie her naturall lightenesse, and pronenesse to spirituall adulterie, and confirme and strengthen her in constancie and fidelitie, that shee shall euer keepe her mariage faish inviolable, and reserue her selfe for him alone pure and vndefiled.

Where we may further note, that he doth the third time repeat these words, *I will marrie thee unto me,* to this end, that we might by this his redoubling of his speech, bee the more vndoubtedly assured of the certaintie of this holy and heauenly

heauenly contract, of which we are easily moued to make some question, in respect of Gods glorious Maiestie, and incomprehensible greatnessse, and in respect of our owne base vilenesse and vnworthinesse.

**6. The Lord  
marieth his  
Church in  
knowledge.**

Lastly, the wifes ignorance of her husbands perfections, whereby shee neither knoweth nor acknowledgeth his excellencies and good parts, and whereby as she is often ready to vndervalue his worthinesse; so also with an ouerweening conceit, to ouerprize the gifts and qualities of strangers, is a notable meanes to alienate her mind from her husband, as being vnworthie of her loue, and to moue her to affect others: so the ignorance of the spouse, the Church, of Gods excellencie, mercie, goodnes, and all perfections, is a chiefe cause that moueth her to leaue the Lord, and to follow her louers; for if she did but know the Lord, she should need no other arguments to rauish her heart with his loue, nor any further inducement to moue her to forsake all others, and to embrace him alone with constant affection. And therefore the Lord in the last place promiseth, that he will eternize the mariage betweene him and his Church, by illuminating her mind with a true knowledge of him; whereupon it must necessarily follow, that shee will preferre him aboue all idols and false gods, seeing shee clearely perceiuteth that he infinitly excelleth them all, in goodnesse, perfection, and all true worthinesse.

*Esay 54.13.  
Jer. 31.34.*

*Joel. 2.18.  
Act. 2.17.*

The like promise we haue, *Esay 54.13.* *And all thy children shall be taught of the Lord, Jer. 31.34.* *And they shal teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord.* So *Joel. 2.28. 29.* which was accomplished, *Act. 2.17.*

Now this knowledge of which he here speaketh, is not so much what Christ is in himselfe, namely, most infinite, most mightie, most wise, &c. but especially what he is vnto vs, to wit, a carefull head, and a most loving husband, who hath not only created vs, but also redeemed vs with his precious blood shed, and hereby obtained for vs the pardon of our sinnes

finnes, reconciliation, sanctification, and eternall saluation; who giuen, vnto vs also all benefits spirituall and temporal, and protec<sup>t</sup>eth vs fro all dangers. With which sauing knowledge whosoeuer are indued, it is impossible they shoulde forsake Christ their husband, or preferre a strange loue before the loue of him, who hath so dearely loued them.

And thus haue I shewed the meaning of the words and The Doctrines contained in them. In the next place wee are to consider of those doctirines which arise out of them, both for our instruction and consolation. And first out of this contract of mariage wee may obserue, that the covenant made vpon his of grace betweene God and his Church, is grounded vpon Gods free mercie and vndeserved goodnesse, without any condition of our owne workes and worthiness. Neither is it here said, that hee would marrie the Church if she were iust, holy, faithfull, and worthie his loue; but hee absolutely promiseth, without all conditions that hee will marrie her, and being married, will endow her with righteousness, iudgement, pardon of her finnes, faulthulnesse; so that these are not the causes moving the Lord to espouse the Church, but because in his free loue he hath married her, therefore hee will prosecute her with his loue, and bestow all these graces and benefits vpon her. But this most cleerely appeareth, whereas hee saith hee will marrie her in benignitie and mercie, for benignitie presupposeth the Churches want and pouertie, and mercie presupposeth her miserie, neither if she were rich in her selfe should she neede the Lords beneficence, nor if she were in happie estate should she neede mercie and compassion.

Secondly, wee may obserue that the Lord alone is the author of this spirituall mariage: for when wee neither seeke nor desire it, hee woos vs, and also inclines vs to grant his suite. And therefore let the Lord haue the whole glorie of his owne worke, and let not vs rob him of any part thereof by ascribing it to our owne free will, merits, or worthiness.

Thirdly, we here learne what is the great dignitie and excellencie of the Church, and of every faithfull man: for how-  
ever they are basely esteemed of in the world, and accoun-

The dignitie  
of the faith-  
full.

ted the very offcourcing of al things, yet in truth there is none equall with them in honour and worthinesse, seeing it hath pleased the Lord of Lords, and King of Kings to espouse them vnto himselfe. When *Saul* offered *David* his daughter in mariage, hee thought it such an high degree of honour, as he was altogether vnworthie of; so that in sight of his owne meanness he crieth out, *What am I, and what is my life, or the familie of my father in Israel, that I should be sonne in Law to the King?* how much more then may we filled with rauishing, wonder, exclame, what are we dust and ashes, miserable and wretched men, that wee should be aduanced to this royall dignitie, as to be the spouse of the glorious King of heauen and earth.

1.Sam. 18.18.

We must desire the spiri-  
tuall honour  
of the faithful.

The vse which we are to make hereof is, that if we are not as yet inuested with this honour, we labour to attaine vnto it; for if we doe (as it is the nature of all men) desire honour and preserment, why doe wee follow a shadow and neglect the substance? why doe we like children runne after the bubble of vaine and momentanie glorie, and in the meane time neuer seeke after that superexcellent and eternall glorie of being espoused vnto God? especially considering that worldly honour is vncertaine, both in getting and in the keeping; and seeing if wee labour after this honour of being married vnto God, wee shall most surely attaine vnto it; for the Lord himselfe publisheth and offereth this contract, and there can no impediment hinder it, vnlesse we our selues forbid the banes. And secondly, those that are aduanced alreadie vnto this height of honour, must neuer forget to be truly thankfull vnto him, who is the author of their aduancement, when they deserued by their sinner ignominie and disgrace.

The poorest  
faithfull man  
richer then  
the wealthiest  
worldling.

Fourthly, wee may heere learne, that the poorest faithfull man is in better estate, and possessed of more rich treasures, then the wealthiest Mammonist in the world; for they haue Christ himselfe, and all his benefits; they are true owners of the treasures of his righteousnesse and obedience; yea and by vertue of this spirituall mariage, they haue right and interest not only to all the temporall benefits of this life, but they also haue the ioynter of Gods kingdome assured vnto them.

Fiftly,

Fistly, being espoused to God, let vs euer remembryng this honourable aduancement vnto which wee are preferred, so behauing our selues as beseemeth our high place and calling. A Prince will not seruilely drudge for day wages, nor sell his honor for a small triffe, nor set his minde vpon base obiects; no more should we, who by vertue of this roiall mariage are called to higher honour, then the whole world affoordeth, spend our swete and labour to obtaine vncertaine riches and filthie pleasures; wee should not dimme our glorie, and impeach our honour, by behauing our selues like the slaves of siane and Satan, nor affect with the highest pitch of our desires worldly toyes, and base trifles, seeing things of farre greater excellencie are reserued for vs.

Lastly, as hereby wee may be put in minde of our honour and dignitie: so also of our dutie, namely, that being married vnto Christ, wee labour to perorme vnto him all dutie, required of a good wife, seeing he is wanting in nothing which

We ought to behau our selues as it beseemeth the spouse of Christ.  
We must performe coniugal duties vnto Christ.

belongeth vnto a most gratiouse and kinde husband; that is, let vs loue him aboue all the world, and shew our loue by our readinesse to lay downe our liues for his sake, who is our louing husband, seeing he hath laid down his for vs, euen whilste wee were his enemies. Let vs yeeld vnto him voluntarie and absolute obedience, and submit our selues to bee ruled and guided by his word and Spirit. Let vs keepe our coniugall fidelite, referueng our selues pure and vndefiled, as from all other sinnes, so especially from idolatrie and superstition. Let vs who haue communion both in Christ and all his benefits, not grudge to giue our selues and the best things we haue vnto him for the aduancement of his glorie, and the furthering of his worship and seruice; especially let vs giue vnto him our hearts, which he so much desirereth. Let vs reuerence him as our heauenly husband, fearing his displeasure as the greatest euill, and mourning for no losse so much as for the losse of his fauour. Let vs rest & wholly reliе on his prudience, for the supplie of all our wants, and for protection from all dangers. In a word, let vs labour to perorme all dutie which belong to such a husband, and to deck our selues with all graces, which may make vs appeare amiable in his sight.

sight ; and so wee shall confirme our selues in this assurance, that we are espoused vnto Christ, and shal be made partakers not only of himselfe, but also of all his benefits.

Nothing can  
frustrate the  
covenant be-  
tweene God  
and vs.

And these are the doctrines which are to be obserued out of the contract it selfe. Now follow those which arise out of the adiuncts and properties of this mariage, and first out of the perpetuitie thereof. Where first wee may obserue to our singular comfort, that it is impossible for any thing whatsoeuer to breake off the covenant betweene God and vs, or to make a separation after hee hath once contracted vs to himselfe in this holy mariage, nor all our spirituall enemies, Satan, the world, the flesh, nor all the power of hell ioyned together, no nor yet our owne sinnes past, present or to come, for the Lord hath here promised, that he will espouse vs vnto himselfe for euer. Who therefore would not labour with his whole endeouour to attaine vnto this most honourable estate, accompanied with such inestimable benefits, seeing they are infinitely more excellent in their owne nature, then all the glorie and riches of the world, and besides they are eternall and neuer to be taken from vs. He that is in honour to day, may be in disgrace to morrow; he that is now rich, may within a while be brought to extreme pouertie : but who so is aduanced to this spirituall honour, of being espoused vnto God, shall neuer be depriv'd of it, neither in this life, nor in the life to come.

Secondly, seeing the vni'on betweene Christ and vs is perpetuall, & seeing the bonds of this vni'on is the Spirit of God, and a true and liuely faith ; hence we learne that Gods Spirit and this faith, after we are married vnto Christ, shall never be taken from vs, for then the mariage bonds being broken, the mariage also should bee dissolued, which is contrarie to the promise of God in this place.

Whosoever  
are married  
vnto Christ  
are made righ-  
teous.

And these are the things to be obserued out of the perpetuitie of this marriage. Out of the properties and conditions thereof, we may further note these instructions. First, where-as the Lord promiseth, that hee will espouse the Church in righteousness: hence we learne that whosoever are married vnto Christ, they are also made righteous, that is, they are not only

only clothed with the wedding garment of Christ's righteousness imputed unto them, by which they are inflamed in God's sight; but also are made righteous by the sanctification of his Spirit, dwelling in them; the which their righteousness consisteth in the integritie and vprightnes of their hearts, and in their earnest and sincere desire, and endeauour to performe obedience vnto Gods Commandements; the which their obedience is in this life mingled with manifold infirmities and imperfections, but shal become perfect in the life to come.

Secondly, we learne, that though this righteousness bee Our righte- weake and imperfect, yet shall it be perpetuall, euē as our ouenesse con- marriage with Christ is perpetuall and eternall. And therefore stant and per- although wee must worke out our saluation with feare and petuall, trembling, and labour earnestly to haue this our righteousness more and more strengthened and increased; yet when we seele our slow progresse in the pathes of righteousness, and finde it mingled with our great corruptions and imperfections, like a few graines of corne in a heape of chaffe, let vs not be vtterly discouraged, as fearing lest this little sparke of righteousness will be altogether quenched with the floud of our corruptions, seeing the Lord hath promised, that as this his couenant of mariage with vs shall bee perpetuall, so also that it shall for euer continue in righteousness, &c.

Thirdly, whereas the Lord promiseth, that he will marrie Our righte- his Church in righteousness, not by chusing her being righteous, but by making her righteous being chosen; hence we the cause of learne, that our owne righteousness is not the cause of this our vnion with holy and happie vnion, but that this vnion is the cause of our righteousness: for after we are vnted vnto Christ by the Spirit of God, then this Spirit dweling in vs, doth applie vnto vs the vertue of Christ's death, which purgeth vs from, not only the guilt and punishment of sin, but also from the corruption, power, and dominion thereof; and the vertue of his resurrection, whereby wee also are raised from the death of sinne, to holines and newnes of life. And this notable appea- seeth, Ezech. 16.8.9.10.11. &c.

Secondly, whereas the Lord saith, that he will marrie his Holiness

Those who  
are married  
vnto Christ  
haue a sound  
judgement.

*Matth. 24.34.*

*1. Job. 2. 19.*

Christs bene-  
fits should  
cause vs to  
loue him.

Our sins must  
be no cause to  
alienate our  
minds from  
Christ.

Church in judgement: hence we learne, that whosoeuer are espoused vnto God, they are so inflightned, and haue their judgements so enformed by his word and Spirit, that they can discerne betweene truth and error, religion and superstition, God and an idoll, and far preferre the sincere worship of God revealed in his Word, before their owne wilworship and humane inuention; so yit is not possible y they should be seduced and withdrawne from God and his pure seruice, to idols, and idolatrous worship, by all the fligths and subtleties of Satan, the world, Antichrist, and all his false Prophets, as our Sauiour teacheth vs, Matth. 24.24. because the Lord hath married them vnto himselfe in judgement, wherby they are moued to prefer the excellencie of their husband Christ, and his reuealed will, before all their louers, and all their alluring baites, with which they endeauour to draw them from him. Whence it appeareth that they who are drawne vnto idolatrie, or wedded to that comon strumpet the world, and the vanities therof, are not indued with this sound judgement, and consequently were never married vnto Christ, *v. Ioh. 2.19.*

Thirdly, whereas he promiseth, that hee will marrie his Church for euer in benignitie: wee learne hence, what vse wee are to make of Gods manifold benefits which hee bestoweth vpon vs, namely, that they serue as helpe to eternize our mariage with Christ, by knitting our hearts vnto him in true loue and entire affection. For what wife would not dearely loue a husband so bountifull and gratiouse, who never is wearie in bestowing vpon her benefits, and in seeking by all meanes her good and happines? especially considering, that he requireth nothing else at her hands, but her heart and louing affection. But alas such is our corruption, that wee cannot afford him thus much, yea rather as some wiues by their husbands benefits, do wax so wanton and insolent, that they begin in the pride of their hearts to contemne him, of whom they haue all their ornaments and aduancement: so do many of vs deale with Christ, &c.

Fourthly, whereas he saith, that he will marrie his Church in his mercies: hence we learne, that there is no cause, why our sinnes should alienate our minds from Christ, seeing so manifold

manifold are his mercies, that he is alwaies readie vpon our repenteance to forgiue vs. It is a Machiauellian principle, put in practise by too too many in our daies, that whom they haue offended, those they will neuer forgiue, because in their self-guiltie consciences, they expect from him whom they haue iniured deserued reuenge, and therefore to such, one degree of wrong is an occasion vnto another. This hellish policie so odious in the sight, euен of a ciuill mā, our corrupt nature is inclined to vse towards Christ, for when we haue offended him, in stead of flying to him, and seeking reconciliation, we are readie to flee from him, and in guiltines of conscience to distrust of his fauour, and to seeke for helpe of Idols, Images, Saints, Angels, Popish pardons, and such like wicked meanes, therein making amends for our former sinnes, by adding others vnto them much more grieuous. But little cause haue we to be thus Italianate towards Christ, seeing his mercies are infinite, so that he is alwaies readie freely to forgiue, and after reconciliation wil neuer beare a secret grudge, nor watch for opportunitie of reuenge.

Fiftly, whereas he saith, that he will marrie vs vnto him. Our naturall selfe in faithfulnes : hence we learne, first, that by our naturall disposition we are vnsaithfull, and readie to breake the bond of marriage, by forsaking the Lord, and following idols, till the Lord giue vnto vs this singular gift of fidelitie. And secondly, being indued herewith, it is impossible there should be a diuorce and separation betweene vs, seeing the Lord for his part is most faithfull in keeping his couenant with vs, and seeing we also being indued with fidelitie, shall keepe our couenant with him, and shall neuer depart from him, as it is Ier. 32.40.

Lastly, whereas he promiseth that shee shall know him : hence we learne, that naturally we walke in the darke vale of ignorance, till God illuminate our minds with knowledge, and that wee are thus illightned by vertue of our spirituall vnioun with Christ, whose Spirit dwelling in vs doth with his bright beames dispell the darknes of our minds, so as we are enabled in some measure to know God and his truth, as appeareth, 1.Ioh.2.20.27.Ioh.16.13.

Jerem. 32.40.

We are naturally ignorant,  
Luk. 1.78.79.

1. Joh. 2.20.27;

Joh. 16.13.

Those who  
are married  
vnto Christ  
are endued  
with sauing  
knowledge.

Secondly, we here learne, that all those who are truly married vnto Christ, are endued with the knowledge of God, seeing this is one of the conditions of this happy contract, and that not only with a bare and idle speculative knowledge, whereby they are able to discourse of the nature of God, his persons, attributes, and workes, seeing the diuels also can do this as well as they; but with a true sauing and satisfiying knowledge, whereby knowing we beleue, and beleevung applie vnto our selues, & make profitable vse of those things which we know, concerning God and his truth, not only for the rectifying of our iudgements, but also for the sanctifying of our affections, life, and conuerstation; as when knowing Gods iustice and power, we be made thereby afraide to offend him; knowing his mercie, wee are moued thereby to loue and obey him; knowing his all-seeing and all-ruling prouidence, we be moued hereby to trust and depend vpon him; knowing his omnipresence, wee alwales walke before him, & so behauie our selues as in his presence, &c. So knowing that Christ is a Sauiour, we also know that he is our Sauiour, and wholly and onely rest vpon him for our saluation; knowing that he hath suffered death, satisfied Gods iustice, vanquished Satan and all the power of hell, &c. we also beleue that hee hath done all this for our sakes: for as it helpeþ not the Phyſitian being ſicke, that he hath ſkill to make ſoueraigne medicines, not only for curing himſelfe, but also others affected with the like diseases, vñleſſe he make vſe of his ſkill, and apply his medicines to himſelfe; ſo it will little quaile vs, though wee haue ſuch a great meaſure of knowledge, that we are able to informe our owne iudgements in the greateſt difficulties, and to instruct others also who are ignorant, vñleſſe we make vſe of our knowledge for our own benefit; it will little profit vs, that wee haue ſkill enough to cure others, of their diseases of ſinne, by the precious potion of Chrifts blodd, and the ſoueraigne baulme of his merites, vñleſſe we do apply them likewife vnto our owne ſoules and conſciences, for the recouerie of our health, &c.

Ignorante ideots  
and carnal by-  
pocheſ con-  
fused.

The vſe hereof serueth for the refuting of a twofold error: the firſt of ſecure worldlings, who living in their ignorance, and

and naturall blindness, content themselves with their good meaning : the other of hypocrites and carnall Gospellers, who thinke it sufficient if they haue knowledge enough to discourse of religio, though they make no vse of their knowledge, either for the sanctifying of their affections, or the reforming of their life and conuersation. The first sort are to know, that whosoever are espoused vnto Christ, they are also indued with knowledge of him, and his truth; of which being vtterly ignorant, they cannot challenge Christ for their husband, and consequently can make no claime to any of his goods, blessings, and benefits. Neither can they haue any assurance y they are of the Church, howsoeuer they are in the Church, seeing the Lord hath certainly promised that every member thereof shall know him from the least to the greatest of them, Iere. 31.34. And the other are to remember, that Christ hath not onely married his Church vnto himselfe, in knowledge, but also in righteousness, and faithfulness, that he hath not only espoused vnto himselfe our tongues & lips, but also our hearts and hands : and therefore they who are vnsaintfull, destitute of righteousness, impure in their hearts, and prophane in their actions and conuersation, they haue no title or interest in Christ, nor in any thing which belongeth vnto him.

**A**nd so much concerning the fift benefit, which is the mariage of Christ with his Church. The sixth followeth, which is, that being ioyned vnto Christ in this neere bond of mariage, he will gratisly haire all her suites, grant her requests, and supplie all her wants with the riches of his benefits. Vers. 21. *And in that day I will haire, saith the Lord, I will even haire the heauens, & they shall haire the earth. 22. And the earth shall haire the corne, and the wine and the oyle, and they shall haire Israel.* The which words doe well depend vpon The expositio: the former: for as the wife by vertue of that neere vniōn be- tweene her and her husband, may justly challenge a fauourable hearing of her suites and requests in such things as are lawfull and conuenient, and take vpon her the rule of the familie next and immediatly vnder her husband, and the vse

of his goods with which he hath endowed her: so Christ being married vnto the Church promiseth to heare her suites; and seeing he is Lord of heauen and earth, to grant vnto her rule ouer his creatures, so as they shall become seruiceable vnto her, and be readie to supplie all her wants. So the Apostle speaketh, 1.Cor.3.22.23. *All are yours, and ye are Christs, and Christ Gods.*

But let vs come to the words themselues, wherein is set downe the time when God would endow his Church with these benefits, *In that day*; that is, in the time of the Gospell, when he had made with her his new couenant of grace, and had knit her vnto himselfe in this neere vnioun of mariage.

Secondly; the author of these gifts, namely, the Lord of hosts, vnder whose rule and conduct all the whole armie of the creatures are subiected.

Thirdly, here is expressed the benefit promised, namely, that he will make all his creatures both in heauen and earth to become his instruments and meanes to derive his blessings & benefits vnto his spouse the Church; in these words, *I will heare the heauens, &c.* Where he alludeth to the contrarie curse threatened against the transgressors of the law. Deut.

*Deut.28.13,14 28.23. And the heauen which is ouer thy head shall be brasse, and the earth that is vnder thee iron. 24. e And the Lord shall give thee for raine of thy land, dust and ashes, &c.* And sheweth that after he hath made his new couenant with his Church, and is reconciled vnto her in Christ, his curse shall be turned into a blessing. Now vnder this particular of hearing his Church in the time of death, he doth synecdochically promise, that he will heare and relieu her in all her wants and necessities, according to that, Ioh.16.23. And vnder these speciaill benefits of corne, wine, and oyle, are vnderstood all temporall benefits necessarie for the vse and comfort of Gods Church: so

*Psal.4.7. Yea vnder them wee are typically to vnderstand all spirituall gifts and graces: for it was vsuall in the time of the law to presigure the kingdome of Christ vnder the kingdom of David, spirituall peace vnder worldly peace, eternall life vnder old age, the riches of heauen vnder the riches of the earth, our heauenly patrimonie and inheritance vnder the possession*

*Job.16.23.*

*Psal.4.7.*

possession of the land of Canaan and the earthly Jerusalem.

Fourthly, here is set down the maner how and the meanes whereby he would deriuе these blessings, by a notable gradation; *I Will heare the heaven, and the heaven shall heare the earth, &c.* Where it is implied, that the meanes of obtaining the shall be prayer, the which by an hyperbolical metaphor, and wonderfull loskynesse of speech, is ascribed to vnreasonable and vnsensible creatures, though it properly appertain vnto man, that it might after a more emphaticall manner moue the mindes of the faithfull. The like figure is vsed in many other places: as Psal. 93.3. 98.8. 107.21. 27. Hab. 2.11. *Psal. 93.3. & 98.8. & 107.21*  
Rom. 8.22. Isa. 1.2. So heere the Prophet bringeth in man *Hab. 2.11.*  
calling for corne, wine and oyle; these praying to the earth, *Rom. 8.22.*  
the earth to heaven, and heaven to God. *Isa. 1.2.*

For the vnderstanding whereof we are to know, that man is said to call vpon food, when as there is dearth and scarcitie; and corne, wine and oyle are said to heare him, or as the word here vsed signifieth hearing to answere him, when as they offer themselues vnto him for the supplying of his wants, in great plentie and abundance: And corne, wine and oyle are said to call vpon the earth, when as the earth doth not bring them foorth, but through her barrennesse maketh a scarcitie of them: and contrariwise the earth is said to heare them, when by her vertue, strength and moisture, she affoordeth store of these blessings. And so the earth is said to pray vnto the heauens, when as wanting moisture she gapereth, and as it were earnestly desireth the first and latter raine, whereby she may become fruitfull; and the heauen is said to heare the earth, when accordingly she distilleth her seasonable and pleasant shewers, whereby the earth and the fruities thereof are refreshed. The heauen is said to pray vnto God, when as her cloudes and vapours are dried vp, or restrained, so as she cannot gratifie the earth with her moisture; and the Lord is said to heare her, when as he giueth vnto her vertue to gather cloudes and vapours, and open her windowes & floodgates, so as she may distill her sweete drops to water the earth.

The last thing here expressed, is the persons vpon whom the Lord will bestow these benefits, namely, all his elect and

faithfull ones, whom he hath espoused vnto himselfe, and these are comprehended vnder the name *Lizreel*; the signification of which word is here changed, neither is it here taken in the euill part, as it was Ch. 1. 4. to wit, for the seed of God, whom he would scatter and cast away, but in the better sense, for the seed of God whom he would gainer into his Church, and stow vp in his garner of everlasting happynesse. By which change of the signification the Lord would shew that his wrath was changed into mercie, and his iudgements into benefits in the time of the Gospell.

And that this name is so to be taken it appeareth by the verse following, where the Lord following the allegorie, saith, that he will sow her, that is, this *Lizreel* his holy seed: as also in that he changeth both the other names *Lo-ruchamah* into *ruchamah*, & *Lo-ammi* into *ammi*; No mercie, into Mercie, and Not my people, into Thou art my people.

The Doctrines.  
The Lord is  
the author of  
all blessings.

Psal. 145.  
15. 16.

And this is the meaning of these words. The doctrines which arise out of them are these. First wee may here learne, who is the author of all our blessings and benefits temporall and spirituall, namely, the Lord himselfe; for he it is that giueth vs our corne, wine and oyle; he it is who causeth plentie and maketh dearth, and out of the garners of his al-sufficient prouidence wee have all our prouision and sustenance. *The eyes of all waite upon him, and he giveth them their meate in due season*, and if he shut his hand, they all hunger and pine for want; if he open it, all things living are filled with plentie; as it is Psal. 145. 15. 16.

The consideration whereof should moue vs, rather to depend vpon the Lord for our plentie and prouision, then vpon the heauens, the earth, or the seasons of the yeere, seeing he is the principall cause, and these but his instruments and inferior meanes which he vseth for our good. Secondly, if wee abound in these blessings, let vs praise the Lord in the fruitio of them, and be readie out of our abundance to relieve the want and penurie of our poore brethren, as the Lord hath ioyned vs; for all these temporall benefits, though good in themselves, are not good vnto vs, vnsle they be received with thanksgiving, and sanctified to our vse by the word and prayer,

prayer, as it is 1. Tim. 4. 5. And if abounding with them we do 1. Tim. 4. 9. not communicate them with the poore, we commit the sinne of the Sodomites, as appeareth Ezech. 16. 49. and consequently make our selues obnoxious to their punishments. Ezech. 16. 49.

Secondly, we may here obserue the time, when the Lord bestoweth these benefits vpon his Church, expressed in these words : *And in that day, that is, in the day of her espousals,* when she is married vnto Christ in righteousness, judgement, &c. and by Christ reconciled vnto God ; for before this day we are not onely strangers, but also enemies, and so remaining subiect to Gods wrath, we haue all the creatures opposed against vs : but when wee are married vnto Christ, and in him reconciled vnto God, then all things work together for our good, and nothing is wanting vnto vs, which is profitabla for vs to receiue. From whence we learne, that this new covenant of grace betweene God and vs, and this spirituall marriage with Christ is the fountaine, from which all blessings and benefits spring and flow vnto vs. And therefore if we would haue no good thing wanting, which we can desire; let vs in the first place seek to be espoused vnto Christ in righteousness, judgement, benignitie and compassion, and then the Lord will supplie all our wants, and give vs plentie of corne, wine, and oyle, and all other his benefits. And let vs auoid the practise of worldly men, who in the first place seeke for glorie, riches, houses, lands, and pleasures, and in the meane time never seeke to be espoused vnto Christ, or in him to be reconciled vnto God, deferring this, as a matter of least importance, to old age, or the end of life ; but rather let vs *In the first place, seeke the kingdome of God and his righteousness, and then all other things shall be cast vpon vs,* as our Saviour hath promised, Matth. 6. 33. Let vs first labour to be received into the covenant of grace, and to be espoused vnto Christ Iesus, and then he will enrich vs with the dowrie of all his temporall and spirituall benefits.

Thirdly, we here learne, that whatsoeuer vertue & strenght is in any of the creatures to benefit, sustaine, and nourish vs, haue all their virtue from God, whereby they benefit and vs.

and food, we cannot haue these vnto lesse the earth bring them foorth for our vse, the earth is barren and vnfruitfull, vnto lesse it be watered with the dew of heauen, the heauens haue no power to distill their fruitfull and pleasant shewers vpon the earth, vnto lesse the Lord giue this vertue vnto them. So that he is the principall cause and first mouer, who setteth all inferiour meanes on worke, and giueth them motion and strength to deriu his blessings and benefits vpon man; neither can a drop of raine fall vpon the earth, nor the earth bring foorth one graine of corne, but by Gods prouidence and appointment: and therfore we may conclude with the Apostle, that *In him we live, moue, and haue our being*, Act. 17. 28. Is then the earth fruitfull? let vs ascribe the whole glorie vnto God; haue we a fertill soyle? let vs not rest vpon it, but vpon Gods prouidence, for he that hath giuen it this power and vertue, can take it away & make it barren. Is there a dearth and scarcie in the land? let vs not looke so much to the heauens, clouds, and weather, as vnto God the ruler and disposer of them all, expecting and beggiog plentie at his hands, and so hee will heare the heauens, and the heauens the earth, the earth the fruits, and the fruits will heare vs, &c.

God bestoweth his blessings by inferior meanes.

Fourthly, we here learne, that howsoeuer the Lord is the principall cause, and chiefe author of all the benefits which we receiue; yet we are not to expect them from his hand immediatly, but mediatly, by inferior causes and instruments, as appeareth by the gradation here vsed: and therefore wee are not idlie to expect food from Gods immediate prouidence, neglecting the subordinate meanes, as obseruing the seasons, and husbanding the ground with labour and diligence: for though he bee bountifull in bestowing his benefits, yet he giueth them not to idle loyterers, but to painfull labours, Gen. 3. 19.

Gen. 3. 19.

Gods wisdom in making his creatures to stand in need of one anothers helpe.

Fiftly, we may obserue the infinite wisdome of God, who hath lincked his creatures together in such excellent order, as they haue need of one anothers helpe, and all depend vpon him, as vpon the first mouer. Man needeth food, food is not prouided without the helpe of the earth, the earth is not fruitfull without the dew of heauen, that heauens cannot send

send their raine without Gods blessing & appointment. Where we may note, that man who is Lord of the creatures, standeth in need of the meanest of them, that whereas his soueraigntie might puffe him vp in pride, his necessitie which maketh him stand beholding to the basest creature, might teach him humilitie.

Sixtly, wee may obserue, that the chiese meanes which the Church is enioyned to vse for obtaining of all benefits, is prayer; as is implied by the manner of speech here vsed, *And I will bearre faith the Lord, &c.* For how soever the Lord hath determined to multiply his mercies vpon the faithfull, yet not without the meanes of prayer & invocatio. Because if we did not first see and feele our wants, if seeing them, we did not earnestly desire to haue them supplied, & if to haue our desire satisfied, we had not our recourse vnto God by prayer, wee would never know nor acknowledge that we had receiued these gifts frō God, nor bee thankfull vnto him for them, nor for the time to come depend vpon his prouidence. And thus do earthly parents deale with their childrē; although they are willing to supply al their wants, yet first they will be increated, that hereby their loue & affection towards them may be endeared, and that they may learne obedience and reverencē, seeing their owne want of their parents helpe, and their readines in granting succour and reliete.

Seeing then praier is the meanes of obtaining all blessings We must pray from God, the conduit whereby the cleare stremes of graces continually. and benefits are deriuied frō God, the fountaine of all goodnes, and the hand wherewith we fill our emptie soules in the storehouse of Gods rich mercie, let vs continually exercise our selues in this holy dutie; and seeing our wants are continuall, *Let vs pray continually,* as the Apostle exhorteth vs, 1.Thef. 5.17. Are we *1.Theff. 5.17.* destitute of Gods blessings? praier obtaineth them, Ioh.16.23. 24. *Iob. 16.23.* haue we them in abundance? prayer sanctifieth them to our vse, 1.Tim.4.5. doe wee employ our selues in our busines? prayer bringeth a blessing vpon our labours, Gen.24.12. do we cease *1.Tim. 4.5.* from them? prayer blesseth our rest, Numb.10.35. are we mercie, prayer seasoneth our mirth: are we sorrowfull? prayer easeth our griefe, Iam.5.13. are we in trouble? praier obtaineth *Gen.24.12.* *Jam. 5.13.* deliuernace, Psal.50.15. are we in any manner of extremitie? *Psal. 50.15.* prayer bringeth relief, Psal.107.6.13.19.28. *& 107.10.13.*

Seuenthly,

**Our corruption  
on in depen-  
ding vpon in-  
ferior meaneſ.**

Seuenthly, whereas he saith, not that God will bearre *Izreel*, but that he will bearre the heauenſ, &c. and that the corne, wine, and oyle ſhall bearre *Izreel*, he doth here intimate our corruption and imperfection, which cauſeth vs in the time of our wants, in the firſt place to thinke vpon the inferior meaneſ and ſecon- darie cauſes for the ſupplying our neceſſities, as vpon the corne, wine, and oyle, before in our cogitaſions we ascend vnto God, beggiſg for helpe and relieve at his hands: the which our infirmitie the Lord tolerateth, if wee doe not reſt in their inferior meaneſ, but ascend from one to another, vntill we come to the ſupreme cauſe of all bleſſings, God himſelfe: as when being in want & penurie, we think we muſt needs ſtarue, vnlleſſe we haue corne & food, then we muſt alſo remember that we canoſt haue the, vnlleſſe y earth yeeld the, nor y earth yeeld the, vnlleſſe the heauens make the fruitiſh, nor y the heauens can do this, vnlleſſe the Lord enable the. And therfore finding that he is the chiefe cauſe & firſt mouer, who ſetteth al y reſt on work, let vs chiefe- ly labor by our praierſ, to moue him to ſuccour vs, affiuring our ſelues, y when he is inclined to help and releeue vs, there wil be no want in the inferior meaneſ; & as thus we are to ascend vnto God, that wee may call vpon him, ſo being poſſeſſed of his benefits, we muſt likewiſe ſo ascend to returne him thankes.

**All benefits  
beſſewed vpon  
man for  
the fauifuls  
ſake.**

**Deut. 28. 23.**

Laſtly, we here learne, that all Gods giſts and benefits are grāted vnto mankind at the ſuite of *Izreel*, that is, for the fauiful and elects ſake, and if it were not for them, the heauens would be as braſie without raine and moiſture, and the earth as iron, barren and vnsruitfull. Iolatrous *Laban* is inriched for re- ligious *Jacobs* ſake, and *Patriphar* hath a bleſſing vpon his whole house, because *Joseph* is one of his familie. The murmuring Is- raelites gather Manna ſent from heauen, because the fauiful Is- raelites ſhould not want; the whole people fareth the better, because they haue a *Moses* amongſt them, who in his fervent prayers commendeth their ſuits vnto God. And contrariwise, when the godly are ſeuered from the wicked, there is nothing to be expeſted but plagues & punishments. When *Noah* is en- tered into the Arke, the ſlood drowneth the whole world. Whē *Lot* is gone out of Sodome, it is ſoone after conuoked with fire and brimſtone: When Gods people haue ſeuered themſelues from

from Corah, the earth swalloweth vp him and his followers. And when Iosias is gathered to his fathers, then sinfull Israel must expect captiuitie and desolation.

Notwithstanding such is the blind pride of wicked men, and their inueterate malice towards the faithfull, that they are ready to ascribe their prosperitie vnto themselues, & their calamities vnto the godly. Abab thinketh himselfe innocent, and condemneth Elias to be the troubler of Israel. Saul supposeth that neither he nor his posteritie could prosper, vnlesse Danis were murthered : and the Scribes and Pharisies shame not to affirme, that if Christ were suffered all would beleue in him, and that hereupon must needs follow their destruction and the desolation of their countrey : Ioh. 11.48.

The wicked  
in pte all  
their euils vn-  
to the fauthful.

Iob. 11.48.

**A**nd so much concerning the sixth benefit. The last followeth, which is the propagation and multiplication of the Church in the time of the Gospell: Vers.23. *And I will sow her unto me in the earth, and I will haue mercie upon her that was not pisted, and I will say unto them which were not my people, thou art my people: and they shall say, thou art my God.* In which words is set downe, first, the multiplication of the Church : and secondly, the meanes whereby it shold bee multiplied. The first in these words; *And I will sow her unto me in the earth.* The which speech is allegorically borrowed from the practise of husbandmen, who desiring increase of their corne doe sow it in the ground ; so the Lord promiseth that hee will sow his Church, that is, he will multiply and exceedingly increase it, as the seed is multiplied which is sowne in the earth, so that it shall no longer be contained within the narrow borders of the land of Canaan, but be propagated farre and wide ouer the whole face of the earth. Where he alludeth to the name, Izreel, signifying the seed of God, of which hee had spoken in the former verie, although the word (*her*) being of the feminine gender hath relation vnto the spouse : for whereas his meaning was that hee would sow Izreel, his seed, he saith he will sow her, because all this while he had spoken of his Church and fauthfull people vnder the name and title of a wife.

The expo-  
sition.

But besides the multiplying of the Church, here is also, as I take it, promised the continuall stabilitie therof, for so this word :

*Isa. 24.6.**Psal. 92.13.14.**Isa. 31.27.**Ch. 42.10.**2 Cor. 5.20.**Ephes. 1.4.**Tit. 2.14.**Matth. 28.20.*

sowing or planting signifieth: as appeareth, Isa. 24.6. *I will plant them, and not roote them out:* Psal. 92.13.14. Isa. 31.27. 28. 42. 10.

Further he saith, that he will sow her vnto himselfe, where he noteth the end why he would multiply his Church and people, namely, that they being chosen and called, might glorifie his name by seruing and obeying him; and this is the maine end not onely of our calling, but also of our creation and redemption: 2. Cor. 5.20. Ephes. 1.4. Tit. 2.14.

Againe, whereas hee saith, that hee will sow her in the earth, without any special restraint vnto any particular place, the meaning is, that hee would sow her thorowout the whole earth, and no longer confine her within the limits of Canaan; the which promise was accordingly accomplished, when Christ gaue commandement to his Apostles and Disciples, that they shoulde goe teach all nations, Matth. 28.20. the which they also performed, as appeareth in the Acts of the Apostles.

And this is the promise concerning the multiplying of the Church. Now the meanes whereby hee would increase it to so great a number is expressed, whereas he saith that hee will haue mercie vpon *Lo-ruchamah*, and will call *Lo-ammi* his people; wherby he vnderstandeth the calling not only of the ten tribes, but also by occasion of them the Gentiles amongst whom they were scattered; as the Apostle plainly expoundeth this prophecie, Rom. 9.24. & 1. Pet. 2.10. for of whom it might be said, that they were without mercie and not Gods people, of the he promiseth that he would haue mercie, and chuse them for his people: but this might be said, not of the Israelites alone, but also of the Gentiles, as the Apostles testifie; and therefore of them also this prophecie is to be vnderstood.

And these are the meanes whereby the seed of the faithfull is multiplied. In the last place he setteth downe the disposition, affection and dutie of the Church being called, in these words: *And they shall say, thou art my God.* Where there is implied the entire loue of y<sup>e</sup> Church towards God, in that she vseth here the vocative case (as the originall hath it) and by a certaine kind of hearty acclamation, crieth our, *O my God:* which briefe maner of speech doth most pathetically expresse the otherwise vnexpressable affection & passion of the heart. So Thomas rauished with Christ's assured presence crieth our, *My Lord and my God.* Joh. 20.

*Joh. 20.28.*

28. and *Mary*, v. 16. *Rabboni*, Master, Rom. 8. 15. Secondly, that Rom. 8. 15. she shall not only believe that the Lord is her God, but also acknowledge and make profession hereof, for she shall not only thinke it, but also say it. Thirdly, that she shall invocate and call vpon his name, as is signified in this phrase of speech, *O my God.*

And this is the meaning of these words. The doctrines which The do arise out of thē are these. First, whereas y<sup>e</sup> Lord saith, that he will etrines. sow his Church, hence we learne that y<sup>e</sup> Lord is the sole cause of The Lord is the principall multiplying of his Church, by his word and Spirit, and not our owne inclination and free will; for we are as seed in the hand of the sower, vnlesse hee husband vs, wee will euer remaine vn- multiplying the Church. fruitfull, Eph. 2. 5. And this the Apostle affirmeth, namely, that Ephes. 2. 5. the *faithfull* are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God, Ioh. 1. 13. John 1. 13.

Secondly, we learne here, y<sup>e</sup> the Lord doth sow or multiply the Church vnto himself, that is, for his own glory, worship, and seruice, & y<sup>e</sup> the Church being chosen to be a royll Priesthood, and holy nation, may abstaine frō fleschly lusts, & haue their cōuersation honest, y<sup>e</sup> so God may be glorified euē of those that are without. And therfore seeing the Lord hath made choice of vs for this purpose, let vs labour to attaine vnto our end, otherwise we can haue no assurance that we are in the nūber of Gods people, seeing it is impossible y<sup>e</sup> he shuld be frustrate of his end. God multipli-  
eth his church  
for his owne  
glorie.  
1. Pet. 2. 10. 11.  
12.

Thirdly, by this chāge of names; no mercy into mercy, & no Gods anger people into a people; we learne, that in the time of the Gospel, turned into Gods anger is turned into loue, judgement into mercy, punishment into reward, & cōdemnation into life & saluation, by vertue of Christ's merits & mediation. The which serueth notable for the consolation of al those, that mourne in Sion, whē as being beaten downe by the apprehēsion of Gods anger, the sight of sinne, and the curse of the law, they consider that Christ hath freed them from them all, reconciled them vnto God, and procured for them remission of their sinnes.

Fourthly, we here learne that the wall of separation is broken downe, & both Iewes and Gentiles admitted into one and the same Church, so that as our Sauiour speaketh, there is now gathered into one sheepfold & one shepheard, Ioh. 10. 16. See p. 125. 133. 135.

Fifly, we here learnt, that our vocation was altogether free and vndeserued; for when as we were without mercy, deserving Our vocation is rather

rather judgement & condemnation, the Lord had mercy vpon vs; & whē we were no people, but aliens & strangers, yea enemies vnto God, the Lord of his free grace made vs his people yes of his owne familie: and this the Apostle plainly sheweth, 2. Tim. 1.9. As therfore no conceit of our own worthines should make vs to detegate any from Gods free grace, & vndeserued loue, so neither ought our vnworthines cause vs to doubt of thē, seeing without respect of our deserts, the Lord hath chosen vs.

*2. Tim. 1.9.*

Gods mercie

Sixtly, we here learne, y our saluation hath his beginning in the beginning Gods mercy; for by reason of our sins, we are in misery, & in the state of condemnation, the which our miserable condition is so much the more miserable, in that of our selues we cannot possiblie come out of our miserie; but God in mercy pardoning our sins, for Christs merits, freeth vs from our wretched estate, and aduanceth vs to all glorie and happiness.

The faifthfull  
are confident  
in Gods mer-  
cie.

Seuenthly, this serueth notably for the consolation of euerie true mēber of the Church, in y they are assured y they haue obtained Gods mercy: so y though they haue falē through infirmitie, they need not with Adam to hide thēselues fio Gods presence, but in cōfident assurāce of pardon & forgiuernes, go boldly vnto the throne of grace, that they may receiue mercy & find grace to helpe in the time of need: as it is, Hebr. 4. 16. 10. 22.

*Hebr. 4. 16.*

10. 22.

As God chu-  
seth vs, so we  
chuse him.

Lastily, we here learne, y Lord maketh choice of vs to be his people, so we answerably must make choice of him to be our God; as he sheweth his loue towards vs, so we must be ready to expresse ours towards him, by our holy obediēce & zeale of his glory; as he professeth y we are his people, aboue & before al other natiōs not called, so we must not only inwardly know and beleue y he is our God & in our hearts performe seruice vnto him, but we must say w the Church in this place, *O my God*; that is, acknowledge & cōfesse that he is our Lord & Sauiour, opēly and in the sight of mē, & publikely performe vnto him his pure worship & seruice, which he requireth in his word, & that not only whē by our professiō glorifying God we graēe our selues, but also when we incurre thereby shame & reproch, affliction, and periculation. In a word, we must with the Church here in all our need and necessities, invocate and call vpon Gods name, and wholly depend vpon, and expect from him all things necessarie for this life, and the life to come.

*FINIS.*

# LECTVRES VPON THE THIRD CHAP- TER OF THE PROPHECIE OF HOSEA.

**H**is Chapter the Lord sheweth, that The argumens howsoeuer the Church of Israell had of the Chapter grieuously offended him by her Idolatry, vnthankfulness, and voluptuousnes; yet hee did not cease to loue her, and in his loue to seeke her conversion and saluation; and therefore because fond and cockering loue would but cause her to continue in those her sinnes to her vtter destrucion, his purpose was, to afflict and chastice her with a miserable and tedious captiuitie, wherein shee should live in a poore and contemptible estate, vnder the tyranny of her enimes, without her owne lawes, magistracy, or any forme of governement, and without the publike meanes of worshipping eyther God or her Idols. Howbeit least shee should desperately sincke vnder the waight of this tedious and grieuous affliction, hee promiseth that in the end, after that by his chastisements he hath humbled her, hee will conuert and turne her vnto himselfe, by true repentance and so receive her into his former grace and fauour.

And this is the maine argument of this Chapter, out of The generall which wee may obserue the parts thereof, which are two: Parts. The first is a testification of Gods loue towards the Church of Israell, verse 1. The second is an approbation of this loue by a two-fold fruit thereof: the first is by affliction on her fatherly chastisements, that so she might be restrained from

running on in her sinnes to her perdition : The second is the sanctifying of this affliction to her vse and benefit, namely, for her true Repentance and conuersion to God.

The scope of the Prophecie. And these are the generall parts of this Chapter. Now the maine drift and scope of all is, that the Lord might containe the people in an even course, so as they should neyther presumptuously and securely goe on in their sinnes without re-pentance, nor desperately finck vnder the guilt and punishment of them. For whereas their present prosperity might cause them securely to promise vnto themselues immunitie from punishment, and Gods former promises of enriching and multiplying the Church of Israell, might cause them to imagine, that though the Lord suffered them to be led into captiuitie, yet hee would in some short time deliuer them, and speedely aduance them to all happiness, by multiplying vpon them the former benefits ; the Lord meeting with this their security and presumption, assureth them that he would not so easily forget their grieuous sinnes, whereby they had so long and often prouoked him, but before he would be reconciled vnto them, his purpose was, severely to correct them with a miserable Captiuitie, wherein they should bee grieuously afflicted with pinching pouerty, and base contempt, and that not for a short space, but for a long time, euen vntill the comming of the Messias.

And on the other side, whereas when they were grieuously afflicted they might easily be moued to doubt of gods loue, and to thincke their estate desperate, both because misery and calamitie doth cause men more clearly to see, and more sensibly to feele the haynousnesse of sinne, and to apprehend the wrath of God due vnto them ; and also in that they found and felt the fruites of Gods anger, loading them with afflictions, and withall might doubt that they should neuer againe be reconciled vnto God, or be made partakers of any of his gratiouse promises, seeing they were so long deferred, and their punishments so tediously continued : therefore the Lord giueth them some comfort in the middest of trouble, by assuring them, that notwithstanding their manifold sinnes, yet hee loued them, that in loue hee did chastise and

and correct them for their conversion and amendment, and that howsoeuer their afflictions were grieuous and tedious, yet they shold not continue for ever, for after hee had by them, made them to forsake their Idolatry and other sinnes, he would admit them to be his Church and people, and continue them in his feare and pure worship.

**A**nd this is the maine scope and chiefe end of this Propheticke. In the next place we are to speak of the speciall parts thereof: And first, of the testification of Gods loue towards the Church of Israell. Ver. 1. *And the Lord said vnto me, goe yet and loue a woman, beloued of her husband, and was an harlot according to the loue of the Lord towards the children of Israell, yet they looked to other Gods & loned the wine bottles.* In which words the loue of God is typically propounded, The exposition. and afterwards plainly expounded: it is typically shadowed vnder another vision, not much vnlike vnto the former. Chap. 1.2. wherein the Lord commaundeth the Prophet to loue an adulterous and vngratefull harlot, not that indeed he would haue him to set his affection vpon such an one, seeing it was a thing vnlawfull and dishonest for the Prophet of God to loue an Adultryesse, being another mans wife, but that hee hauing received this commaundement by vision, might propound it as a Parable vnto the people, that hereby they who were dull of conceit, might see both the loue and mercy of God, and their owne wickednesse and vnworthynesse represented as in a cleare glasse or plaine picture. As though he should say, go yet againe vnto the Israelites and propound this parable vnto them: that the Lord is like vnto a husband, who continueth to loue his wife, though she neglecting his loue and forgetting his benefits, haue forsaken him, committed whoredome with her louers, and giuen ouer her selfe vnto all voluptuous pleasures.

Verse. 2.

But let vs come to the words more particularly: *And the Lord said vnto mee, that is, after I had deliuered the former Prophecie, the Lord againe spake vnto me by vision, saying: goe yet againe, that is, content not thy selfe to haue spoken once of my mercy, loue and gracious benefites, and of the*

wickednesse and vnworthinesse of this people : but againe repeate and reiterate these things vnto them, that so eyther they may be moued at the second hearing, or that their obstinacie and hardnesse of heart may be manifested, and they left without excuse. *And loue a woman beloved of her husband and was an harlot :* that is, by propounding vnto them this Parable, shew them that I am a gracious Husband, in that notwithstanding their manifold whoredomes, I continue to loue them, and withall conuince them of their grose wickednesse and vnthankfulness, in that all my loue and gracious benefits will not restraine them from committing Idolatrie and spirituall adultery with false Gods.

In which Parable, vnder the husband wee are to vnderstand God himselfe, who loued his people from all eternitie, and continued constant in his loue even after the people had broken their mariage faith, plighted vnto him in mount Sinai, and committed spirituall whoredome with false Gods. By the wife wee are to vnderstand the people of Israell, and not the people of Iuda, as some haue imagined; for first, in this first verse here mention is made of the children of Israell : and secondly, it is not true of the Lewes, that they should be without Magistrates and governement, for the Scepter might not depart from Iuda till the Messias came. *Gen. 49. 10.* But is was verified in the ten tribes, who had no Magistrates of their owne in the time of their captiuitie.

Yea, but the ten Tribes were divorced from God, excluded out of the couenant and for euer debarred of mercy; how then could it be said of them, that God loued them as his spouse, and that they should, being conuerted, seeke the Lord?

I answere that we are not to vnderstand these words generally of the whole people of Israell, but of those onely amongest them, which belonged to Gods election, for of these alone it could truely be said that God loued them, and that being conuerted they should seeke the lord. And vnderstanding it of them, we may easily answere the former obiections, for though they were excluded out of the couenant of works, yet this hindreth them not from being admitted into the couenant of grace; though they were debarred of mercy

in respect of their deliuernce out of a temporall captiuitie, yet they obtained mercy in regard of their spirituall freedom out of the captiuitie of sinne and Sathan; though they were for euer exiled out of the earthly Canaan, yet being reconciled vnto God in Christ, they might neuerthelesse become Citizens of the heauenly Ierusalem.

Lastly, by the Prophet, who is commaunded by God to loue this Adulteresse beloved of her husband, wee are to understand Iesus Christ, who loued these elect Israelites which were excluded out of the couenant of works, and marred them vnto himselfe, by making with them the new couenant of grace; and this appeareth in that hee willeth him to loue her with such loue as the Lord loued her, namely, with a constant, most infinite, and eternall loue, which properly can be ascribed to no other, sauing to our Sauour Iesus Christ alone.

And this is the meaning of this parable : The exposition followeth : *According to the loue of the Lord towards the children of Israell; yet (or when as) they looked to other Gods, and loued the wine bottles.* In which words the Lords loue is amplified by the wickednesse and vnworthinesse of the people, and the peoples sinne aggrauated by the loue and goodnesse of God towards them. The Lords loue is hereby commended, in that he did not onely loue this people whilst they loued him, kept their coniugall faith, and serued him according to his word, but euuen when they despised him, forsooke him, violated their faith, and committed spirituall whoredome with false Gods ; the which he could never haue done had not his loue beene infinite, most constant, and eternall.

Secondly, their sinne and wickednesse is exceedingly aggrauated, in that they were so vngratefull and obstinate in their Idolatry, that neyther Gods loue, nor all his manifold benefits which he had multiplyed vpon them, as pledges of his endlesse loue, could moue them to loue him againe, nor containe them in their fidelitie, nor restraine them from committing spirituall fornication with false Gods. If a wife doe not loue her husband who loatheth her and behaueth himselfe towards her cruelly and inhumanely, though this doth

not altogether take away her fault, yet it doth much extenuate and excuse it; but if she loue not such a husband as entirely loueth her, nor will be restrained by his great kindness and manifold benefits, from breaking her faith and following her louers, her fault is so haynous that it admitteth of no excuse; but such a loving husband was the Lord to this Church of Israell, and such a rebellious and vnfaithfull wife was she to him, and therefore her wickednesse was so much the more grieuous and intollerable.

But let vs come to the particular branches of their sin: the first whereof is expressed in these words: *Yet they looked to other Gods*: by which phrase, with the Hebrewes is vsually signified loue and desire, hope and trust reposed in that thing which they are said to looke after. Wheras therefore they are said to looke after other Gods, the meaning is that they set their hearts and affections vpon them, and hoped and trusted in them, and in these respects had their eyes and mindes alwayes fixed vpon them.

Secondly, he saith that *they loued the wine bottles*; whereby wee may eyther generally vnderstand that besides their sinne of Idolatry, they were also addicted to all manner of vnlawfull pleasures and luxurious excesse, as surfetting and drunkenesse, lasciuiousnesse and wantonnesse (for with the corruption of Religion is vsually ioyned corruption of manners, Pietie and Honesty, being such twins as both liue and die together) And if we take the words in this sence, then we are to vnderstand them Syneedochically drunkenesse being put for voluptuousnesse and all corruption of manners, of which he maketh speciall choise that he may persist in the former Allegory, seeing Adultery & Drunkennes are comonly ioyned together, and are mutuall causes one of another.

Or els we may take them more specially and properly, for that drunkenesse and those voluptuous delights, which they vsed in their Idolatrous feasts, for with their Idolatry they vsually ioyned feasting and revelling, as may appeare. *Exod. 32. 6. Judg. 9. 17. Amos. 2. 8.* *They drinck the wine of the condemned in the*

*Exod. 32. 6.*

*Judg. 9. 17.*

*Amos. 2. 8.*

the house of their God. The which custome lasted vnto the Apostles time, as appeareth. 1. Cor. 10.21. and this as I take 1. Cor. 10.21. it, is the more naturall and proper sence of this place, namely, that the people of Israell did not onely commit Idolatry, but also by their drinking, feasting and reuellings shewed the exceeding great delight which they tooke in their sinne.

And this is the meaning of these words : The doctirines Our pronenesse which arise out of them are diuers. First we may obserue to fall into do-  
out of the generall scope of this Chapter our exceeding speration or  
pronenesse to run into two extreames, secure presumption, &  
abieet desperation, in respect of our diuers estate and condition: when we are in prosperity we are deafe to all reprehension, admonition & threatnings, we flatteringly perswade our selues, that this Sunne of Gods fauour will euer shine vpon vs, notwithstanding that our sinnes continually ascend, and as a thick cloud interpose themselues betweene vs, & the beams of Gods loue: and when we heare Gods curses, we blesse our selues in our hearts saying : *I shall haue peace although I walk according to the stubbernesse of mine owne heart, adding drunkennesse unto thirst,* as it is, Deut. 29.19. Yea when the Lord beginneth to punish, we are ready in the securitie of our hearts to promise vnto our selues immunitie, and to say with those wicked men. *Esay. 28.13. We haue made a covenant with death, and with hell we are at agreement, though a scourge runn over, and passe through, it shall not come at vs, &c.* And on the other side, when God withdraweth from vs his gracious countenance, and taking away our prosperitie, instead thereof layeth vpon vs affliction and aduersitie, then we are as ready to fall into the contrary extreme, concluding that God hath utterly rejected vs, and cast vs off for ever, foolishly imagining that when our Sunne of comfort is once set, and the night of sorrow and aduersitie hath overshadowed vs, that it will never arise againe and replenish our hearts with ioy and consolation. An example hant of we haue in the Israelites in this place, and in David. Psal. 30. 6. 8. The consideration whereof should moue all Gods Ministers according to the practise of the Prophet in this place, wisely to intermixe

comminations with consolations, iudgement with mercy, threatnings with promises, and the Law with the Gospell, that they may keep men in an even course, and in the golden meane, neither presumptuously going forward in sin, in regard of Gods mercies and benefits, nor desperately sinking vnder the waight of sinne and punishment, when they are overtaken of Gods iudgements.

That Gods ministers must often inculcate their instructions and admonitions.

Secondly, whereas the Lord commandeth the Prophet yet againe to put the people in minde of his mercyes, and their owne sinnes and vnworthiness; hence we obserue that it is not sufficient for Gods Ministers once alone to stand vpon these points, but considering how forgetfull men are of Gods benefits, and how obdurate and obstinate in their wicked courses, they must repeate, &c. beate vpon these things againe and againe; neuer thinking any duety sufficiently taught, which is not also sufficiently learned. Neyther must they seeke to please the itching eares of phantaſtical hearers, who are impatient in hearing the ſame things twise deliuered, nor ſeeke to delight ſuch ſurfetted and cloyed appetites as cannot indure other then once to tast of the ſame food, no nor yet take pleasure though varietie of food be offered vnto them, if it be brought in the ſame dish, desiring onely varietie, and to heare continually new matter, out of a new Text: but they must like good Surgeons apply the ſame ſalves to the ſame ſores till they be perfectly cured, they must ſpeak againe and againe of the ſame mercyes of God till they bee remembred, teach the ſame doctirines till they be learned, exhort to the ſame dueties till they be practised, and reprove the ſame ſinnes till they be amended. And like good house-holders, as they are to auoid the glutting of the family, by the continuall vſe of the ſame meare: ſo also they must other then once ſet before them, that ſpirituall food, whiche they know is good and wholesome, and think it no disgrace and disparagement to their plenty and hospitalitie, if they feed twife of the ſame dish.

Thirdly, we may obſerue that the Lord propoundeth his mercyes and the peoples ſinnes, by way of Parable, that ſo he might in a lucy manner, and as it were, with reall words represent

represent these things to their vnderstanding, as it were in a plaine picture; that so he might hereby more effectually approue his owne vndeserved goodnesse, and conuince them of their vnworthines, and this forme as it is alwayes delightfull, so is it sometimes most profitable, as when Gods Ministers are to deale with Magistrates, or with obſtinate and impudent sinners, who wil not know nor condemne finne, vnleſſe it be in another mans person. See Chap. 1. Ver. 2.

Fourthly, wee may obſerue that the Lord intending to The assurance  
arme his children with ſuch patience as might inable them of gods loue  
to beare thoſe grievous afflictions which he purpoſed to lay our chiefe com-  
vpon them, doth in the firſt place affiſſe them of his loue, fort in afflictions.  
notwithſtanding he ſeverely correcteth them for their ſinnes.

yea that he therefore did chaſtice them because he loued them, and would not ſuffer them to goe on in their ſinnes to their deſtruclion; whence we leарne that to attain patiencē in afflictions and aduersitie, the beſt way is, earneſtly to labour that we may diſcernē with the eye of faith the beames of gods loue and fauour, through the cloud of our ſinnes and chaſtisements, and not onely to looke vpon the rod, but also vpon the hand of our louing father, who beateth vs that he may correct and amend vs. For if wee bee perfwaded with

*Paul*, that afflictions cannot ſeparate vs from the loue of God. Rom. 8. 35.

Rom. 8. 35. Then ſhall we also with *Paul*, reioyce in tribula-

tions. Rom. 5. 3. And conclude with *Job*, that though he kill Job. 13. 15.

vs, yet we will truft in him. Job. 13. 15. If in our greatest extre-

mities we haue this hope and affiſſe that we are beloved

of God it will be a ſure anker-hold to preſerve vs from ma-

king ſhip-wreck of our ſoules vpon the ſands of desperati-

on, though we be tolled and turmoyled with the tempeſts of

tribulations and the ſurging waues of troubls, it will be a

ſure piller to vnder-prop our fainting ſoules, ſo as they ſhall

not ruinouſly ſincke vnder the waight of affliction, and an

impregnabla fort, into which being retired as our laſt place

of refuge, we ſhall eaſily beare off and beate back the moſt

violent battery that affliction and aduersitie can make a-

gainſt vs.

Fiftly, we may obſerue how hainous and odious this ſin

of

The hainous  
nesse of Ido-  
latrie.

of Idolatry is in the sight of God, in that he compareth it to Adultery, for as nothing can be more detestable in the eyes of a lousing and iealous husband, then that his wife should affect others more then him, and prostitute her selfe to commit whoredome euен in his sight and presence: so nothing can be more odious in the sight of God, then that his church should thus defile her selfe with spirituall Adultery, euен in his presence. See Chap. i. Ver. 2.

Our ingrati-  
tude.

Sixty, in the example of the Israelites wee may behold our exceeding great ingratitude, in that being dearely beloved of God we doe not loue him againe, but are ready to prefer Idols and Images before him. Who would not wonder at the vnthankfulness of such a woman, who being base and beggerly, deformed, diseased and full of ill qualities, should be chosen and espoused to a prince of great worth, and dearely beloved of him; if notwithstanding his excellency and loue, she should defile her mariage bed and preferre some base groome before him? but such is our ingratitude, if being advanced from such a base condition, to such high dignitie by our husband Iesus Christ, we set our mindes vpon Idols more then on him.

The Constan-  
cie of Gods  
loue.

Seauenthly, wee may heere obserue the Constancie of Gods loue towards his elect, in that notwithstanding their grieuous sinnes and great vnworthines he continueth to loue them; for though the Israelits after they were espoused vnto God committed spirituall whoredome, & forsooke the Lord, yet he sendeth his Prophet to assure them of the continuance of his loue. So neither the fall of our first parents, nor the originall corruption which was propagated from them vnto vs, nor our own manifold actuall transgressions, could break off his loue, wherewith he had loued vs from all eternitie, but that still euен whilst we were sinners, he sent his sonne to dye for vs, and whilst we were enimies vnto him he reconciled vs unto himselfe by the precious death and bloodshed of our Saviour, as the Apostle sheweth. Rom. 5. 8. 10. Ioh. 3. 16.

Rom. 5. 8, 10.  
Iohn 3. 16.

The consideration whereof serueth notably for our consolation, when as we labour and groane vnder the heauy burthen of our sinnes, for if the Lord so dearely loued vs euен whilst

whilst we were enimies, how much more will he continue this loue, when we are made friends? If when we were wicked and vnrighteous he would not ouerwhelme vs with his iust displeasure, much more then being iustified by his bloud, we shall Rom. 5.9  
*be saued from wrath through him,* as the Apostle reaoneth Rom. 5.9. If he so loued vs when as we were wholly wicked, that our sinnes could not change the constancie of his loue, how much more will he now continue constant when wee are made perfectly righteous, through the righteousness of Christ, imputed vnto vs, and haue true inheraent righteousness and sanctification begun in vs by his holy spirit, whereby at least we desire & indeauour in the vprightnesse of our harts to serue and please him? If he loued vs whilst like rebellious enimies we neyther could nor would obey him, how much more will he loue vs when like children we would willingly doe his will, although we often fayle of our desire, through our weaknesse and imperfection?

Eightly, we here learne that if in our necessities we flee vnto Alliance in the creatures, as vnto Idols, Images, Saints, Angels, gold and creatures is riches, trusting & depending vpon them for help and deliu-  
 rance more then vpon the Lord, we may truely bee said with the Israelites to looke after idols, & to commit spiritual adul-  
 trie with them, for that we make our God, vpon which we most depend for relieve in time of want, & for protection in time of dager: & hence it is that not only those who worship Images are called Idolaters, but also the couetous man, who putteth more affiance in his gold then in his God. Ephe. 5.5 Ephe. 5.5

Lastly, we may heere obserue, that with contempt of Religion and Gods pure worship, neglect of honesty and cor-  
 ruption of manners, with idolatrie and superstition, drunken-  
 nesse and all manner of voluptuousnesse are ioyned together, for as soone as men looke after Idoll Gods, they also loue the wine bottles. And this commeth to passe principally through Gods iust judgement, that they who worship the creatures and forsake the creator, not regarding to know him nor his truth should be giuen ouer of God, vnto vile affections and a reprobate minde whereby they run headlong into all manner of wickednes, as the Apostle fitteweth, Rom. 1.21 to 31. Rom. 1.21.  
 Partly

Contempt of religion and corruption of manners inseperable compa-  
 nions.

Partly also through the violence of our corruption, which if it bee not bridled and curbed in with true pietie, the feare of God, and conscience of our wayes, carrieth vs swiftly into all manner of sins; & partly through the malitious subtiltie of the chiefering-leaders vnto idolatry, who either inioyne as lawfull, or permit as tollerable, or dispence with as veniall, all manner of volup'tuousnes and vnlawfull pleasures, that with these baytes which are so delightfull to the flesh, they may catch the more, and allure them to ioyne with them in their idolatrie and superstition.

The Papists  
patrones of  
licentiousnesse.

A notable example whereof we haue in the Papists, who either allow or dispence with all maner of voluptuous pleasures, that so they may gaine the more to the imbracing of their Religion; for haue they not brought even into the seruice of God, whatsoeuer may be pleasing & delightfull to the fenses, as goodly shewes, sweet musick, odoriferous smels; &c. Is it not the chiefe solemnity of their festiuals and holy dayes, to spend the whole time in revelling, masking, dicing, carding, surfetting and drunkennesse; and least they should not runne fast inough into all manner of disorders, doe they not allow of their Lords of mis-rule, who haue for the time a large Patent to lead them into all licentiousnesse; and these are their religious exercises for their solemn feasts. That I may say nothing of the permission of their stewes, their sanctuaries for malefactours, their wincking at blasphemie, prophanation of the Sabbath, Adultry, as though they were but veniall sinnes, by all which their wicked courses they greatly increase their number, seeing hereby all adioyne themselues vnto them, who would be voluptuous and licentious by law and priuiledge of Religion.

The Analysis  
of the rest of  
the Chapter.

And so much concerning the testification of Gods loue towards the adultresse harlot, the people of Israell. Now followeth the approbation thereof: first, by his inflicting on her fatherly chastisements, that thereby shee might be restrained from running on in her sinnes, and prouoked to turne vnto God by true repentance, verse 2, 3, 4. Secondly, by sanctifying this her affliction for her conuersion, ver. 5. The afflictions which he intended to correct her with, are typically

typically represented and shadowed in the Prophets vision, vers. 2, 3. And after, this vision is in part expounded ver. 4. Concerning the former, he sheweth first the end wherefore hee afflicted her, that is, that thereby he might buy her, and so possesse and keepe her for his owne vse, in these words : *So I bought her to me* : and secondly he setteth downe the affliction it selfe where first he sheweth with what kinde of affliction he meant to chastise her, namely with captiuitie, signified in this phrase of buying her : and secondly he expresseth the qualitie of this captiuitie, to wit, that it should be exceeding grieuous, and that both in respect of the greatness of their miseries, which they should suffer in their captiuitie, and also in respect of their long continuance. Their miseries consisted partly in the euils which they suffered, and partly in the depriuation of such benefits as they had formerly injoyed, namely their politicall and ecclesiasticall gouernment, vers. 3, 4.

The euils which she suffered were base contempt, signified by her price, of 15. peeces of siluer, wherewith shee was bought ; and pinching pouertie and want, signified by the Homer and a halfe of Barley.

**B**ut let vs come to the words themselves, Verse 2. *So I Verse. 2.*  
*bought her to mee for fifteene peeces of siluer, and for an Homer of Barley & an halfe Homer of Barley.* In which words is contayned both the peoples punishment, and the loue of God, who inflicted it : the punishment is, that they should become captiues in a strange countrie; and this is signified by this phrase of buying, for no free people, but onely captiues, slaves and seruants were bought for money. So that the meaning of this part of the vision is this; as the Prophet buyeth an adultrous wife as though she were a captiue : so the children of Israell shall be led into captiuitie, and bought and sould for money.

Yea but the Prophet was commanded to loue this adultresse, and heere no mention is made of his loue, but onely that he bought her, that is, brought her into the base estate of a slavish captive; how then doth this signifie the loue of God,

God, seeing it seemeth rather an effect of hatred? I answe're if we respect Gods end, which was the profit, conuersion and saluation of the Israelites, this was a singular note of gods loue. For when they abused their libertie to all licentiousnesse, God caused them to liue in captiuitie, but to this end, that by this miserie he might reclame & regaine them vnto himself. So that the Lords feueritie was exceeding profitable and necessarie to reforme this adultresse, and to make her keepe her marriage faith inviolable for the time to come, when as she felte the smart of her vncleannessse. If a husband laying aside his right of superioritie and rule, doe basely cocker and flatter his adultrous Wife, and suffer her at pleasure to raunge abroad and company with her louers, his fondnesse will harten her in her wicked courses, and cause her the more to scorne and contemne him; the Lord therefore like a wise husband dealeth otherwise here with this adultresse, that is, he retayneth his authoritie, he handleth her roughly, and estrayneth her of her libertie, but yet inwardly he loueth her, for he doth all this to coole the heat of her lust, and to make her chaste and faithfull, that so being reclaymed, hee may receiue her into his wonted fauour.

The Next point to be considered is the basenesse of their estate in their captiuitie, signified by the price here given for the Adultresse, to wit, fifteene peeces of siluer. What was the precise quantitie of this summe it is vncertaine, neyther is it materiall to the vnderstanding of the Prophets purpose, onely this we are to know, that the Prophet maketh mention of a certayne price giuen, that he might in more lively manner set forth this vision as a thing done, & hereby more feelingly affect his hearers: & secondly, that this Adultresse was bought at a very low rate, seeing there is such a slender price payed for her, as fifteene siluer peeces.

For there was three sorts of siluer coyne in use amongst the Israelites, the Shekell of the Sanctuarie, which was about two shillings foure pence in value, and this had on the one side *Aarons* rod, and on the other, the pot-of-Manna: the common or halfe Shekell, amounting to foureteene pence; and the Gerah or Obolus, which was about the value of our three

three halfe-pence. Now we are not to vnderstand these words of the Shekell of the Sanctuary, which was onely the price of holy things, and therefore not of an adultresse; and if wee vnderstand them of the common Shekell, then the whole price amounted but to the summe of seauenteene shillings and sixe pence, which was given for this Adultresse: whereby the base estate and contemptible condition of this harlot is shewed, in that she is valedew at lesse then a slau or captive. For if an Oxe gored a seruant, the owner was bound to giue to the maister thirtie Shekels in recompence, as appeateth, *Exod. 21.32.* and here this Adultresse is prized but at halfe so much, whereby is signified that the people of Israell should be contemned and exceeding basely esteemed of in their captiuitie. And this agreeth with the complaint of the faithful, *Psal. 44.12. Thou sellst thy people without gaine, and doest not increase their price. 13. Thou makest vs a reproch to our neighbours, a scit and laughing stock to them that are round about vs, &c.*

*Exod. 21.32.*

*Psa. 44.12.13*

*Ezech. 45.11.*

And this is the first part of the price: the other is expressed in these words: *And for an Homer of Barley, and halfe an Homer of Barley.* The Homer, or Chomer contained ten Ephaeas, as appeareth, *Ezech. 45. 11.* and the Ephae was al-  
most a pottle lesse then our bushell, whereby is signified, first the flauish condition of the people in their captiuity, for Bar-  
ley was eaten onely of slaves and captiues, and not of free  
women: secondly their pouerty which is noted by the small  
quantitiue of this course fare, allotted vnto them as their onely  
sustenance for a long time; so that their fare was both course  
and sparing: thirdly here is implied the Lords loue in that  
he gaue them some maintenance for the prefervation of life,  
and but a sparing measure of course foode, that hereby hee  
might humble and reclaime them.

The meaning then of this part of the vision is, as the Pro-  
phet bought the adultresse, so shall the people be bought and  
ould, and live like slaves and seruants: as he bought her at a  
lowe & base rate, even for halfe the price of a servant, so they  
shalbe basely esteemed and meaneley valued more like vassells  
and slaves then the spouse of God, as he doth not giue vnto  
her

her Wheate but Batley, and that in small quantitie, so the Lord will afflict them with course dyet, whereof they shall not eate vnto satiety but sparingly by measure, as if the Lord should haue said; seeing you haue abused your liberty vnto licentiousnes, and when the reigne was laied on your owne necks haue runne away from me like vnrule colts, therefore I will bridle and curbe you in with captiuitie, and make you to returne vnto mee; seeing every base trifle hath moued you to sell your selues to be slaues to sinne, I will also cause you like slaues to be bought and sould at vile rates; seeing you haue abused your honourable estate, vnto which I called you, namely, to be my Church and people, and haue thereby bene puffed vp in pride, I will humble you with your enimies contemptible & disdainefull vsage of you; seeing your plentie and prosperitie hath made you to forget and neglect me, I will rub your memorie with pouerty and want, but yet I will not leaue you comfortlesse, for I will not vtterly forsake you and suffer you to perish in your penurie, but will allow vnto you some poore maintenance, and by my hard vsage I will not destroy you, but buy you that is, reclaime and reduce you againe vnder my gouernment.

And this is the meaning of the words : The instructions hence to be gathered are these. First wee may obserue that the Lord approueth his loue to the people of Israell, by those afflictions which hee layeth on them, to the end that he may reclaime them from their sinnes. For as there is no greater signe of Gods hatred and our rejection, then when the Lord giueth vs ouer vnto our selues, to doe what we list, to prosper in our sinnes, and without any checke to run forward in the wayes of wickednesse, to our destruction; so can there not be a more euident signe of his loue, then when like a carefull father he correcteth vs, that he may not disinherit vs, and maketh the pleasures of sinne loathsome vnto vs, by mingling them with the Wormewood of afflictions.

And hence it is that the Apostle sayth, *that whom the Lord loueth he chasteneth, and he scourgeth every sonne whom he receiuesth.* Heb. 12. 6. So Apoc. 3. 19. For the Lord asymmeth not at our hurt and punishment, but at our good and profit, *that*

Afflictions a  
signe of Gods  
pouer.

Heb. 12. 6.  
Apoc. 3. 19.

*that we might be partakers of his holinesse. Heb. 12. 10. And Heb. 12. 10.  
when wee are judged we are chaffened of the Lord, because wee  
should not be condemned of the world, as it is, 1. Cor. 11. 32. 1. Cor. 11. 32.*

The Lord bridleth vs with afflictions, that we may not run headlong in the course of sinne, and like a good schole-maister he correcteth vs, that he may teach vs in his wayes, and make vs more diligently apply our lessons. And this David well knew by his owne experiance, and therefore he sayth, Psal. 119. 67. *Before I was afflicted I went astray, but now haue I kept thy word. And ver. 71. It is good for me that I haue beeene afflicted, that I may learne thy statutes.* When our heauenly Phyfition dyeteth vs from the pleasures of sinne, which we loue better then out meate and drinke, & giueth vs the bitter pils and loathsome potions of afflictions, it is a signe that he intendeth the cure, and that there is some hope of our recovery; but when he letteith vs haue whosomeuer we lust after, and letteth our appetite bee the onely rule of our diet, it is a shrewde token that he hath giuen vs ouer as being a desperate cure: when our father suffereth vs to goe on in all wicked and licentious courses, it is a signe he neglecteth vs, and meaneth to disinherit vs: when our Lord and maister lets vs neglect all dueties without controlement, and suffers vs to goe on in our stubbornesse and disobedience, without any reprove or correction, hee makes it manifest that his purpole is to turne vs out of his seruice; and when he lets vs feed at will in the pleasant pastures of sinne, it is more then probable that he hath destinated vs to the slaughter.

The vse which we are to make heredof is: first, that wee faint not in our afflictions, imagining that they are signes of Gods hatred, and our rejections; but bear them with patience; consideringe the Lord hereby sheweth his loue, and care ouer vs: especially let vs be not onbly patient, but also ioyfull and thankfull, when the Lord crosseth vs in our sins, and restraineth vs from going forward in any course of wickednesse; for such afflictions are blessed which preserue vs from Gods eternall curse, and that is a sweet chaffisement which keepes vs from being condemned with the world.

Secondly, seeing the Lord in loue correcteth vs, that hee may reclaime vs from our sinnes, let vs, when we suffer any affliction, labour to finde out our sinnes, bewayle them, and turne from them vnto the Lord by true repentance; and then the same loue which moued the Lord to correct vs, will also moue him when we are reformed, to easse vs of our affliction, neyther will he cause vs any longer to drinke these bitter potions, when hee hath already recovered vs of our health.

Thirdly, wee learne to judge charitably of those whom the Lord exerciseth with afflictions, and not to imagine that because any are extraordinarily afflicted, therefore they are more then ordinary sinners, as the Iewes did. Luk. 13. 1. 2. And the Barbarians. Act. 28. 4. For then we shall condemn the generation of Gods children. Psal. 73. 15. Yea even the Son of God himself, as it is. Esa. 53. 3. 4.

Luk. 13. 1. 2.  
Act. 28. 4.  
Psal. 73. 15.  
Esa. 53. 3. 4.

The punnishment of Idolatric.

Secondly, wee may here obserue what fearefull punishments the Lord inflicteth vpon those Idolaters whom hee purposeth to convert and save: first, Captiuitie vnder their enimies; for when they will not serue the Lord wholoueth them, the Lord will make them serue their foes who hate them. Secondly, Ignominie and base contempt, for those that dishonour God by their Idolatry and vnthankfulness, the Lord will cause them to be dishonoured, scorned, and reproched. Thirdly, Pouerty and want, for those that will not be thankfull to the Lord for his benefits, nor employ them to his glory, he will deprive them of them, and by their penury teach them to acknowledge him, the author of them: Those that forget God by reason of their fulnesse, he will cause them through emptines and want, to call him to their remembrance. Where wee may note how the Lord fitteth his punishments to their sinnes, because they refused to vse their liberty to gods glory, in worshipping and seruing him, but rather abused it to the seruice of sinne and Sathan, the Lord made them Captiues and slaves to their enimies; because they were not moued by that high degree of honour of being Gods peculiar people, to give glory vnto God; but grew hereby proud and disdainfull, the Lord deicesteth them into

into a baser estate then the vsuall condition of a servant or Captiue : because by their fulnesse and luxurious excesse in all dainties and delicatenesse they were growne wanton, forgetfull of God, and vnhankfull, the Lord cureth their surfe, by allotting them course and flender dyet.

And so much concerning the first part of their miserie, consisting in the euils which they suffered. The second part respecteth the good things whereof they were depriu'd, which was their communion with God, and the comfortable fruition of his presence, &c also of the outward signes thereof, both in the Ecclesiasticall and politicall gouernement, and in his publike worship and seruice. And this is set downe typically. Verse 3. Where the Prophet continuing in the former Allegory or Parable, compareth the depriuacion of Gods presence, and the outward signes thereof, vnto the widow-hood of the Adul'tresse. And afterwards this Type is expounded. Verse 4.

**T**He Type is contained in these words : *And I said unto her, thou shalt abide with mee* (or rather thou shalt abide vnto me, or waite for me) *many dayes : thou shalt not play the Harlot, and thou shalt be to no man, and I will bee so vnto thee.* The which words are the speach of the Prophet vnto the Adul'tresse, after that hee had bought her vnto him, wherein he telleth her, that howsoeuer in loue to her, he had bought her, yet considering that she was an Adul'tresse, his purpose was, for a time to keepe her single and seperate both from himselfe and all others, that so he might make tryall whether indeed she did truely repent of her former wicked courses, and so vpon sufficient experience of her reformation, hee might take her againe to wife.

Verse. 3.

But let vs come to the words, *And I said unto her* : that is, after I the Prophet had bought the Adul'tresse in my vision, I did likewise in vision say vnto her, *Thou shalt abide me* : The words are, *Thou shalt sit for me*: which in this phrase of speach haue this sence, Thou shalt waite for me. So Exod. Exod. 24. 14. 24. 14. the same phrase is vsed, *Sit for vs here*, that is, tarry and waite for vs. The meaning is, I will not marry thee

Deut. 21. 13.

presently, but thou shalt wait my leisure; for as yet thou art not fit to bee my spouse, seeing thou art not cleansed from thy Adultries, neyther as yet haue I had sufficient experiance of thine vnsafained repentance. Where he alludeith to the rite in the old Law. Deut. 21.13. which required that those who had taken Captives, and desired to make them their wiues, should not presently marry them, but keepe them in their house a Moneth, till they were after a Legall manner purged from their Gentillisme.

He further addeth: *Thou shalt not play the Harlot*, that is, thou shalt not liue in thy adultries and vncleanness with thy louers as thou hast done in former times, but thou shalt wholly weare thy hart and affections from them, that thou maiest fixe it wholly vpon me. *And thou shalt be to no other man, or, thou shalt be to no man:* that is, thou shalt remaine like a desolate widdow, and spend thy time in sorrow and mourning for many dayes, without either lover or husband, for neither will I my selfe bee married vnto thee, neither will I suffer thee to marry with any other man, but thou shalt abide single and solitarie, till I see fit time to take thee to wife. Now because it might seeme some wrong, if the Prophet restraining this adultresse from all others, should in the meane while reject her and make choyse of some other wife, therefore to comfort her that she might beare her widdow-hood with greater patience, he assureth her that in the meane time hee will make choyse of no other, but remaine single and alone as well as she. And this he signifieth in these words, *And I will be so vnto thee*, that is, as thou shalt not come at mee nor match thy selfe with any other, so I will neither joyne my selfe vnto thee as yet, nor in the meane time, reject thee vtterly and make choyse of any other, but I will remaine single as well as thou, that when thou hast giuen sufficient testimony of thine vnfayned repentance, I may againe joyne thee vnto my selfe in marriage.

And this is the meaning of the words being vnderstood typically, of the Prophet & the adultresse, which being fitted vnto the Lord and the Church of Israell (which are the parties represented in this type, by the Prophet and the Harlot) doe

doe signifie thus much; that howsoeuer the Lord so loued this harlot the people of Israell that he tooke care of her conuersion and saluation, and to this end vsed meanes, that shee might forsake her idols & spirituall whoredome, yet so horrible and odious were her adultries and vnthankfulness in his sight, that he would not be reconciled vnto her and admit her into the former communion of marriage, till by many tryals & much experiance, she had giuen assured testimony of her vnfayned repentance. And therefore his purpose was to afflict her with a tedious captiuitie, wherein hee would restraine himselfe from her & haue no communion with her, either in respect of politall or ecclesiasticall government, for neither shold she haue any form of a common wealth, wherein hee shold rule as their King, nor of a Church, wherein hee shold bee worshipped as their God, with such publike seruice as he required in his word: and as he would restraine them of the publike meanes of his worship, so also he woulld not suffer them to forsake him, and to make choyse of other Gods and so to commit spirituall whoredome with their idols, as they had done in former times, but they shold keepe themselues from idolatrie, waiting the Lords leasure, till in his sonne Iesus Christ he woulde be reconciled vnto them, and againe contract them vnto himselfe in mariage.

Now because this tedious captiuitie and confused anarchie shold not be without comfort, therefore the Lord giueth them some testimonie of his loue, by assuring them that hee woulde as well waite for their true conuersion, as they for his mercy, and that in the meane time he woulde not reject them, and make choyse of somme other people to be his Church, but woulde stay his choyse till vpon their true repentance hee might receive them into his former loue and fauour.

And this is emphatically signified in these words, *And I will be so vnto thee*: where the Lord not dolti explicate his meaning at large, but ( like those whose mindes are exceedingly perturbed with griefe, indignation, or some singular commiseration) he vseth this abrupt and broken speach, as though it so much grieved him to deferre reconciliation, and to withhold the outward testimonies of his loue from his people,

that he was not able to pronounce this his definitive sentence at large, but in these abrupt and broken speeches. So that here is judgement mixed with mercy; judgement in that he withdraweth from them the tokens of his love for a time; mercy in that he withdraweth them not for ever; judgement in that he would not as yet admit them to be his people; mercy in that for their sakes he will make choice of no other, but expecteth their repentance, that thereupon he might be reconciled unto them.

An answer to a two-fold objection that this testimonie of Gods loue, and hope of their future reconciliation, will not stand with Gods former threatenings, namely, that he would no more have mercy vpon them;

*Chap. 1. Ver. 6.* That they should not be his people, nor he their God. *Ver. 9.* That he had utterly divorced and rejected them. *Chap. 2. Ver. 2.* And secondly, that it will not stand with the event, seeing the Lord did never after espouse this whole people, nor yet them alone. Both which objections are taken away with one answer:namely, that this Prophecy is not to be understood of the whole body of the people, but of the faithfull amongst them, which belonged to Gods Election; of which it is truely verified, so as it may well stand with the former Prophecy, and the future event.

*Rom. 11. 5.* For though he rejected the whole body of this people, yet he reserved a remnant, according to the Election of grace, whom after their repentance and conuersion he did espouse to him: and for these he reserved his grace, so as he would not after the people were excluded from the outward covenant, admit of any other, neyther before the comming of Christ, nor after he was come, till he had called and reconciled them; and so vpon occasion of their calling and conuersion, he called also and conuerted the elect Gentiles, amongst whom they were scattered, and to them both, who only were the true Israelites, according to the spirit, he made good his promises of mercy and grace: and this appeareth,

*Math. 10. 5, 6.* &c *15. 24, 26.*  
*Act. 13. 46.*

And so much for the exposition of the words: the doctrines which from hence arise are these. First, whereas the Lord

Lord saith, that he will not presently be reconciled vnto the Church of Israell, but she shall waite his pleasure, and bee content to liue in an afflicted estate, vntill hee saw fit time of giuing vnto her assurance of his loue and fauour: hence we learne to arme our selues with patience, when our afflictions are tediously continued, and not desperately to cast aside all hope, as though the length of our afflictions were a signe of our vtter rejections; for as it appeareth in this place, the Lord causeth the afflictions, euen of those that belong to his Election, to endure for a long time together, and maketh them to wayte and expect, till hee seeth the fit time for their deliuernace. Examples hereof we haue in the captiuitie of Egypt, and Babilon, in *David, Job* and many others.

Length of affliction no signe of our rejection.

The vse hereof is, that though our afflictions be of long continuance, we waite the Lords leasure, and possesse our vpon God for soules with patience; and so in the end wee shalbe assured of deliuernace. An example hereof we haue in *David, Psal. 40. 1. I waited patiently for the Lord &c.* In the faithfull grie-  
deliuernace fit of our afflictions.  
*In the faithfull grie-* Psal. 40. 1. and  
uously afflicted. Psal. 123. 2. *Esay. 8. 17. in Jacob Gen. 49. 18. 123. 2.*  
*Esay. 8. 17.*

Which duety that we likewise may performe, let vs consider: first, that the Lord inioyneth and requireth it at our hands. *Psal. 37. 34. Wayte thou on the Lord, and keepe his way.*

Secondly, that the Lord wayteth vpon vs, that hee may finde vs fit to receive his mercy, that is, humbled in the sence and feeling of our owne misery and want, and earnestly hunning after his grace. *Esa. 30. 18. Yet therefore will the Lord wait, that he may have mercy vpon you.* Seeing then the Lord wayteth on vs to shew mercy, great reason haue we to wait, that we may receiue mercy; for waiting and attending better becommeth fuiters then benefactors.

Thirdly, let vs waite vpon the Lord, because the holy Ghost commendeth it vnto vs, as a good thing. *Lamen. 3. 26 Lamen. 3. 26. It is good to trust and to waite for the saluation of the Lord.*

Fourthly, it being afflicted, we doe not onely watch, but also wayte in prayer, it is a good argument, to confirme our faith in this assurance, that our prayers shall be heard, and our petitions graunted; and therefore the Church saith this

Esa.33.3.

Mich.7.7.

Psal.40.1.

Esa.49.23.

Psa.9.18.

Psal.37.34.

Pro.20.22

Esa.30.18.

Pro.10.18.

reason for the strengthening of her faith. Esay.33.3. *O Lord haue mercy vpon vs; we haue waitid for thee. And Mich.7.7. she joyneith these two together, I will wait for God my saviour: my God will beare.* Of this David had experience Psa.40. 1. *I waited patiently for the Lord, and hee inclined vnto mee and heard my cry.*

Fiftly, because our waiting and patient abiding the Lords pleasure, shall assuredly haue a good issue: for he will not suffer those that wait vpon him to goe away ashamed. Esay.49.23. *And howsoeuer the hope of the afflicted may bee deferred, yet it shall not perish for euer.* Psal. 9. 18. But those that attend the Lords pleasure, in the end shall be exalting, & haue the land in possession. Psal.37.34. *They shall be saved and deliuered from all euill.* Pro. 20. 22. Yea they shall be eternally blessed. Esay.30.18. *The Lord is the God of iudgement; blessed are all they that wait for him.* Howsoeuer therefore the hope of the afflicted being deferred, is for the present, bitter and irkesome, yet in the end their patient abiding shall be gladnesse, as it is. Pro.10.28.

The second thing to be obserued is, that the Lord will God trieth our not presently be reconciled with his people, and shew vnto Repentance by them the wonted signes of his fauour, till he hath taken tryall afflictions before he restoreth vs to fauour.

Firstly, that he may shew his detestation of sinne, in that he will not easily be reconciled, even with those whom hee dearely loueth, when they haue grievously offended Thirdly, that by these corrections he may make them carefull for the time to come, that they doe not againe by their sinnes prouoke his displeasure; for hee that with a wounded conscience and broken spirit, hath long sought and suerd for mercie, and hath spent many a bitter figh and grieuous groane before hee could attaine vnto the assurance of gods fauour, hauing obtained it will not easily be allure

allured againe by his sinnes to hazard and loose it. Fourthly that hereby he may glorifie his name, by approoving his justice and righteous iudgements even to those that are without, when as they see that he will not winke at sorne, no nor in his dearest children; who otherwise would take occasion vpon their sinne and impunitie to blaspheme. 2 Sam. 12. 14. 2 Sam. 12. 14. Lastly, that hee may hereby teach the wicked what they are to expect, for if the Lord so correcteth those sinnes in his children which of infirmitie they haue committed, how will hee punish the sinnes of wicked men which they commit with full consent of will? If he be displeased with the faithfull, and will not presently assur them of his fauour, after they haue repented, then what can they looke for that continue in their sinnes without repentance, but that he will poure vpon them the full viols of his wrath? If he so severely chastiseth sinne in his sonnes and friends, how grieuously will hee punish it, in slaues and enimies? examples hereof we haue in *Adam, David, Ezechias, the people of Israell, and Christ himselfe.*

The vse hereof is, that we carefully take heede that wee doe not wound our Consciences, by committing against our knowledge grievous sinnes, seeing we are assured if wee belong vnto God that hee will sharply chaste vs for vs, and will not suffer the beames of his loue comfortably to shipe vpon vs, till wee haue approued our repentance by many tryals, and haue indured much more grieve, and sorrow, through our crosses, and the restraint of his loue, then our pleasure and delight was in the committing of our sinnes and therefore let vs not to please the flesh wound the spirit, nor purchase a dram of carnall delight, with a pound of sorrow.

Secondly, this may serue to comfort and refresh vs, when as we are ready to sincke vnder the waight of sinne, and heauie burthen of affliction, and in regard hereof are readie to conclude that we are cast out of Gods fauour, for then wee are to remember that the Lord oftentimes restrayneth the signes of his fauour, and continueth the afflictions of those, whom notwithstanding, he dearely loueth for the causes aboue said, &c.

Thirdly,

God afflicteth vs for sin that we may learne to hate it,

Thirdly, whereas the Lord saith, that shee shall stay for him in her afflicted estate, and shall not play the harlot, &c. hence we learne, that the reason why the Lord continueth to restraine his fauour, and to afflict his people, is not because he hateth them, but that hereby they may bee moued more seriously to repent, and to flye from their sinnes with greater detestation, when they see these miserable effects that follow them. If our heauenly father, when wee grieuously offend, should rocker vs, and shew no signe of his displeasure, or being somewhat offended, should presently be reconciled vs; we finding no bitternesse neyther of Gods anger, nor of affliction, which might cause vs to distaste the sweet pleasures of sin, would never soundly and seriously repent of them; but when we apprehend his heauie displeasure, and cannot with much entrey be assured of reconciliation; when wee feele the smart of sharp afflictions, and can by no meanes find ease, then we call our sinnes to remembrance, and are grieved at the heart that we haue committed them; then we hate and detest them, as being the fountaine from which doe flow these waters of bitterness; and then we resolute with our selues, that if our heauenly father will but this once forgive, and be reconciled vnto vs: if he will but cause the wanted beames of his fauour to shine vpon vs, and ease vs of the heauie burthen of our afflictions, we will never againe be persuaded so by our sins to prouoke his displeasure, though all the profit, pleasures, and preferment of the world were offred vnto vs.

The vse which we are to make hereof is, that when the Lord doth exercise vs with afflictions, we exorcise our selues in repentance, and make the day of tribulation, the day of humiliation; for this is the maine end why the Lord afflicteth vs, which when he hath attained, hee will put an end to our afflictions: and therefore the way to ease our selues of the burthen of punishment, is to cast away the burthen of our transgressions; the best meanes to lighten our soules with sauing comfort, is to loade them with bitter sorrow for sinnes; if we would haue God well pleased with vs, we must be displeased with our selues; and if euer we meane to come vnto the

the pallace of ioy, wee must trauaile vnto it by the path of  
mouning. For blessed are they that mourne, for they shall bee Mat. 5.4.  
comforted. Blessed are they that weep, for they shall laugh. Luke. 6.21.

Fourthly, whereas the Lord saith, *Thou shalt not play the Harlot*, not so much by way of prohibition, teaching them what he would not haue them doe, as by actuall restraint, shewing what he would cause and inable them to refraine, notwithstanding their pronenesse thereunto, through their naturall corruption: hence we learne what is the chiefe cause whereby we are with-held from running headlong into all manner of sinne; namely, Gods powerfull word, which as it saith, *Thou shalt not sinne*, so it enableth vs through the secret operation of his spirit, to yeld obedience. For in our owne naturall disposition, we are ready to draw sinne vnto vs, as with Cart-ropes, and to drinke iniquitie like water, Ephy. 5.18. Gen. 6.5. Phil. 2.13. We are not able so much as to will that which is good Rom. 7.8. And instead of being restrained by Gods Law from sinne, it taketh occasion by the commaundement, to worke in vs all manner of concupiscke. Rom. 7.8. But it is onely Gods Euangelicall and spirituall word, whereby we are restrained from sin, and enabled to performe obedience; when as the spirit giueth life and power to the dead and weake letter, &c by the secret operation thereof, maketh it effectuall, for the working of that grace in vs, which it requireth, and to the stirring of vs vp to performe that duty which it enjoyeth. John. 6.63. John. 6.63.

The vse which we are to make hereof is: first, that wee yeld vnto the Lord the whole praise of our obedience, and of restraining vs from committing those sinnes into which we see others fall, for he alone maketh the difference between vs and them. Secondly, that we doe not presumptuously trust in our owne strength, thinking that wee are able to stand when others fall: but let vs worke out our salvation with feare and trembling, and whilst we think we stand, let vs take heed of a fall. As the Apostle exhorteth. Phil. 2.12. 1 Cor. 10.12. And wholy distrustinge in our owne strength, let vs solye rest vpon

Ephe. 6. 10. vpon the Lord, and the power of his might. Eph. 6. 16. And Mat. 66. 33. to this end let vs remember the example of Peter, Mat. 26. 74. 33. 74. And thinke with our fathers, that if this rock were shaken with the tempest of temptation, that we who in comparison are but reedes, cannot stand steady in our owne strength. Lastly, considering that Gods powerfull word and spirit upholdeth vs from falling into sinne, we leare continually to craue the Lords assistance, and to make that prayer which Christ hath taught vs: *O Lord lead vs not into temptation, but deliuer vs from euill,* and then shall we finde the Lord true of his promise. 1. Cor. 10. 13. *For he knoweth how to deliuer the godly out of temptation, &c.* 2. Pet. 2. 9.

God mingeth Mercy with Iudgement, and euen in his corrections sheweth his fatherly loue and compassion: he will not presently receive them to mercy, but yet he doth not exclude them from it for euer, hee correcteth them for a time, but least they should faint, he promiseth an end to their afflictions; hee restraines his fauour and as it were banisheth them his presence, not that hee intendeth vitterly to reject them, but that they may be moued hereby more soundly and seriously to repent; hee diuorceth them from him, but in the meane while he reserveth himselfe for them, and waiteth for their repentance that hee may restore them into his former fauour. How infinite therefore are Gods mercies, seeing his judgements are so full of compassion: how sweet and comfortable is his loue, bountie and goodnesse, seeing the actions of his anger and justice are not without the mixture of such comfortable sweetnesse: and if he be so gracious when he punisheth, how gracious will he appeare when he rewardeth? Many examples hereof wee haue in the booke of God: when hee cast Adam out of Paradise, he giueth him hope to inherite heauen, and when he threatneth him with labour and sorrow, he promiseth him a Sauiour, in whom he should haue joy and eternall rest. When he threatneth captiuitie to the posterity Gen. 15. 13. 14 of Abraham, he limiteth the time, which being expired he promiseth deliueraunce. Hee denounceth against David  
Gen. 3. 2 Sam. 12. tempo-

temporall punishment's, but first he pardoneth his sinnes and releaseth him of those eternall torments which he deserved. Hee layeth vpon *Leni* a curse, that hee should be scattered amongst his people, as though he were not a Tribe, and had no portion amongst his brethren. Gen. 49. 7. but in this Gen. 49. 7. curse was included a blessing, for he therefore scattered them that he might gather them vnto himselfe, and deprived them of other portions, that hee himselfe might be their portion and reward. Deut. 10. 8, 9. He caused *Manasses* to be led Deut. 10. 8.9. captiue, and to be bound in chaines, but his captiuitie was to bee preferred before his libertie; his dungeon before his stately pallaces; and his chaines of iron, were better vnto him, then his chaines of gold and most rich ornaments; for 2 Chro. 33. God vsed his Captiuitie, as a meanes to free him out of the captiuitie of sinne and Sathan, his chaines to preserue him from the chaines of darknesse, and his dungeon to keepe him from running head-long into the dungeon of hell,

The vse hereof serueth to comfort vs in afflictions, when as we consider that they not onely proceede from loue, but also are so tempred with mercy and compassion, that they cannot hurt vs: they are bitter indeed and vnpleasant vnto the tast, but yet they are not poysons to kill vs, but wholesome potions, which our heauenly Physition hath wisely tempered to cure vs of the diseases of sinne, and to purge away our corruptions: and howsooner they may make vs sicke whilst they are in operation, yet this sicknesse tendeth to the recouery of continuall health, and to the attaining of eternall life.

**A**nd so much concerning the Widdow-hood of the Church of Israell Typically propounded: Now wee are to speake of it, as it is plainly expounded. Verse 4. *For the children of Israell shall remaine many dayes without a King, and without a Prince, and without an Offering, and without an Image, and without an Ephod, and without a Teraphim.*

Verse 4.

Where he sheweth: first, who shall remaine in this estate of a mournfull widdow, namely, the children of Israell, by which

which we are to vnderstand the ten Tribes, who in the land of their Captiuitie, were without Priest or Magistrate ; and not the people of Iuda, who had both : neyther yet is it to be vnderstood of the whole body of the people, but onely of the elect Israelites : for they onely remayned for a time, without Ciuill or Ecclesiasticall gouernement, and without publike meanes of worshipping eyther the true God or Idols ; for these they would not worship, nor communicate with the Gentiles in their Idolatries ; and God they could not worship after that publike manner prescribed in his word, seeing they were exiled from the Temple : vntill Christ came, who was their King, Priest and Prophet, which tooke away the difference of places, and restored vnto the conuerted Israelites, the publike meanes of seruing God : whereas the reprobate Israelites euer remained without the true worship of God, and not onely vnto a certaine time : and were not without Images and Idols, seeing they communicated with the heathen in their Idolatries.

Secondly, he setteth downe the time, wherein they should remaine in their widdowes estate, namely, for the space of many dayes, that is, euen to the comming of their Messias Iesus Christ : which from the sixt yeare of *Ezechias*, wherein the Israelites were led captive into Aſſiria by *Salmanazar*, was 680. yeares.

Thirdly, he implyeth the sorrow and mourning of the people, by this phrase of sitting; which vsually in the Scriptures is ascribed to those, who are in grieve and heauiness : for not knowing which way to ease themſelues, nor hauing any appetite, when they are oppressed with sorrow, to go about any thing, they ſit downe & bewaille their miserie. So it is ſaid of *Iobs* friends, that they ſate downe to mourne with him, when they could not help him. *Iob. 2. 13.* Of *Nebemiah*, that he ſate downe and wept, and mourned for certaine dayes. *Neh. 1. 4.* Of *Jerusalem*, that ſhe ſate ſolitarie like a widdow, mourning and lamenting her afflictions. *Lamen. 1. 1. 2.* And *Babylon* ſayeth of her ſelte, that ſhee would not ſit as a Widdow. *Eſay. 47. 8.*

Fourthly,

Fourthly, hee sheweth wherein her widdow-hood consisteth: namely, in being depriv'd of the outward signes of her communion with God, both in regard of Ciuell and Ecclesiasticall gouernement, and of the meanes of Gods pure and publike worship: as also in being restrained from worshipping and seruing Idols & false Gods. All which are exprested in these particulars, *Without a King and without a Prince*, that is, without any Magistrate of their owne nation, or any publike forme of gouernement, whereby Gods presence is represented in the common wealth. *And without an Offring*: that is, they should not offer Sacrifices and Oblations; for neyther was it lawfull to erect an Altar, or offer a Deut. 12. 13.  
14. Sacrifice any where, sauing at Ierusalem, the place appointed for Gods publike worship. *And without an Image*: namely, made to represent Gods presence, such as were the Images erected by *Ieroboam* in Dan and Bethell. 1 King. 12. 28, 29. 1 King. 13. 28. 1 King. 12. 28. and those spoken of 1 King. 17. 10. *And without an Ephod*: 2 King. 17. 10. 2 King. 17. 10. of which there were two kinds: the one made of Gold, blew Silke, Purple, Scarlet, and twined Linnen: in which were the two Onix stones, wherein were graued the names of the twelue Tribes, and the Vrim and the Thummim; and this was proper to the high Priest, of which we may read, Exod. 28. 6. Exod. 28. 6. &c. The other made of Linnen, of which we may read. 1 Sam. 2. 18. 2 Sam. 6. 14. 1 Sam. 2. 18. 2 Sam. 6. 14. The meaning is, that they should bee without a Priest-hood, which should instruct them, and aske counsell for them of the Lord. Lastly, hee saith, that they should be *without a Teraphim*: that is, they should haue nothing to doe, with the Idol Gods of the heathen: for the Teraphims were Images which the Idolatrous Heathens worshipped, of which kinde were those Teraphims or Images, which *Rachell* stole from her Idolatrous father *Laban*. Gen. 31. 19. 1 Sam. 17. 19. Gen. 31. 19. and that Teraphim in *Michaels* house, Gen. 31. 19. Judg. 17. 5. Judg. 17. 5.

So that hereby it appeareth, in what the widdow-hood of the Church of Israel consisted; namely, that she should haue no signe of Gods presence, in the ciuell government, for she should haue no King nor Magistrate; nor yet in the Church

Church, for she should haue no offring, nor Ephod, that is, no Priesthood, nor publike meanes of worshipping God, according to his word. Neither yet should shee follow her louers, and commit Idolatrie with them; for she should not worship the true God after a false manner, as Jeroboam did in images; nor the heathen idols, for she should be without a Teraphim.

Now the Lords end in all this was, that he might weare the elect Israelites from their vaine hopes, by withdrawing from them all those things wherein they trusted, that so hauing no other hope of being deliuered out of their miserie, they might turne to the Lord by true repentance, and so expect from him alone freedome from their afflictions. For as long as they had any Kings and government, or any forme of a common wealth, whilst they had any shew of Religion, or any outward meanes of worshipping God, though they were never so much depraved and corrupted, they rested, nay they boasted in it, as though they were in good estate: and therefore to beate them from this vaine conceipt, the Lord threatneth to bring vpon them a confused anarchie, & to deprive them of all shew & outward appearance of a Church, that so being humbled in the sight and sense hereof, they might be moued laying aside all other hopes, to expect saluation in Iesus Christ, and be the better fittet to receive him when he was exhibited, as their onely King, Priest, Prophet, and Redeemer.

That the  
beames of  
Gods fauour  
are often  
clouded with  
afflictions.

Iob. 13. 24.

Psal. 13. 1.

And this is the meaning of the words: from whence we may obserue these instructions. First, whereas he saith that the people of Israel shal sit waiting in heauines, without any outward signes of gods comfortable presence; hence we learn that even Gods dearest children oftentimes haue the beames of Gods fauour so clouded from them in their afflictions, that they seeme vnto themselves desolate, and vtterly forsaken of God, as appeareth in this place. So Iob complayneth, Chap. 13. 24. *Wherfore hast thou hid thy face, and takest mee for thine enimie.* And David Psal. 13. 1. *How long wilt thou forget mee O Lord, for euer? how long wilt thou hide thy face from me?*

And

And 88.14. Lord why doest thou reiect my soule, and bideſt Psal.88.14. and thy face from me ? 89.46. So Esay complaineth in the name 46.89. of the faithfull, Chapter 45.15. Verely thou O God bideſt thy Eſa. 45. 15. ſelfe. The Church likewife, Lamen. 5. 20. Wherefore doest Lamen. 5. 20. thou forget vs for euer, and forſake vs ſo long time ? Yea this was the complaint of the ſonne of God himſelfe, when as he bore our iniquities, Math. 27.46. Not that indeede the Lord Math. 27. 46. doth euer forſake thoſe whom he hath once choſen, but onely for a time with-houldeth the outward ſignes and inward feeling of his comfortable preſence, that hee may moue them more ſeriously to ſorrow for ſinne, more earnestly to beg and pray for the returne of his fauour, and more preciouly to eſteeme of it being reſtored vnto them, when they perceiue how barraine of all comfort and ioy their ſoules are, as ſoone as the Sun-shine of Gods fauour is ecclipted from them.

The vſe hereof is, that if euer the Lord ſeeme thus to withdraw himſelfe from vs in our afflictions, wee be ſo humbled hereby, as that in the meane time we ſincke not into deſperation, as though we were vtterly rejecked : and to this end let vs remember that this hath beene the lot of the deareſt of Gods children; and therefore let this comfort vs, that the ſame afflictions have beene accolemented in other of the faithfull. <sup>1 Cor. 10. 13.</sup> Secondly let vs call to mind times of old, wherein the Lord gaue vs ſure testimonies of his loue, and ſo from the immutabilitie of his loue, mercy and goodneſſe, wee may receive comfort. So David. Psal.77. 11. <sup>1 Pet. 5. 9.</sup>

Pſal. 77. 11.

Secondly, we may obſerue how the Church behaueth her ſelfe when ſhee ſeemeth left and forſaken of God, namely, ſhe ſitteth downe like a defolat widdow, and ſpendeth her time in mourning and lamentation: whence we learme not to make light of this heauie affliction, nor to walk vnder this waigthy burthen, with ſtiffe and ſtretched out necks : but when God in the time of affliction ſeemeth to eſtrange and abſent himſelfe, we muſt humble our ſoules with mourning and lamentation, watch and waite for his returne, and continually cry and call vpon him by hearty prayer, deſiring nothing in the world ſo much, as that hee will haſten his comming, and

Esa. 54.8.

re-assure vs of his fauour. And if we thus behauue our selues, then shall we finde Gods promise verified. Esa. 54. 8. *For a little while have I forsaken thee, but with great compassion will I gather thee.* And by this meanes also, shall we gather vnto our selues assurance, that we are indeed espoused vnto God, when as the Lord our husband, hauing absented himselfe in some displeasure, we doe not like strumpets rejoice in his absence; or if there be any little griefe, seeke to put it off by haunting the company of vaine persons, and by passing the time in sports and pastimes: but like loyall and louing wifes bewayle his absence and displeasure, taking delight in nothing, till wee enjoy his loue againe, in whom our soule delighteth.

Here therefore two extremes are to be auoyded: for as we must not sincke and fall downe flat vnder the burthen of Gods displeasure: so we must not stand vpright with stiffe and stretched out necks, casting it aside without care or sorrow, but we must take the middle course, that is, we must stoupe and buckle vnder our burthen, as being weary of bearing it, we must sit downe and mourne like a widdow, forsaken and desolate, delighting in nothing till wee feele and finde that God deligheth in vs, and is reconciled vnto vs. An example hereof we haue in the Church. Psal. 137. 2. 3.

Psal. 137. 2. 3.

Gods wise  
mixture of  
Mercy, and  
Judgement.

Thirdly, we are to obserue Gods wise mixture of Mercy and Iudgement, that the Church might neyther be secure and carelesse, nor yet comfortlesse and without hope: for whereas he saith, that she shall sit mourning for many dayes, herein is implied, that her afflictions should neyther bee very short, nor very long. First, hee sheweth that they should not be very short, for they should last for many dayes: and then that they should not be very long, for they should not last for many ages, or many yeares, but onely for many dayes. He doth not reckon the time by minutes or hours, for then they would haue beeene secure and wretched, and so taking no care to arme themselues with patience, they would haue beeene altogether unprepared, when contrary to their hope their afflictions were tediously continued; nor yet by yeares

or

or ages, least whilst he sought to arme them with patience, he should disarme them of hope, vvhich is our chiefe stay to keepe vs from sincking vnder affliction.

The vse which we are to make hereof is, that vwhen vve are in affliction, vve doe neither expect present deliueraunce, nor yet imagine that God will forsake vs for euer. For if our hopes be frustrate vve shall grow impatient, and if vve haue no hope at all we shall grow desperate.

Fourthly, vve may obserue, that he saith the Israelites should continue in their afflicted estate many dayes, vvhileas in truth they continued diuers ages, even sixe hundred & four-score yeeres. So hee saith that the Church of the Smirnians should haue *tribulation for ten dayes*. Apoc 2.10. And that the Church should be fed in the vvildernes of affliction a thousand two hundred and threescore dayes. Chap. 11. 6. By vvhich computation hee teacheth vs how vve are to ac-compt of the time of affliction; namely, howsoever to the flesh it seeme long and tedious, yet it is to be judged short & momentanie, in comparison of that eternall glory which attendeth for vs, after vve haue finished the short skirmish of afflictions. When as therefore our troubles and crosses, seeme so tedious, as though they would neuer end; let vs comfort our selues with this consideration, that they are in truth but light, short and momentanie, in respect of that superex-cellent and eternall waight of glorie, which is reserved for vs. 2 Cor. 4.17.

2 Cor. 4. 17.

Fiftly, whereas the Lord describing the widdowhood of the Church of Israell, and the seperation betweene him and her, doth after-wards expound himselfe, and sheweth that it consisteth in the taking away of their King, Magistrates & ciuill gouernment, and the meanes of his publicke worship and seruice: hence wee learne, that Princes wisely ruling in the common wealth, and godly and faithfull Ministers publickly executing their funtions, which concerne gods pure and sincere worship in the Church, are notable signes, representing vnto vs Gods owne presence. So that where the Lord hath established a lawfull and vwise Magistracie, and a

The Magis-tracie and Mini-sterie signes of gods presence.

godly, learned and faithful Ministerie, there himselfe is present, ioyned in a neere communion with that church & common-wealthe; where these are wanting, from thence the Lord may be said to haue withdrawne himselfe and to haue made a seperation, leauing such a people in the estate of an afflicted vwidow. And this appeareth not onely in this, but also in diuers other places of scripture. For first for Kings and Magistrates, they are said to be breathing and mortall gods, and the children of the most high, vwho in their gouernment after a more peculiar manner resemble their heauenly

Psal. 82. 6.7. In vwhose assemblies God standeth and judgeth righteous judgement, ver. 1. *God standeth in the assembly of gods, he iudgeth among gods.* And for the ministry, and publicke seruice of God, vwe haue Christs promise, *That where two or three are gathered together in his name, there is he e in the middest of them* Mat. 18. 20. And howsoever being infinite he filleth heauen and earth vwith his presence, yet after a more peculiar manner, he walketh in the middest of the seauen golden candlestickes. Apoc. 1.11. that is, he is present in his Church to rule, defend and preserue it. And hence it is, that vwhen David vwas banished from the Temple, and debarred of the publike meanes of Gods worship, hee complayneth that he vwas banished from Gods presence, and cast out of his sight. Psal. 42. 2. and 84. 1. 2.

Mat. 18.20.

Psal. 42.2. and 84. 1.2.

That the magistracie and ministerie are highly to be esteemed.

The vse hereof is: first, that vve highly valew and esteeme these outward signes of Gods presence; namely, a ciuill and peaceable gouernment in the common-wealthe, vnder a lawfull Prince, and a faithfull and painefull ministrie in the Church, by vwhose meanes vve enjoy the publike vvorship & seruice of God. For vwhilest both these are settled amongst vs, vve haue assured testimonies that God hath joyned himselfe vnto vs in a neere communion. And on the other side, when these for our sinnes are taken away, then doth the Lord hide his face from vs, and maketh a visible seperation betweene vs and him. The consideration vwhereof should make vs rejoice, and magnifie the name of the Lord, vwhen vve enjoy these vnualueable blessings; and to sit downe and mourne

mourne like a desolate vwidow, vwhen vve are deprived of them.

Secondly, this serueth for the reproofe, first of Popish Popish traitors Traytors who are euer plotting and contriuiing the death of reprooued. Christian Princes, and continually labour to disturbe and ouerthrow all peaceable and vwell settled government, that so bringing in all disorder and confusion, they may haue better opportunitie of fishing in these troubled waters. For what doe they else herein, but euuen offer violence vnto Gods own person, when as they hurt Princes, whom he hath placed, as his lively Images, to represent his presence in the common wealth? What doe they else, but as much as in them lyeth, seuer that communion which is betweene God and the people, and bring their country into the mournefull estate of an afflicted Widdow. How farre are these from the precept of the Apostles. Rom. 13. 1. 5. 1 Pet. 2. 13. 17. And from the practise of *David*, whose heart throbbed because he had but cut the garment of the Lords annoynted, though hee were already rejected of God, and himselfe chosen to his place. 2 Sam. 24. 6. 2 Sam. 24. 6.

Secondly, hereby are reprooued sedicious Mal-contents, who neuer thinke nor speake of the manifold blessings and benefits which the land enjoyeth by the government of their lawfull Princes, as Peace, Plenty, Safety, the Preaching of the Gospell, and such like: but are euer talking of the infirmities of their gouernours, and of the defects and imperfections of their gouernment; the which seditious murmurings work no reformation of things amisse, but incense the Prince and discontent the people.

Seditious mal-contents rebuked.

Lastly, hereby is condemned the practise of the Brownists, who deprive themselves of the outward signes of Gods presence, the Ministrie of the word, and the outward meanes of his publike worship and seruice, because of some blemishes and corruptions remaining in the Church, from which the Church in no age was ever perfectly purged.

Verse 5.

**A**nd so much concerning the first fruite of Gods loue, whereby he approueth it vnto the people : namely, by inflicting vpon them his fatherly chastisements: now followeth the second fruite, which is the sanctifying of these afflictions for their conuersion. Verse 5. *Afterwards shall the children of Israell conuert & seeke the Lord their God, and David their King, and shall feare the Lord, and his goodness in the latter dayes.* In which words is set downe the conuersion of the people of Israell, and the time thereof. Their conuersion it selte is first expressed, and then a two-fold effect thereof : their conuersion in these words, *Afterwards shall the people of Israell conuert, or rather, shall be conuerted.* The which words haue relation to their former afflictions, as though he should say, after they haue beene long exercised with grievous afflictions, at length the Lord will so sanctifie them to their vse, as that hereby they shall be truely humbled, conuerted, and brought to vnfained repentance. The which promise tended to the singular comfort of the afflicted Israelites, when as being almost ouerwhelmed with miseries, they were assured not onely that at length they should haue an end, but also that they should bring forth this notable fruit of their true conuersion.

The effects of their conuersion are shewed in the words following : first, *That they shall seeke the Lord their God and David their king.* Where, by this phrase of seeking the Lord, we are to vnderstand, that hauing bewailed their former apostacy, and forsaken their sinnes by true Repentance, they should labour to be reconciled vnto God in Christ, worship and serue him according to his Word, invocate his Name, make profession of his true Religion, and imbrace the true Iehovah as their onely God, by a liuely faith. And this large signification hath this phrase of seeking the Lord, not onely here, but also else where. So Psal. 24. 6. and 27. 8. Esay. 55. 6.

It is further added : *And David their King.* In which words are implied two things: First, that the Israelites had formerly made a defection from the kingdome of *David* : namely,

namely, vnder the raigne of Roboam. 1 King. 12. And se- 1 Kings. 11.  
 condly, that now they shoulde make vp this breach, by re-  
 adjoyning themselues as obedient subiects to this kingdome.  
 Where by *Danid* we are not to vnderstand the sonne of  
*Ihsai*, who was long agoe dead: but our Sauiour Iesus  
 Christ, who vsually in the Prophets was called *Danid*, as ap-  
 peareth. Ezech. 34. 23. 24. *And I will set up a Shepheard ouer Ezech. 34. 23.*  
*them, and he shall feed them, even my seruant Danid.* And 37. 24.  
 37. 24. *Danid my seruant shall be king ouer them.* &c. Ier. 30. 9 Ieremie. 30. 9.  
*They shall serue the Lord their God and Danid their king.*  
 The reason hereof is: first, because *Danid* was a Type of  
 Christ: secondly, because he came out of his loynes, and in  
 this respect is vsually called the sonne of *Danid*: thirdly,  
 because the promise made to *Danid*, concerning the eternitie  
 of his kingdom, was knowne commonly to all the people, of  
 which they are here put in minde, for the better strengthe-  
 ning of their faith.

So that by seeking the Lord and *Danid* their king, is  
 meant, that they shoud know and acknowledge, worship  
 and serue, both God the father, and his sonne Iesus Christ:  
 according to that, Iohn. 17. 3. *This is life eternall, that they John 17. 3.*  
*know thee, the onely very God and whom thou haft sent Iesus*  
*Christ.* For as when they were said to haue made a defection  
 from *Danid*, the meaning was not that this defection vvas  
 made from his person, seeing hee was dead many yeeres be-  
 fore; but from his kingdome established in his posterite: so  
 when they are here said to seeke *Danid* their king, the mean-  
 ing is, that they shoud not seeke his person which was  
 dead, but his kingdome established for euer in his seed Iesus  
 Christ.

The second effect of their conuersion is expressed in these Morall  
 words: *And shall feare the Lord and his goodnes, or as the He-*  
*brew hath it, shall feare unto the Lord.* Wherby we are not to  
 vnderstand that they shoud performe that morral dutie of  
 fearing God, as our English translation seemeth to import:  
 but that they shoud fearefully hasten vnto the Lord and his  
 goodnesse, that is, being affrighted with the sight and sense

of their sinnes, the curse of the law, the anger of God, death, and damnation due vnto them, they shall with all possible speede flye vnto the Lord, & to his goodnes, and by a lively faith lay hold vpon gods mercie offred vnto them in Christ, and rest vvholy therevpon for their saluation. So that this seemeth to be a Metaphor taken from Birds, which being sodainely feared doe fearfully flye vnto their retiring places of greatest safety. And thus this word is taken, Chap. 11. 11.

*Hosea. xi. 11.* They shall feare as a sparrow out of Egypt, that is, being affrighted they shall flye with great hast. And in this sense the Latine vword *trepidare* is vsed, as *Livij annalium 23. Maxq; in sua quisq; ministeria discursu trepidat ad prima signa. Virgil. Eneid. 9. Ne trepidate meas Tencri: defendere naves, ( id est, ne festinante.) Nene armate manus, &c.*

*Psal. 130. 4.* And the rather doe I thus expound the swords : first, because it is an vnproper manner of speach to expresse the mortall dutie of fearing God, by this phrase of fearing vnto God. Secondly, vve are not said to feare Gods goodnesse, but rather his justice and judgements. True it is that God is feared for his goodnesse, according to that, Psal. 130. 4. namely, as a gracious father, whom for his goodnesse towards vs we are loath to displease, but his goodnesse it selfe is not fearefull or terrible, but sweet and comfortable. Thirdly, because the vword is so taken in other places.

The meaning therefore of these vwords, is briefly thus much, that the people of Israel being terrified and affrighted with the sight and sense of their sinnes, and the punishments due vnto them, should flye speedily vnto the Lord, as being their protector & sure defence, comforting themselves in the assured hope of his grace and goodnesse; vwhereby they should bee assured that their sinnes shall bee forgiuen them, and they freed from them both in respect of their guilt and punishment.

And these are the effects of their conuersion. The time is expressed in these words, *in the latter or last dayes* : that is, after that Iesus Christ the true Messias is exhibited in the flesh, which vsually in the Scriptures is called the last dayes,

*Deut.*

Deut. 4.30. Isa. 2.2. Micha. 4.1. Heb. 1.1. 1 Pet. 1.20.  
 1 John. 2.28. The which time is specified. First, to shew  
 their obstinacy in their sinnes and corruptions, seeing these  
 tough humours could no otherwise be purged away, but by  
 the long working potions of tedious and bitter afflictions.  
 Secondly, that they might prepare themselves patiently to  
 beare these miseries, thus tediously continued, when as they  
 were forwarned of them, for *premonitus premunitus*. Thirdly,  
 that they might hereby bee refreshed with some comfort,  
 when as they were assured that howsoeuer their troubles  
 were tedious yet at length they should have a happie end,  
 seeing they shoulde bring them vnto God by true repentance  
 and a lively faith.

And this is the meaning of the words : the instructions God sanctifieth  
 which from hence arise are many : first, wee here obserue,  
 how the Lord sanctifieth the afflictions of the Elect for their  
 conuersion and true repentance, for after that the people  
 are grieuously afflicted, at the length they are humbled in  
 the light of their sinnes, and turne vnto the Lord. The like  
 examples wee haue in *David*, the Israelites in the Judges  
 times; *Manasseh*; the prodigall Sonne; and many others, and  
 this is that which the Prophet speaketh, *Esay. 26.16.* O Lord *Esay. 26.16.*  
*in trouble they haue visited thee, they haue poured forth a prayer*  
*when thy chastening was upon them.* So that affliction humbleth  
 them whom prosperitie puffeth vp with pride, it softneth  
 those whom prosperitie hardened, it converteth into the  
 wayes of righteousness, those whom prosperitie made to  
 wander into the by-pathes of sinne. But yet they worke not  
 these good effects in all, but onely in those, vnto whose vse  
 they are sanctified by Gods spirit, as we may see in example  
 of *Pharaob*, *Saul*, *Ieroboam*, &c. who the more they were  
 hammered and beaten vpon with afflictions, the more hard  
 and obdurate they waxed.

the afflictions  
of his Elect for  
their conuersi-  
on.

The vse hereof serueth to comfort all the faifthfull in their  
 greatest troubles and miseries, seeing they may bee assured  
 that the Lord vwill sanctifie their afflictions for their humili-  
 lation, conuersion & saluation. For wel may we be contented

to be beaten, that wee may bee betred; to bee put into the furnace of affliction, that being purged from the drosse of our corruptions, wee may like pure gold be treasured vp in the treasury of eternall happinesse: to be pruned, that wee may become more fruitfull: to be hammered, that our hard hearts may be made contrite, and not onely with patience, but also with joy, and loue may we kisse that rod, which maketh vs to run vnto God for mercy and forgiuenesse.

But forasmuch as the tree of affliction bringeth forth no such fruits, vnlesse it be vvatered vwith the sweet dew of gods spirit: therefore let vs also make this vse hereof, that when we are afflicted, we earnestly pray vnto God, that hee will sanctifie our miseries to our vse and benefit: and out of this poysone, gather for our good, this sweet hony of humiliation and obedience: that is, that our pouerty may turne to our spirituall inriching with the gifts of his spirit, that our trouble may tend to eternall rest, our shame to glory, our sence of paine, to the encrease of our sence of sinne, and that *our light and momentarie afflictions may cause unto vs a superexcellente and eternall waight of glory.*

*2 Cor. 4. 17.*

Secondly, we learne that the Elect in their afflictions go directly vnto the Lord, by his Sonne Iesu Christ, that they may be reconciled vnto him, and be received into grace, and not vnto Saints and Angels, as it is the custome of the Papists, who when they are in any daunger or trouble make their prayers and vowes vnto the Virgin Mary, Peter and other Saints.

*Christ is true  
God coequall  
with his father.*

Thirdly, wheras he saith, that they shall seeke *Jehovah* and *Daniel* their king, that is, Iesu Christ: here we obserue that the same diuine worship is ascribed vnto Christ, which also is attributed vnto God; and consequently he is not meere man, but God coequall with his father, for vnto God alone belongeth diuine worship, and this Christ chalengeth to himselfe. *John. 5. 22. 23.* Where he sheweth, that *the father hath committed all Iudgement unto the Sonne, that all men might honour the Sonne, as they honour the Father.*

*Christ true  
man.*

Secondly, we hence gather that he is not God alone, but man.

man also, for as this divine worship yeelded vnto him prooueth him to be God, so his name *Danid* implyeth that he is man, descended of *Danids* posterite.

Againe, from the conjunction of these two, seeking God and *Danid*, vve gather that God is then alone worshipped aright, vwhen as he is worshipped vwith his sonne and in his sonne. *For in him alone the father is reconciled and well pleased.*

*Mat. 3. 17. In him alone we are graciously accepted. Eph. 1. 6.*

God is to bee worshipped in Christ.

*Math. 3. 17,  
Eph. 1. 6.*

In him he vwill be worshipped and serued, and vwhosoeuer worshippeth not God the father in his sonne Christ, they doe not worship the true *Iehouah*, but an idoll of their own framing, for vwhosoeuer hath not the sonne hath not the father. *1 Joh. 2. 23. Because howsoeuer they are distinguis- 1 Joh. 2. 23.* fhed in persons, yet they are one in substance, of the selfe same nature coessentiall and coeternall.

Where it appeareth that howsoeuer the Jewes and Turkes doe professe that they worship God the Father, yet in truth they do nothing lesse, seeing they neither know nor acknowledge his sonne Iesus Christ as their onely Sauour and redeemer.

Fourthly, whereas he calleth Christ by the name of *Da-* The Royall *sid*, vve may here obserue the great and royall dignitie of the faithfull, in that the Lord vouchsafeth to call himselfe by their name, and to call them after his name. Because *Danid* faithfully serued him in his life, therefore he honoureth him after his death, reusing his memory and eternizing his name by taking it vpon himselfe; and so because vve professe his religion, and worship him though vwith much vweakenesse and imperfection, he vouchsafeth vs this dignitie, that according to his owne name vvee should bee called Christians. Thus hee honoured the Patriarkes, *Abraham, Isaac and Jacob.* Exod. 3. 15. And his people Israell, in that thongh he vvere the God of the whole Earth, yet he vvould be called after a peculiar manner the God of Israell.

The vse hereof is, that vve zealously serue the Lord, and If we honour seeke his glory, in honour and dishonour, euill report and good report, not fearing any whit at all that we shall be reproched God hee will honour vs.

reproched, haue our names traduced, and loose that reputation which we haue in the world, by being over forward and precise in performing the duties of Gods worship and seruice; for let vs assur our selues, that whilest by our Godly conuersation we honour God, hee will not onely cause vs to be honoured in our liues, but even after our death, our names shall liue, and be kept vpon record in the honourable roule of his holy Seruants, and bee calendered amongst the Saints. Whereas on the other side, the name of the wicked, though it be never so glorious in their liues, yet shall it be ignominious in their death, and putrefie in the ayre as fast as their bodyes in the earth, as the wise man sheweth. Pro. 10. 7. *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.*

Pro. 10. 7.

That we never  
fie to God, be-  
fore wee are  
throughly  
bumbled.

Fiftly, we may obserue, that when the people of Israell, are affrighted and terrified with the sight and fence of their sinnes, and those miseries which doe accompany them, they doe then, and not before, fye vnto the Lord for grace and mercy: in whose example wee haue a notable president of our owne disposition and practise; whilest wee continue in our carnall securitie and hardnesse of heart, we never desire mercy and forgiuenesse; whilest we thinke our selues whole and sound, wee never seeke to our heauenly Physition, to be cured of our spirituall Leprosie and sicknesse of sinne; whilest we thinke our selues rich, and haue no fence of our pouerty and nakednesse, we never labour after the riches of Gods mercy and Christs merits, nor to be clothed with the glorious garment of his innocency and obedience; whilest we haue no fence of our owne vnrigheteousnesse, wee will never hunger after Christs righeteousnesse; whilest wee thinke our selues already highly in gods fauour, we never seeke to Christ our Mediator, to reconcile vs vnto his father: but when our hearts are broken & contrite, & our consciences wounded, then doe wee earnestly desire the oyle of Gods mercy, and the precious baulme of Christs bloud, that thereby we may be cured; when we see our owne pouertie, we labour after the riches of his merits, and in a word, when we are terrified with

with the sight and sence of sinne, and labour vnder it as a heauie burthen, then doe we flye vnto the Lord for comfort, and sue vnto Iesus Christ, that according to his gracious promise, hee will easse and release vs. Of the former we haue Math. 19. 16.  
 examples in the young Iusticiarie. Mat. 19.16.20. The Pharisie. Luke. 18. 11. 14. And in the Pharaſaycall Papists. Luk.18.11.14.  
 Of the latter in Job, Chap. 41. 6. In David, Psal. 51. In the Iob. 41. 6.  
 prodigall sonne. Luke. 15. In the poore Publican; Luke. 18. Luk. 15. and  
 And in the Lewes. Act. 2.37. 18.  
 Acts. 2. 37.

Sixty, we may obserue, that howsoeuer the Elect are affrighted and terrified with the sight and sence of sinne, and the apprehension of Gods displeasure, yet this their feare doth not make them to flie Gods presence, but moueth them with all poſſible ſpeeđe to haſt vnto him, and his goodneſſe: for they are not like vnto ſlaves, who hauing offendēd, and being without any assurance of their maifters loue, do for feare of the whip runne away; but like ingenious and well nurtureſd children, who hauing by their faults diſpleaſed their faſher, doe not flie his preſence, but rather runne vnto him, and fall downe at his feete, acknowledgiing their fault, promising amendment, and imploring pardon and forgiueneffe. For howſoever the apprehenſion of his diſpleaſure greatly feareth them, yet the perfwafion of his loue moderateth their feare, and begetteth in them ſome hope of remiſſion and re-conciliatiōn. So that here wee haue a plaine diſference be-

The diſference  
betwene ſon-like  
and ſcruile  
feaſre.

tweene the Son-like feare of the faithfull, and the desperate and ſeruile horrore of the wicked: for that cauſeth them with awfull reverencē to flye vnto the Lord for mercy and forgiueneffe, because of the expeience which they haue of his goodneſſe: and the other cauſeth the wicked to flye from God, by reaſon of the fearefull expeſation which they haue of Gods iuit vengeance. Of the former wee haue examples in David, Psal. 51. In Daniell, Chap. 9.5. And in the prodigall ſonne, Luk. 15. Of the latter, in Saul, Judas, and in the reprobate. Apoc. 6.16. Psal. 51. Dan. 9. 5.  
 Luke. 15. Luke. 15. Apo.6.16.

Seauenthly, whereas he ſaih, that being affrighted with the ſight and ſence of ſinne, they ſhould haſt vnto Gods goodneſſe:

Gods mercy  
our best refuge  
to flee vnto.

Luke. 17. 10.

goodnesse : here we learne what is our best place of refuge, when our finnes terrifie vs : namely, Gods free and vndeserued goodnesse, for the shade of Gods mercy is our best shelter, when as wee are scorched with the heat of his wrath : and our best course when we are pursued by his Justice, is to flye to the throne of his grace and goodnes for pardon and forgiuenesse. When therefore our consciences accuse vs for sinne, let vs not flye vnto our owne righteousness, merits, & satisfactions, for whatsoeuer wee haue done it was but our duety, and no man dischargeth one debt by paying another; nor yet to the merits of Saints, for they could merit nothing for them selues, much lesse for others ; neyther haue we any proprietie vnto them, nor they sufficiency to make satisfaction for the least sinne ; but we must flye vnto Gods goodnes, and expect pardon onely through his free and vndeserued mercy, and Christs all sufficient merits. An Example hereof we haue in *David*, who hauing sinned, doth not seeke for pardon by pleading that he had beene in former times, a man according to Gods owne heart, or by promising to make satisfaction by his future obedience, but dislayming all opinion of desert, he onely relyeth himselfe vpon Gods mercy.

Psal. 51. 1.

Long afflictions  
often necessary  
for our humili-  
ation.

Psal. 51. 7.

Eightly, out of the time of the accomplishing this promise, concerning the conuersion and deliuernace of the afflicted Israelites; namely, that it shoulde be after that they had a long time beene tryed with afflictions, and in the last dayes : hence we obserue, first that such is the obstinacie and hardnes of hart, euen sometimes of those that belong to Gods election, that they had neede for their humiliation and conuersion to be afflicted, not onely with grievous but also long lasting miseries. And therefore it is not alwayes expedient for vs to haue quicke deliuernace out of our afflictions, vnlesse they haue wrought that good worke in vs, for which they were inflicted, that is, humiliation and vnfayned repentance : for it will little auiale vs to haue our soules, wounded with sinne, once or twice dressed, if they bee so left before they bee perfectly cured, because they will againe rankle and become

as dangerous as they were before; it will nothing profit vs  
to haue ben cast into the fierie furnace of affliction, if pre-  
sently wee be taken out before wee be purged and purified  
from the drosse of our corruptions.

Secondly wee may obserue, that howsoeuer the afflictions of gods elect, being tediously continued, doe seeme to threaten their ytter destruction, yet in the end the Lord will graunt deliuerance, & cause them to further their conuersion and saluation; it may be whilest we deferre our repentance, the Lord will delay his helpe, as though hee had vtterly forsaken vs, but wee may assurē our selues, that though he bee long in comming to our ayde, yet at length hee will come and graunt vnto vs a good issue out of all our trialls. Examples hereof wee haue in the Israelits in the Egyptian captiuitie; in Babilon, and Assiria; in the three Childrens; Daniell in the Lyons den, and many others.

The Lord delivereth out of tedious afflictions.

## LECTURES



# LECTVRES VPON THE FOVRTH CHAP- TER OF THE PROPHECIE OF HOSEA.

The argument.



The Prophet hauing in the former Chapter testified and approued the loue of God towards the people of Israell, to the end that those who were long to continue in a grieuous Captiuitie, might in the middest of their miseries be supported with some comfort : doth now againe direct his speach to the Israelites of his owne times, accusing and conuincing all states and conditions, of diuers grieuous and enormous sinnes, which raigned and ruled in the whole land ; and withall intermixeth such just and well deserved punishments, as the Lord was purposed to inflict vpon them, vnlesse they preuented them by their yafaigned repentence. And least the people of Iuda by following their practise, should make themselves subiect to the like miseries, he admonisheth them not to communicate with them in their sinnes, that they might not be partakers of their punishments.

The generall Analysis of the thereof are two. The first is an accusation or sharp repre-

hension of the people of Israell, for their manifold haynous sinnes, from the first Verse to the fifteenth. The second is an admonition to the people of Iuda, to avoid their sinnes, that they may escape their punishments; from the fifteenth

Verse

Verse, to the end of the Chapter. The first part is expressed in a judicall forme of proceeding, wherein the people of Israel are summoned to appeare, and arraigned before the Tribunall of Gods Judgement, to answere such things, as should bee laid to their charge : namely, that they had by their capitall crimes and enormous sinnes offended against their soueraigne Lord, the king of heauen and earth, and so breaking his Lawes, had made themselues guiltye and obnoxious to those punishments, which were therin threatened. All which their offences were comprised in four seuerall bills of inditement, of which being convicted, there is annexed to every bill a forme of condemnation, to suffer such punishments, as they had justly deserued. The first bill of inditement is contained Verse 1. and 2. the sentence of condemnation is affixed Verse 3. The second bill Verse 4. the sentence in the 5. The third bill and third sentence are intermixed, Verse 6. 7. vnto the 1. The last bill, Ver. 12. 13. the sentence of judgement, in the latter part of the 13. Ver. and in the 14.

And these are the speciall branches of this first generall part. Now the generall scope of the Lord, in all this is, that the people who lived so securely in their sinnes, that they little or nothing regarded eyther the person of the Prophets, or their threatnings, might at least be awakened out of their spirituall Lethargie, when as they heard themselues summoned before Gods Judgement Seate, and perceived that the Lord would no longer suffer his word to be contemned in the mouth of his seruants, but would plead in his owne cause, and examine and try the transgressours of his lawes, before his owne Tribunall Seate of Judgement, and so proceed to the condamnation and execution of those whom he found guiltye.

**B**ut let vs come to speake of these speciall parts more particularly: the first whereof, is contayned in the three first verses: wherein the people of Israell are by law convicted, and then by Gods just sentence condemned. They are

Verse. 1.

convicted in these words, verse 1. Hear the word of the Lord, ye children of Israell: for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land: verse 2. By swearing, and lying, and killing and stealing, and whoring, they brake out, and blood toucheth blood.

Where is set downe: first, the summons and arraignement of the people; Hear the word of the Lordye Children of Israell. Secondly, the cause hereof, which is a controversie betweene the Lord of heauen and earth, who is the party offended, and both the plaintiffe and the judges; and the Israelites who are the delinquents and parties offending. For the Lord hath a controversie with the inhabitants of the Land. Thirdly, the crimes whereof they are accused and convicted, which are the causes moving the Lord to pursue them with his justice, because there is no truth, &c.

The order observed in handling these verses.

In the handling of which points I will obserue this order: First I will expound the wordes. Secondly obserue out of them such instructions as they naturally offer vnto vs. Thirdly I will apply them to our owne times.

The context. Concerning the First, we are first to note the context, and so come to shew the meaning of the words themselves. In the former chapter, the Lord vnder certaine types and Parables, comforted those Israelits which were to be afflicted, in a grieuous and tedious captiuitie, by assuring them of his loue, and that their miseries were but the chastisements of a louing father, for their good and conuersion, and not the punishments of an enemie for their hurt and destruction. Now lest the secure Israelits of his owne times, should take encouragement vnto them, by the former doctrine of conolation, to be moued thereby to continue in their impaenencies; hee sheweth that howsoever the Lord was purposed to be gracious vnto his elect Israelits in after ages, yet he would in the meane time punish seuerely those hainous & enormous sinnes as raigned amongst them, vnlesse they preuented his judgements by their vnfained repentance.

And

And this is the context: now let vs come to the meaning of the words. *Hear the word of the Lord ye children of Isra-*  
*ell. Wherein the Prophet summoneth the people to appeare before the Lord, to answere vnto such things, as shoulde bee objected and laid to their charge. For as judges, before they suffer any to be accused or condemned, doe cause their clarke or cryer to summon and call forth the partie, to see what hee can answere for himselfe; so doth the Lord take the same iudicall course with sinners, for the approoving of his righteous judgements; that is, hee citeth them before he accuseth them, and accuseth them before hee condemneth them. The which summons hee pronounceth sometimes immediately by himselfe, as when he cited *Adam* to appeare before him in Paradise, Gen. 3.9. And thus hee summoneth men when as he speaketh vnto their harts & consciences by his judgements and punishments: And sometimes by his Ministers, and that either men or Angels: by men as by his Prophets & ambassadours, an example whereof we haue in this place: the like whereof we haue *Esa. 1.18.* *Ier. 2.14.5.* *Mich. 1.2.* *Esay. 1.18.*  
*and 6.1.2.3. &c.* By Angels either in this life, when he maketh them his instruments and ministers of his afflictions, *Iere. 2.4.5.* *Mich. 1.2. and 6.1.2.3.* judgements and punishments, or at the end of the world, when as the arch-Angell with the sound of his trumpet, shall summon all men to appeare before the tribunall seate of Gods judgement, of which we may read *Math. 24.31.* *Mat. 24.31.*  
*1 Cor. 15.52.* *1 Cor. 15.52.* *1 Thes. 4.16.* *1 Thes. 4.16.**

Now the maine drift of these summons is, to moue the people to heare with greater reverence, care and conscience, the reprehensions and comminations which after follow: for howsoeuer they might haue some reason to neglect and contemne them, if they regarded the Prophets person and the meaneesse of his qualitie & condition, yet there was great cause why they should heare them, not onely with reverence but also with feare and trembling, if they considered that he was but a cryer, who summoned them in the name and at the appointment of the supreame judge of heaven & earth; and but a meane ambassadour, who deliuered vnto them not

his owne words, but the ambassage of his glorious and most mighty king, from whom he is sent.

The arguments here vied to move attention But let vs more specially consider of those arguments which are contained in these summons, proclaimed by the Lords Cryer, whereby he moueth them to receiue his message with attention, feare and reverence : The first is taken from the manner of his speach, which is vsed when matters of great waight and importance follow, and therefore is not to be hearkened vnto negligently, or lightly to be regarded. The second is taken from the person of him, from whom this message is deliuered; namely, because it is *Iehonah* that speakeh vnto them, who created them, and continually preserued them, who is al-sufficient to reward those who harken vnto him, and almighty to punish those who neglect his word : who had giuen vnto them many testimonies of his loue, and multiplyed vpon them all his benefits, aboue all other nations of the earth; who did not reprehend and punish them for mallice to their persons, or other sinister respects, but that he might preserue them from vter destruiction, if they would repent and forsake their finnes, or glorie his justice in their punishments, if by no meanes they would be reclaimed, but obstinately persist in their sins, after they had so often warning. The third reason to moue them to heare and obey the voyce of the Lord summoning them by his Prophet, is taken from their owne persons, to whom the message is deliuered ; in that they were the people of Israell, descended of the holy Patriarkes, chosen amongst all other nations to be Gods peculiar Church and people, with whom God had made a couenant, and had on his part most absolutely performed it, preferueng them from their enimies, and multiplying vpon them all his benefits.

The controuersie between the Lord and the people of Israell.

And this is the peoples summons, where by they who had a long time neglected the word of the Lord in the mouth of his Prophets, were now cited to answere their contempt before the Tribunall seat of Gods Judgement. Now followeth the cause of this summons, which is, for the tryall of a controuersie betweene the Lord and the people of Israell.

*For*

For the Lord bath a Controuersie with the Inhabitants of the Land : Where first, we are to consider the nature of this controuersie, and secondly, the parties betweene whom it is controuerted. Gods controuersies with a people are eyther verball or reall : Verball, when as by his word, eyther immedately pronounced by himselfe (as we may see in the example of *Cain*) or by his Ministers he reproueth, conuinceth, and condemneth a people for their sinnes, and threatneth his Judgements due vnto them : Reall, when as a people notwithstanding Gods reprehensions and threatnings continuing in their impenitencie haue deserued punishments inflicted vpon them. Of both which kindes of controuersies this place may be vnderstood, but yet principally as I take it, of the latter. For whereas the people had long contemned Gods verball contentions, by the Prophets, and continued in their impenitency, without any amendment, the Lord now threatneth that he will contend with them after another manner : namely, by inflicting vpon them his reall Judgements, seeing words would not preuaile with them.

The like place to this we haue. Gen. 6. 3. *Therefore the Lord said, my spirit shall not alwayes strive with man, because he is but flesh, and his dayes shall be an hundred and twenty yeers:* The meaning is, that because the world was rooted in a desperate wickednesse, and would not be reclaimed by his spirit preaching vnto them by righteous *Noah*, therefore hee would no longer contend with them in verbal controversies, seeing they were wholly carnall and corrupt : but would bring vpon them reall punishments, and that within the space of an hundred and twenty yeeres, vnlesse in the meane time, they preuented his Judgements by turning from their sinnes by true repentance. So here the Prophet telleth them, that because Gods word was of no force with them for their amendment, the Lord would no longer thus strive with them, and seeing his Prophets and their reprehensions were derided, neglected, and contemned, therefore hee would take his owne cause into his owne hand, and contend no longer verbally, but really with them, proceeding from words to

blowes, from threatnings to punishments.

The parties betweene whom  
the controuersie is.

The parties betweene whom this debate is, are the Lord and the people of Israell, which are here called the inhabitants of the land; whereby he implyeth, First that the Lord himselfe was now become their aduersarie, seeing there is no controuersie or contention but betweene aduersaries; as though hee should say; the contention shall not be hereafter betweene you and the Prophets, because ye contemne their persons as weake and base men, and deride and negle<sup>t</sup> their admonitions, reprehensions, and threatnings, as though they were false and rediculous; but betweene the Lord himselfe and you, who is most wise to finde out your sinnes, and most just to punish them. And this controuersie shall be begun in the Court of Conscience, before the Tribunall Seate of Gods Iudgement, where by the law which you haue transgressed you shall be conuicted, and after shall be fully determined when as hee shall inflict vpon you, such reall punishments as your sinnes haue deserued.

Secondly, he hereby implyeth that the Israelites are guilty of enormous sinnes, and grieuous transgredions, when as he saith, that the Lord hath a controuersie with them; for such is Gods exact justice, that hee sueth none, but such as are indebted vnto him, neyther contendeth he with any, but onely such as haue wronged and offended him.

Thirdly, whereas he saith, that the Lord had this controuersie with the Inhabitants of the Land: hereby first hee conuinceth them of their breach of Couenant, which they had made with God, for howsoeuer the Lord had made good his promise, in driving out the Canaanites, and giuing vnto them the Land in possession: yet they had broken their promise made to God, violated their faith, forsaken Gods true Religion, and denied their obedience vnto his lawes.

Secondly, he aggrauateth their sinnes and grosse ingratitude, in that after the Lord had cast out the Canaanites, the auncient inhabitants of this country, for their Idolatry and other sinnes, and giuen this land to the people of Israell for their possession, that therein they might make profession of his

his true religion, and glorifie his name by worshipping and seruing him according to his will; they neuerthelesse neither remembred gods judgements inflicted vpon the Canaanits, nor his mercies multiplyed vpon themselues, forsooke the couenant of their God, broke his lawes, committed idolatrie, and all other outragious sinnes, and so defiled the land with the same sinnes for the which the Canaanits were expelled, in the which gods true religion, holinesse of life, and righteousnesse shoulde haue raigned and flourished.

And this was the cause or matter of their inditement; in all which the Prophet aymeth at this, that he might bring the people to true repentance vpon some hope of their reconciliation; for whereas he saith that the Lord had a controuersie with the people, hee doth herein include a secret admonition, that seeing the Lord was not only far mightier then they, but also had the law & equitie on his side, therefore they shoulde labour after reconciliation, by turning vnto him by vnfayned repentance, for other meanes there was none to escape his just judgements. And this is indeed the maine end at which the Lord aymeth in all his threatenings, namely that those his people whom hee threatneth hearing of his judgements, might preuent and escape them by their repentance. For as a louing father when he threatneth his child, sheweth that he hath no desire to punish him, seeing by threatning hee giueth him warning to desist from his faults, that so he may escape: so our gracious and heavenly father, threatneth his judgements in the ministerie of the word, that heareing them wee may auoyd them, by forsaking our sinnes and humbling our selues before him, and this end of the Lords contending with his people is plainly Esay. 1. 18. expressed. Esay. 1. 18. Ezech. 33. 10. 11. Ier. 18.7.8. Eze. 33.10. 11. Ier. 18.7.8.

And so much concerning the cause why the Israelites are arraigned: Now wee are to speake of the particular crimes whereof they are accused, convicted and condemned; and whereof these are of two sorts: the first priuative or sinnes of omission, verse. 1. the second positive or sinnes of commission, verse. 2. The sinnes of omission whereof they are accused, Israelites are accused and condemned.

either respect their neighbour or God himselfe : those that respect their neighbour are reduced to two heads. First sinnes of injustice vnder the word truth. Secondly, neglect of mercy. The sinnes which respect God are all included vnder one, namely that there was no knowledge of God in the land, and consequently no religion, no faith, no obedience.

The first sinne,  
that there was  
no truth in the  
land.

The first sinne whereof he accuseth them is, that there was no truth in the land : for the vnderstanding whereof we are to know, that truth respecteth either the minde and hart, and then it is called simplicity or integritie, or else the outward carriage and behauour, and that either in our words or speaches, which properly is called verities; or else in our works and actions, which is called justice or vpright dealing.

Whereas therefore he chargeth them that there was no truth in the land, the meaning is, that there was no simplicitie or integritie in their minds and harts, no verity in their speaches, nor justice in their actions : and because vertues and vices are contraries without meane, so that the denying of the one in a subiect capable of it, is the affirming of the other; therefore hereby hee implyeth when he saith there was no simplicitie in the land; that it was full of hipocrisie and dissimulation; and when he affirmeth that there was no veritie, hee implyeth that there was lying; and when he accuseth them to be without truth or justice in their actions, hee intimateth also that they were full of all manner of fraud and deceit.

The second  
sinne,

that they were without mercie; the word signifieth either benignitie or wanted mercy. beneficence, and in the former signification it is referred to the minde and hart, and so is called mercy and compassion; and in the latter to the words and works, and then it is called beneficence, and comprehendeth in it all works of charitie and christianitie : as when in our words we are ready to help and benefit our brethren by exhortation, counsaile, consolation, admonition and reprehension : and in our works, by defending them with all our power, and relieving them with our

our riches. Whereas therefore he chargeth them to be without mercy, his meaning is that they were destitute of all these vertues, and neglected all these christian duties; and contrariwise he implyeth, that their minds were full of malice and cruelty, their words rotten and vnsauorie, their workes replenished with oppression, violence and barbarous inhumanitie.

And these were the sinnes which respected their neighbours, and the breach of the second table: their sinnes which immediately respected God are all comprehended in this, that there was no knowledge of God in the land: vnder The third sin, which particular he compriseth the neglect of all the duties no knowledge enjoyned in the first table, and of all religion & piety: for as from the true sauing knowledge of God, as from the root of all graces, there springeth Faith, affiance, hope, loue, the feare of God, obedience, and all true worship of God: so contrariwise ignorance is the roote of all impietie, infidelity, diffidence, presumption, despaire, hatred of God, contempt, disobedience, superstition & idolatrie. And therefore whereas he chargeth them that they were without the knowledge of God, he necessarily implyeth that they were vtterly destitute of all grace, piety and all true religion, and guilty of the breach of all the commandements of the first table: for where the roote is dead there the braunches must needs perish.

Now these their sinnes are aggrauated, in that hee saith, that there was no veritie, mercy, nor knowledge of God in the Land. First, in that it was a Land which God in great mercy had bestowed vpon them, to the end, that therin they should worship and serue him; a land wherein he had protected and preserued them; a land wherein he had plentifullly afforded vnto them the meanes of attaining these graces of truth, mercy and knowledge: namely, his Word and Sacraents.

Secondly, in that this impietie and neglect of Religion, did not onely lurke in some few corners, but overspread the whole land: neyther were there onely some few men tainted with

with these vices and corruptions, but generally the whole body of the people. So that they did not onely hide these sinnes as being ashamed of them, but being come to bee as it were a common fashion, they impudently professed and defended them.

That the Lord himselfe will contend with those who contemne the ministerie of his Prophets,

And so much for the meaning of this first Verse : the doctrines which are to be obserued are these. First, we here learne that if Gods Prophets haue long contended vwith a people in Gods cause, as his aduocates, and doe not preuaile with them, by causing them to humble themselues before him by true repentance, then the Lord will take his cause into his owne hands, and ceasing to contend with them any longer by his word and spirit, will prosecute his controuersie with them by afflictions and punishments; and if hauing often sent his Ambassadours with reasonable conditions of peace, men neglect them, and refuse to hearken vnto their ambassage, then will this powerfull king march against them with an armie of his judgements, and neuer cease encouraging them with his plagues, till he hath eyther humbled or destroyed them. And this appeareth in this place, as also Gen. 6. 3. In the example of the Iewes, led captiue into Babilon, and afterwards destroyed by the Romaines. So that God first dealeth with men by his word; and then if this will not preuaile, by his chastisements; and lastly, if these will not reforme them, by his destroying plagues and punishments. Would we therefore escape his corrections ? then let vs suffer our selues to be reformed by his word : would we not be destroyed by his fearefull punishments ? then let vs labour to profit by his gentle chastisements.

Gen. 6. 3.

A comfort for  
Gods minis-  
ters.

The vse hereof serueth for the comfort of Gods faithfull Ministers, when their persons are disgraced and contemned, and their Ministerie neglected and diridized by wicked men; then they are to remember that they being the Lords aduocates to pleade his cause against an impenitent people, are sure to be strongly backed by the Lords own power, wherby those shall be brought vnder, who would not submit them selues to be ruled by the scepter of the word.

Scondly,

Secondly, it serueth for the terror of all those scoffers A terror for  
and desperate wicked men, who contemne and deride those contemners of  
threatnings, which they heare denounced in the ministerie Gods word.  
of the word against them for their sinnes : for let such know,  
that if they will not be reclaimed from their wicked courses,  
by the ministery of Gods Prophets, the Lord himselfe will  
follow his owne cause, and ceasing any longer to contend  
with them with his word and spirit, he will prosecute them  
by his judgements and punishments.

The second thing to be obserued, is Gods judicall course The just admi-  
of proceeding in the execution of his Judgements: although nistration of  
being infinite in wisedome, power, and justice, he might so-  
daintely inflict his punishments vpon sinners, as soone as they  
haue offended, yet first (to approue the justnes of his judge-  
ments), hee doth in the Ministry of his word summon them  
before his seate of Justice, arraigne and conuince them; that  
so they may be moued to sue for a pardon, by turning vnto  
God by true repentance, & hereby preuent deserved punish-  
ments. So he sent *Noah* to the old world, before he brought  
the Deluge: *Lot* to Sodome, before he destroyed it with fire  
and brimstone: *Moyses* to *Pharaoh*, before he drowned him  
in the red sea: The Prophets to the Iewes and Israelites,  
before he brought them into Captiuitie: and our Sauiour  
Christ and his Disciples, before their vtter destruction and  
desolation. All which as it serueth to commend Gods mer-  
cifull justice, so also to condemne the hardnes of mens harts,  
and to leaue them without excuse, who will not after so  
manifold warnings turne from their sinnes, by vnfained repen-  
tance, that so they might escape these fearefull punishments,

Thirdly, whereas hee calleth this summons to Judge-  
ment, the word of the Lord, which notwithstanding was  
pronounced not by the Lord immediately, but by the Pro-  
phet: hence we learne that the voyce of Gods messengers  
in the Ministry of the word, is to be esteemed as the voyce  
not of mortall men, but as the voyce of the euerliving God, Luke. 2. 70.  
speaking by them. So it is said, Heb. 1. 1. that *in old time God* Heb. 1. 1.  
*spake by his Prophets.* And our Sauiour Christ saith that they 2 Pet. 1. 18;  
who

Luk. 10. 16.

who heare his Disciples and Ministers, doe heare him; and they who contemne them, contemne him. Luke, 10. 16. And thus haue the faithfull alwayes esteemed the Ministerie of the word, euen as the voyce of God himselfe. So the Church Esay, 2. 3. Cornelius. Acts. 10. 33. The Thessalonians, 1. Thes. 2. 13. And so are we also to esteeme of it, if euer we meane to finde it to be the strong power of God to saluation vnto vs. When therefore in the ministery of the word, we heare sweet consolations offred to all that mourne, we mourning are to be comforted hereby, euen as if the Lord himselfe from heauen should speake comfortably vnto vs: when we heare Gods Judgements denounced against all vnrepentant sinners, we liuing in our impenitencie, should no lesse be terrified hereby, then if the Lord euen with his owne thundring voyce should proclaim them against vs, &c.

Gods mercies  
no just cause of  
securitie.

Fourthly, whereas he saith, that the Lord had a controuersie with the inhabitants of the Land, vpon which he had bestowed so many benefits: hence we learne, that Gods former mercyes, multiplyed vpon a people, should be no motiu to perswade them securely and presumptuously to continue in their finnes without repentance, as though they were exempted from Gods Judgements: nay rather the experiance of Gods goodnessse should work in them amendment; otherwise they are to assure themselves that if they abuse gods grace, vnto wantonnes, impenitency, and forgetfulnes of him, the Lord will more speedely and fearefully punish them then any other. If the Lord haue giuen vs pleasures, and we abuse them, the greater shall be our torments. Apoc. 18. 7. If he giue vs power and authoritie, and we thereby become more insolent, proud and rebellious, our Judgements shall be the more increased, *for the mighty shall bee mightely tormented.*

Apoc. 18. 7.

Wisd. 6. 7. If his Gospell and true Religion, and we bring forth no fruits thereof, neyther liue according to our holy profession, it will not delay but hasten our punishments.

1 Pet. 4. 17.

And secondly whereas the Lord denounceth his judgments against the inhabitants of the land generally: here we learne

Jere. 25. 29.

learne that a generall defection, shall bee punished with a general punishment: for it is not with God as with men, *si multi nido peccantium tollit pena locum,* with whom the multitude of offenders doth cause impunitie: but he inflicteth God punishment upon nationall sinnes, nationall punishments: for it is easie sheth nationall with him to punish a whole countrey as one priuate man. And therefore let vs take heede, that we doe not follow a whole multitude vnto euill, nor suffer our selues to be caried away in the common stremme of sinne, least the Lord also sweepe vs away in the vniuersall deluge of his punishments.

Fiftly we may here obserue, what is the cause of all controuersies betweene the Lord and the inhabitants of any the matter of land; namely their sinnes whereby his law is transgressed. If therefore we would not haue the Lord, to be our enimie and aduersary, if wee would not haue him to summon and arraigne vs before his judgement seate, and being convicted to condemne vs to punishment; let vs flye sinne, or having sinned let vs sue for pardon and reconciliation, by turning vnto the Lord and bewayling our sinnes by vnfayned repentence. It is the wise mans counsaile, that *we strive not with a mighty man, least we fall into his hands.* And our Sauiour advised vs to agree with our aduersarie quickly, *Math. 5. 25.* What folly then is it in vs, by our sinnes to make God our aduersary, who is omnipotent, and not our aduersarie onely to accuse vs, but also our judge to condemne vs? or if we haue caused a controuerzie betweene vs by our sinnes, what madnesse is it to deferre the seeking of our reconciliation with him, by turning from our sinnes by vnfayned repentance? For it is a fearefull thing to fall into the hands of a mightie man, how terrible is it to fall into the hands of the everliving God? As the Apostle speaketh *Heb. 10. 31.* If *Heb. 10. 31.* one man sinne against another the Judge shall iudge it, but if a man sinne against the Lord who will pleade for him? as *Elyspea 1 Sam. 2. 25.*

And these are the doctrines to be obserued out of the arraignment of the children of Israell before Gods tribunall; now let vs in the next place consider what instructions

may

may be gathered out of their particular indictment, and out of the speciall crimes laide to their charge, which are either sinnes of omission in this verse, or of commission in the next.

To neglect a dutie is as well a sinne as to commit a vice forbidden. Where first we are to obserue, that to neglect a duty commanded, is reputed in Gods sight a grieuous sinne, as well as to commit a vice forbidden; and that we make God our aduersarie, when he findeþ vs emptie of goodnesse as well as when wee are replenished with euill; that though wee never actually committed any sin, yet if we haue omitted those duties which God requireth it will be sufficient matter for our condemnation. *Meroz* was cursed, not for fighting against gods people, but because they did not assist them in the battaile against the mighty. *Indg. 5. 23.* *Dives* was tormented in hell not for taking away food from *Lazarus*, but because seeing him in want he did not relieue him. *Luk. 16.* The vnprofitable seruant was cast into vtter darknesse, not for mispending Gods tallent, but because he had not well vsed it to his maisters aduantage. *Mat. 25. 27. 30.* The foolish Virgins were shut out of the marriage chamber, not because their Lamps were full of false light, deceit, rapine and cruelty, but because they were emptye of the oyle of faith, charite and a good conscience. *Mat. 25. 3.* And the reprobate are condemned at the day of Iudgement, not for taking the meate from the hungry, but for not feeding them; not for dislodging the stranger, but for not entertaining him; not for stripping the clothed, but for not clothing the naked, not for hurting and injuring the sicke and prisoner, but for not visiting and comforting them. Verse *41. 42. &c.* The reason hereof is, because we being the Lords seruants, it is not sufficient that we doe not serue Gods enimies, or that we spend our time in idlenesse, and serue no body; but wee must doe faithfull seruice to him our Lord and Maister, for which end he hath created and redeemeued vs, and spend our liues not onely in abstayning from euill, but also in doing of good. More over vertue and vice being extremes without meane, hereof it followeth that the absence of the one, in a subiect capable of it, argueth the presence of the other: so that if we

*Mat. 25. 27. 33.*

be

be destitute of vertue, we are replenished with vice : If our houses be cleane swept and empty of Gods graces, they become forthwith fit habitations for vnekeane spirits : if we be not indued with knowledge, we are blinded with ignorance : if we be destitute of faith, we are full fraught with infidelitie : if we cease to doe good, immediately we beginne to doe euill. And therefore our sinnes of omission, being alwayes accompanied with sinnes of comission, are sufficient matter of indictment, for our iust condemnation whensoeuer the Lord shall summon vs to appeare before him.

The vse hereof is, that wee doe not with simple ideots That we must blesse our selues, because we are harmelesse and doe no man wrong, and because we abstaine from such grosse impieties, as we see others commit; for the Lord requireth that we not onely refraine from euill, but also that we doe good : so that it is not sufficient that we doe not scorne Gods worship, if we doe not also religiously serue him; nor to abstaine from blaspheming Gods name, if we doe not also glorifie it; nor to forbear doing wrong to our neighbour, vnlesse also wee be ready to performe the duties of justice, charitie and christianitie towards them.

Secondly, out of the order which the Prophet vseth in reprobating the peoples sinnes, vve may obserue that he first conuinceth them of their sinnes against their neighbors, and then of their sinnes committed against God : and this methode is vsuall in the Scriptures, which the holy Ghost obserueth : first, that he may beate downe the pride and vaine boasting of hypocrites, who are ready to brag of their knowledge, faith, loue of God, and other hidden graces, though they be destitute of the loue of their brethren, and barren of good workes. And therefore he bringeth such as these, who make a golden shew of spirituall and inward graces, in respect of God, to the true touchstone of outward obedience, and the externall works of charitie and mercy towards their brethren; to the end that if they will not abide this tryall, it may appear, that though they make neuer so glittering a shew of spirituall and hidden graces yet they are nothing but drossie

drosse and Copper guilt. And this is the Touchstone which Christ giueth vs, to discerne a Hypocrite from a sound professor, namely, by their fruits, Mat. 7. 16. *By their frutes ye shall know them.* And the Apostle *James.* Chap. 2. 18. *Show me thy faith, by thy works.* The Apostle *John* likewise. 1. Joh. 4. 20. *If any man say I loue God, and hate his brother, bee a lyar, &c.* And Chap. 2. 4. *He that saith I know him, and keareth not his commandements, is a lyar, and the truth is not in him.* Verse 9. So our Prophet knowing how ready the hypocrites of his time, were to brag of their Religion towards God, doth conuince them of the want hereof, by laying open their injuries and cruelties towards their neighbours. Secondly, this is done for the behoofe and benefit of Gods children, who by reason of their naturall blindnesse, and selfe loue, cannot easilie spye out their secret and hidden corruptions, but contrariwise are ready to flatter themselves, with an opinion of a great measure of their spirituall graces : these also are to examine themselves by this touch-stone, for their loue of God is not much, if their loue of their neighbour be but a little : their faith is not strong, if their obedience be but weake : their knowledge is not great, if their practise be but small, and their Religion is rootelesse, if it bee but fruitlesse.

The true knowledge of God  
the fountaine  
of all sound  
Obedience.

Ignorance the  
root of all sin.

Prou. 14. 22.

Thirdly, whereas he includeth the breach of the first table, and all manner of impietie against God, vnder this one particular, that there was no knowledge of God in the land : hence we gather, that as true knowledge of God, is the fountaine of all true obedience : so contrariwise ignorance is the cause of all neglect of Religion, of all impietie and wickednesse. And this may further appeare, both by reason, and also by manifold examples. By reason, for they that know neyther God, nor his will, they are ignorant of that which pleaseth him and displeaseth him, and therefore though they had some good intention to setue God, yet they must needs displease him, through ignorance and errour. Againe whosoeuer sinneth, he also erreth according to that. Prou. 14. 22. *Do they not erre that imagine evill? and those that erre doe*

*circ.*

erre eyther through ignorance or wilfull malitiousnesse.

Thirdly, for this cause finners are called ἀγνῶστες οὐ πλανῶσιν, that is, such as are ignorant, and through ignorance are deceived. And finnes are called ἀγνόματα, that is, Ignorances. Heb. 5. 2. and 9. 7.

Heb 5.2. & 9.7

So also this appeareth by examples. For this was the cause of Adams transgression, because hee knew not Gods truth, both in his promises and threatnings. Gen. 3. Of the sinne of the Israelites; for the Lord himselfe rendreth this reason, why his people erred, because they had not knowne his wayes. Psal. 95. 10. This made the Iewes to erre because they knew not the Scriptures. Mat. 22. 29. This caused them to crucifie the Lord of life. Act. 3. 17. And to become proud iusticiaries, rest- ing in their owne righteousnesse, because they knew not the righteousness of God. Rom. 10. 3. This was the cause of the Gentiles Idolatry. Gal. 4. 8. But when yee knew not God, yee did service to them which by nature were not Gods. And of Pauls persecuting Gods Saints. 1 Tim. 1. 13.

1 Tim. 1. 13.

And as this Ignorance is the cause of all vice and sinne, so it maketh all our inclinations which are good and vertuous, being guided with the light of knowledge, to degenerate and become euill: for example, Religion joyned with ignorance bringeth forth Idolatry: deuotion joyned with Ignorance, begetteth superstition: hope blinded with Ignorance, becommeth presumption: and feare hereby is turned into desperation, &c.

Ignorance turneth good inclinations into sinne.

Secondly, we here obserue, that as ignorance is the fountaine of all sinne, so also it is the cause of all punishment, for vwhen a land is destitute of the knowledge of God, then doth the Lord proclaime, that he hath a controuersie with that people, and that he will after a reall manner plead against them, till he hath destroyed them with his Judgements. And indeed many are the euils which in the Scriptures are threatened against men for this sinne of Ignorance: as for example, the Lord threatneth that he will laugh at their destruction, & stop his eares at their prayers, who hate knowledge. Pro. 1. 28. He punisheth it with Captiuitie. Esay. 5. 13. Pro. 1. 28.

Ignorance the cause of punishment.

Esay.5.13. Therefore my people is gone into captinitie, because they had no knowledge. With desolation Esay.27.10. The defensed citie shal become desolate &c.11. For it is a people of none understandings; therefore bee that made them shall have no compassion of them. It bringeth destruction and moueth the Lord to forsake vs. Hof.4.6. It maketh men subject to the curse and wrath of God; and therefore the Prophet bouldly prayeth that the Lord would pour out his wrath, upon them that doe not know him. Iere.10.10. Psal.79.6. It maketh them strangers from the life of God. Ephe.4.18. and also from lyfe euer-lasting for as he that is ignorant of the way, cannot come to the iourneys end, so they who are ignorant of the meanes of comming to eternall lyfe can never attaine vnto it. In a word it maketh men subject to gods vengeance at the day of judgement; for the Apostle telleth vs. That the Lord will come in flaming fire, to render vengeance to those that doe not know him. 2.Thes.1.8.

Popish patro-  
nes of igno-  
rance reprooved.

The vse of this doctrine serueth first, to refute the practise of the Papists, who vse all meanes to extinguish the light of knowledge, and to bring into those lands wherein they haue any authoritie, more then Aegyptian darknesse, and barbarous ignorance. To which purpose they take away the preaching of the Gospell, the onely ordinarie meanes of beggiting faith, yea they cannot indure that the people should enjoy the sun-shine of the scriptures, but interpose betweene it and their understanding, the dark cloude of an vnknowne tongue; they cannot abide that they should behould this radiant Pearle, & most precious diamond, which would send forth his bright rayes in the darkest night of ignorance, but keepe it close hidden and fast locked from them, vnder the locke of an vnknowne language, perswading the people that they may bee most deuout, vwhen they are most ignorant, and that being destitute of any true faith of their owne, they are notwithstanding in good case if they haue onely an implicite faith, vwhereby they beleue as the Church beleueth, though they know not what. But let all such know who haue wilfully suffered themselues to bee hudywinckt vwith this

this thick vaille of ignorance, that these Romish shauelings, doe notably abuse the people to their perdition, seeing they take away knowledge, the root and foundation of all grace, vertue and obedience, and bring in ignorance the fountaine of all error, sinne and wickednesse; and consequently make whole nations & countries lyable to Gods judgements, because the knowledge of God and his true religion, is banished from amongst them.

Secondly, it serueth for the reproofe, of those ignorant ideots, and secure worldlings, who content themselves to live still in ignorance, being vtterly destitute of the knowledge of God and of his religion, and imagine that they are religious inough, if they haue a good meaning, and that they are exempted from gods judgements, and highly in his fauour, if they bee of a ciuill conuersation and honest behaumour; though in the mean-time they remaine wilfully blind, shutting their eyes against the light, and contemning or at least carelessly neglecting all meanes of knowledge. But let such know that being destitute of knowledge, they are also destitute of all sauing grace, and that living in ignorance, they liue also in their sinnes; and consequently haue God their aduersarie, vwho will contend vwith them, and vnsesse they repent adjudge them to deserued punishments.

Lastly, this serueth to stop the mouthes of those, eyther foolish, or malicious flaunderers, vwho accuse the preaching of the Gospell, as the cause, which hath impayred the state of the land, both by making it more to abound with sinne, &c also more liable to Gods judgements. It was neuer good vworld say they, since this new religion came in, and since there vvas so much preaching. Neuer so much infidelitie, hypocrisie, dissimulation, fraude, oppression, and cruelty. Neuer such want and scarcitie, plague and sicknesse, and all sorts of miseries. But let such know that not the preaching of the gospell, is the cause of all this, but the neglect and contempt of the Gospell preached; and because vwhilest the light of Gods word shineth, yet men loue darknesse more then light, and therefore are justly given ouer of God to a.

Slanderers of  
the Gospell  
refuted.

reprobate sence. It is not our too much knowledge, which is the cause of our sinnes and punishments, but our great ignorance, notwithstanding the Lord hath a long time graunted plentifull meanes of knowledge: and as well may we say, that the light of the Sunne causeth men to stumble, and goe out of the way : that the faithfull surgeon and good falue doe make the sore : that the Judge makeri the theefe : or that the Law doth make transgreſſours: as that the word of God, or the knowledge thereof, should be the cause, eyther of our sinnes, or of our punishments.

**Application.**

And so much for the doctrines which are to be obſerued out of this first verſe. Now in the laſt place, let vs apply that which hath been ſaid, to our owne times, for our owne vſe & benefit. And to this purpose let vs examine, what ſimilitude there is betweene the land of Iſraell, as it was in the time of *Hofea*, and our owne Country in theſe dayes; and whether we are not guilty of the ſame ſins, whereof they are here conuicted : to the end that if we proue cleare and innocent, we may haue the comfort hereof in our owne conſciences; or if wee be found alike faulty, that wee may humble our ſelues by vnfained repenitance. Otherwife let vs affiſe our ſelues, that if there be betweene vs ſimilitude of manners, there ſhall alſo be ſimilitude of punishment, if we be guilty of the ſame ſins, the Lord will take the ſame course with vs: that is, he will ſummon and arraigne vs before his Iudgement ſteate, where being conuicted, wee ſhali be condemned to ſuffer the like, or greater punishments.

Truth greatly  
faileth amongst  
men.

The firſt ſinne whereof he accuſeth them is, that there was no truth in the land : in which reſpect, if wee examine the ſtate of men in theſe dayes, wee ſhall finde that there is but too great ſimilitude betweene vs and them. For may we not in our times, and in our land, take vp the complaint of the Prophet, that *there is no truth?* may we not justly ſay of theſe times, as the Prophet *Eſay* of his, namely, that *truth is fallen in the ſtreete, and that it ſo faileth, that he who refraineſh*. Eſay. 59. 14. 15. from euill maketh himſelfe a pray? Eſa. 59. 14. 15. For that we may come to particulars : where are thole ſimple hearted

*Nathaniels*

*Nathaniels, in whom ther is no guile; how sinal is the number  
of those faithfull men, who speake the truth from their harts;  
where almost shall a man finde, that integritie, simplicitie,  
and vprightness of heart, which is in so many places of the  
Scriptures commiended vnto vs, both by precept and by ex-  
ample? Nay, rather is not this simplicitie so much hated, that  
euen the name it selfe is had in reproch? for a simple man  
and a foole are commonly vsed in the same signification: and  
contrariwise he is reputed most wise, who is most deceitfull,  
double hearted, and voide of truth. Is not every where the  
serpentine subtily in great request, &c in the meane while the  
simplicitie of the Dowre, not onely contemned, but also deri-  
ded, as if it were softish folly? is it not a chiefe point of pollicy  
in our dayes to pretend one thing, and intend another? to  
dissemble hatred with lying lips, and Judas-like to betray  
vnder coulour of kissing and imbracing? by all which it clear-  
ly appeareth, that there is no truth, that is, no simplicitie nor  
sinceritie in the hearts of men.*

Simplicitie of  
heart esteemed  
folly.  
Psal. 15.2.

But as truth is banished from the hart and reines, so also Truth of  
from the tongue and speach; for as men are double hearted, speech much  
so also they are double tongued; and well may wee in our  
times complaine with *Danid. Psal. 12. 1. 2.* *The faishfull are* Psal. 12.1.2  
*failed from among the children of men. They speake deceiptfully*  
*every one with his neighbour, flattering with their lips and speake*  
*with a double heart. The wise man periwadeth vs, that we be*  
*ready to buy the truth, and not to sell it at any rate. Prou. 23. 23* Prou. 23.23  
But now truth is so basely esteemed, that it is not thought  
worth the purchasing: and contrariwise all sorts of men are  
willing to sel it at the lowest prises, as though it were nothing  
worth. Some part with it for nothing, speaking vntruely vp-  
pon no cause, but merely their owne vanitie: some sell it  
for the least penny of profit, or the lightest dram of vaine  
pleasure. Hanc they committed any fault? presently truth is  
sould, to buy a couer of a false excuse, wherewith they may  
hide it from those, whom they are more loath to displease  
then God himselfe. Doe they hunt after the fauour of great  
parsonages? then truth must needs be sould through base  
flatterie

flattery to purchase it. Would they spightfully revenge them selues vpon their neighbour, and yet he shall never know who hurt him? they part with truth through backbiting and flandering, for which if at any time they are called in question, they make vntruth their best falue to cure that wound which they haue made with their lying tongues. In a word the least cause is thought sufficient, to make men part with truth through false speaking, and though it ought to bee vnto vs most precious, yet almost every one is willing to forgoe it at any rate.

No truth to be found in mens actions.

*Esay. 59. 14.*

Lastly, as there is no place left for truth in mens hearts and tongues, so neither can it easily bee found in their actions and behaviour, for as this age is double hearted and double tongued, so also it is full of double dealing; and as the Prophet speaketh, *Injustice standeth a farre off.* *Esay. 59. 14.* For in this faithlesse age, there is no respect of keeping promise, though it hath beeene backed with many protestations, when as it may bee broken with some small aduantage; neither is there any cable so strong which can bind men to obserue covenants concluded, when their fidelitie is attended with the least losse or inconuenience. In ancient times when men esteemed their credit more then wealth, their word was sufficient in any contract; but when truth beganne to faille the law prouided for better securtie, that covenants should bee expressed and recorded in writing, and iniustice yet prevailing, seales vnto these writings were annexed: But in this truthelesse age all this is little worth vntesse men be bound in a double forfeiture of wealth, from forfeyting of their honesty and credit, yea so boundlesse is mens falsehood in these times, that bonds are not sufficient to bind men to iust and honest dealing, vntesse they be also chained in statutes and recognisances.

Want of truth obserued amongst all sorts of men.

The like want of truth may be obserued in all states, and in all dealings betweene man and man, wherein truth is not bought as being precious, according to the wisemans counsayle, but shoulde at vile prises: It is fould by states men for treacherous policies; of Magistrates for rewards, friendship, or

or respect of persons; of Lawyers, for fees; it is commonly  
sould of Shop-keepers, that by the sale of truth, they may  
make their wares more saleable; of Artificers, who supply  
all defects, eyther of their labour or bad stiffe, by vnruth  
and falsehood. And as this is the state of Court and Cittie, so  
also of the Country, where a man shall finde that the sim-  
plest haue wit enough to betray the truth; and the poorer  
that the people bee, the more ready are they to sell truth at  
the basest rate. And I would to God, this want of truth, were  
wanting in the Churche, and that in the banishment of truth  
out of the common wealth, yet the Church might be a san-  
ctuary and place of refuge, where it might retire it selfe, and  
be safe guarded from violence; but alas in these dayes, it is  
farre otherwise, for many in stead of Gods truth, preach their  
owne fantasies & froathy conceits of wit, taking in the pud-  
dle of Popists postills, that they may stiffe their Sermons  
with such dotages of wit, as better beseme the Stage then  
the Pulpit: leauing in the meane time the pure fountaine of  
Gods word, as though these waters of life were not worth  
the drawing, and loathing to bring any sound exposition of  
their Text, because they imagine such vulgar simplicitie to be  
a great disparagement to the acutenes of their wit, and ther-  
fore they choose rather to wrest and wring the scriptures vnto  
such sensess, as shall serue to be fit foundations, wherupon  
they may ground their idle quirkes, and wittie fooleries, then  
to deliuere any sound interpretation, whereout they may ga-  
ther any wholesome doctrine, and profitable instructions:  
vtherin they viterly forget the presence in vwhich they stand,  
the end wherfore they are sent, the maiestie and authority  
of the ambassage, and the grauntie required in such ambassa-  
dours; and plainly shew, that they ay me riot at the sauing of  
foules, or the building of men vp in Christ, but that they gape  
after the wind of vulgar prayse; that they enuy poers their  
fantasticall wits, and therefore contend with them for the  
Lawrell, vwho shall most abound in giddy conceits; that they  
labour to rob Players of their popular applause, and to get  
to themselves their thronged audience, when as their bearers

may receive as much delight, and as plentifully furnish their treasure of wit, by conuening to their exercises, as by frequenting the theaters. Others there are who with Ahab's Prophets betray the truth through base flatterie; dissembling the truth because it procurereth hatred, and teach lies because they thinke this the best ladder whereby they may climbe vnto preferment: and such are those who preach prospererie, where the Lord threatneth ruine; who proclaim peace where the Lord denounceth warre; who so they please, care not how little they profit; who sow the pillowes of gods mercies and put them vnder the elbowes of obstinate and impenitent sinners, that so they may with more securitie, and lessie checke of conscience, continue in their wickednesse.

*Benignitie and mercy banished* And thus you see how much truth faileth in our dayes, both in the Church and common wealth; which may bee vnto vs a just cause of feare, that the Lord hath a controuersie with the inhabitants of this land: the like also may be said of mercy, whether we understand therby, benignity and compassion, or beneficencie, consisting in the actions of charitie and christianitie. In respect of the first, wee may vwell acknowledge, that this is the iron age of the world, wherein the most part of men are cruell, hard herted, destitute of all pittie and compassion, and quite senselesse in the feeling of their neighbours miseries, for who almost is touched with such a fellow-feeling of other mens calamities, as becometh those who profess themselves members of the same bodie? who is ready to mourne with those that mourne, or to bee a co-partner in another mans griefe, if hee bee not also partaker in his miserie? who being well clothed feeleth colde, when hee seeth anothers nakednesse? who abounding in wealth, compassionateth anothers want? who injoying libertie, is touched with the sense of that wretchednesse which others feele that are imprisoned? who liuing in health, groaneth at anothers sicknesse, or who liuing in securitie, is touched with feare when hee seeth his neighbours daungers? and yet we boast our selues to bee members of Christ Iesus, and fellow

Fellow members one with another, though we bee destitute  
of all compassion and fellow feeling.

The like want also we haue of Christian beneficence, The great want  
and of the works of mercy : for the coldnesse of Charitie in of Christian  
the hart doth cause it also to freeze in the tongue & hand, for  
who almost in our time, is ready to instruct the ignorant, to  
exhort the sluggish, to admonish those who fall through  
weaknesse, to reprehend those who sin through negligence  
or obstinacy, to counsaile the simple or to comfort the di-  
stressed? And contrariwise how many are there amongst vs,  
who are content to be Sathan's ready instruments to discou-  
rage others in any good course, both by their word and ex-  
ample also? How many are ready to seduce the ignorant, to  
discourage the forward by reproaching their profession, to  
corrupt the weake, by their vnsauorie propane and filthy  
communication, to applaud men in wicked courses, and by  
insulting ouer those who are in misery, to adde affliction  
vnto affliction.

And as this beneficence is wanting in communication, so The works of  
also in charitable actions, and in works of mercy : for is not  
I pray you good hospitalitie almost of ~~re~~ decaied, and almes-  
deeds viterly neglected ? are not those goods which God  
hath bestowed vpon the Land in great abundance, wholy  
spent, in gorgious attire, in maintaining of Horses, Coaches,  
Hounds, Haukes and Whores, in dicing, carding, masking,  
and revelling : or if not thus prodigally spent, yet (which is  
as bad) hoorded vp in Misers Chests, and worshipped as  
Idols ? Are not men in these times, more ready to strip the  
clothed, then to cloth the naked? to spoyle the needy of their  
provision, then to feed the poore ? to dislodge the harbour-  
red, then to lodge the harbourlesse ? to cast into prison, then  
to relieve the imprisoned ? witnesse our streets, wherein vve  
see daily many parupered Horses, and neeve-starued peo-  
ple : witnesse the stately houses in the Country, abandoned  
by their maisters, because they haue no other means to aban-  
don their poore neighbours; as though these *Babels* were  
*built for the honour of their maister*, and not for hospitalitie,  
for

for shew and not for vse : witnesse the prisons replenished with prisoners, cyther for small or desperate debts, laid in by cruel creditors, rather for mercilesse reuenge, then any hope of satisfaction : witnesse the complaints of the needy, and cryes of the distressed, which daily ascend vp into heauen, and moue the Lordato take the cause of the poore into his owne hand, and to proclaim *a controuersie with the inhabitants of this land, because there is no mercy to be found amongst them.*

The want of  
pietie & sound  
Religion.

Neither are we wanting to our neighbours alone, in the dueties of Justice and Charitie; but also vnto God, in the duties of pietie, and of his worship and seruice : for if vve make a generall search through our whole people, we shall finde that there is little knowledge of God in the land,in respect of the plentiful meanes hereof, which the Lord hath graunted vnto vs, aboue al the nations which are round about vs. For how many are there amongst vs, who despise and contemne knowledge, and the meanes of comming by it, continuing in the blindnesse of ignorance,because they wilfully shut their eyes in the cleare light of the Gospell?how many securely neglect it, being wholly taken vp with the world, so as they haue not any leasure to seeke after this precious pearle throughout the whole weeke ? how many are there, who in their outward behauour make shew, that they respect knowledge, and seeke after it,that labour in this pursuite so coldly and remissly, that they make it manifest they seeke for that which they doe not care to finde ? for how many of those who make some profesion of Religion, who come to the Church, and heare the word of God both read and preached,who neuerthelesse remaine children in knowledge,ignorant of the Historie of the Scriptures, and of the principles of Christian Religion, of our state by nature, of the worke of our Redemption wrought by Christ, of the manner and meanes of our Iustification, and saluation?how many are there who are not able to give any account of their faith and hope, in any reasonable sort after so many years of instruction ? yea, how many are there, who (if wee set

Set aside the outward Ceremonies, which are subiect to the  
fences) can put no difference between the religion of Christ  
and Antichrist: and howsoeuer in words they profess them-  
selues such forward Protestants, that they could be content  
to burne for their Religion, yet in truth are not able to put a  
difference betweene the doctrine of our Church, and refined  
Popery? and as many amongst vs spit at the Diuels name,  
and defie him in word, and yet in their liues and conuersa-  
tion remaine his vassals, being at his beck to do him seruice;  
so many shew an outward detestation of the Pope and po-  
perie, but yet their hatred extendeth no further, then the  
name; for eyther they exclayming against the Beast, retaine  
his marke, being not yet purged from the dregs of Pope-  
rie, and Superstition, or else remaine ignorant of Gods  
true Religion, and so lye open as an easie pray to all Se-  
ducers.

And thus you see how small the number of those is, who  
haue the knowledge of God, in comparison of those innu-  
merable numbers of ignorant persons, which liue amongst  
vs. Now further, if we make a diligent search among those  
who haue some knowledge, and consider how many of this  
number haue onely an historical and speculative knowledge  
swimming in the braine, whereby they are able to discourse  
of Religion: and in the meane tyme make no vse of it, for  
the sanctification of their hearts and affections, or for the  
reformation of their liues and conuersation: all which may  
truely be said to be without the true knowledge of God &  
his religion: for vvee are truely said to know so much one-  
ly in Christianitie, as vvee make a fruitfull and profitable vse  
of, for the purifying of our inward affections, and for the  
bettring of our outward actions. And if hauing set all these  
aside, vvee then take a view of those that remaine, who  
know God and his Trueth, and liue according to their  
knowledge in holinesse and newnesse of Life: wee shall  
 finde the number so small, that the Lord may iustly also in  
this respect contend wvith vs, because there is no knowledge  
of God in the land.

And

And thus you see that if the Lord should summon vs to appear before him, & should arraigne vs before the tribu-  
nall seate of judgement, to answere for our selues, in respect  
of these sinnes herelaid to the Israelits charge, wee also must  
needs plead guilty, and put our selues wholy vpon the plea

Our sinnes are of mercy. All which our sins are much aggrauated hereby,  
much aggra-  
ted by gods  
mercies.  
in that they are committed by the inhabitants of this land,  
vpon which the Lord hath bestowed many more and farre  
greater benefits both temporall and spirituall, then ever he  
bestowed vpon the people of Israell.

Secondly, in that he hath by his omnipotent power and  
watchfull prouidence preserued vs, in this land from the o-  
pen violence and secret treasons of our malicious enimies,  
especially from that more then barbarous conspiracie, wher-  
by the enimies of gods truth had plotted by one blast of  
gun-powder, to blow vp the whole state, ruine the Church,  
and ouerturne the whole common-wealth, which deliuera-  
nce, is cause sufficient in it selfe alone, to moue vs daily  
with incessant prayses to magnifie gods mercie, and to shew  
our thankfulness by performing vnto him all holy duties.

Thirdly, in that wee hauing bound our selues by cou-  
enant to our God, that we would imbrace truth, & mercy, and  
increase in his sauing knowledge, yet neverthelesse haue bro-  
ken our covenant, by vtter neglect of these holy duties.

Fourthly, in that the Lord hauing gien vnto vs, singular  
meanes, of attaining vnto these rich ornamentes of the soule,  
namely his word printed, read, and preached amongst vs, and  
the vse of his Sacraments, yet we haue made no fruitfull vse  
of them, but still remaine in our spirituall nakednesse.

Lastly, in that these are not the sinnes of some few per-  
sons, but generally of the inhabitants of the land, which doe  
not hide themselves in some secret corners, but walke bold-  
ly in the open streete, being priuiledged from both shame  
and punishment, in respect of the multitude of offenders.

Seeing therefore we are guilty of the Israelits sinnes, yea  
and haue aggrauated them by many circumstances, what can  
we say for our selues why we should not bee subject to their  
punishments.

punishments? Seing there is no truth, nor mercie, nor knowledge of God in the land, what can wee expect but that the Lord will contend with vs, and that not in verball controversies by the mouth of his ministers, for though wee haue often heard them yet wee haue little regarded them, but haue contemned their persons and despised their threatening; neyther can we hope that he will any longer vse his his fatherly corrections and gentle chaſtisements, for these hee hath often vſed in vaine, as for example he hath diuers times summoned vs by famine, sicknesſe, plague and pestilence, daunger of enimies, yea and of late laid the head of our whole state, as it were vpon the block, and lifted vp the fearefull axe of his feirce iudgement, being ready to give the mortall stroke; and yet are we hereby nothing re-claimed from our sins, nothing moued to the performance of any holy duties. And therefore seeing neyther words nor chaſtisements are auailable for our amendment, and seeing after that the Lord hath reproiued vs as it were from the blocke yet we remaine vnreformed; what can wee further expect but that he shoulde in his feirce wrath sweep vs away, in an vniuerſal deluge of his judgements, vnlēs we ſeeke reconciliation, and appease gods anger, by ſpeedy humiliation, and vnfayned repentance.

**A**nd ſo much concerning the ſinnes of omission, whereof the people of Iſraell are here accused and convicted: now follow the ſinnes of commission; whereby they had positively and actually broken Gods commaundements. *vers. 2. By swearing, and lying, & killing, & stealing, & whoring.* *Verse 2. they breake out, and blood toucheth blood.* In the originall text, these ſins are exprefſed in the Infinitiue moode, to note their continued act of ſinning. *To ſwear and lye, & kil, & ſteale, & whore,* is their vtuall cuſtome, or common fashion, ſo that they do not onely ſometimes fall into theſe ſinnes through infirmitie, but wilfully continue in them, and make them as it were their ordinary exercise, and common praſtice.

The ſinnes whereof they are here convicted and condemned,

The gun-pow-  
der treason.

condemned, eyther immediately before God and the breach of the first table, or their neighbours and the breach of the second Table: both which are first propounded, and then intended and aggravated.

The sinnes which respect God and the breach of the first Table, are all comprised vnder this one particular of swearing: the word here vsed may eyther signifie swearing or cursing, and so is diversly translated by diuers: but seeing it was the purpose of the Lord in this place to set downe a briefe Epitome of the peoples sinnes, I see no reason why in our exposition, we may not comprehend them both.

Yea, but this people transgressed the first table in many other respects, as namely, by their grose Idolatry, false worship, contempt of Gods word, and profanation of his Sab-baths, why then doth he onely here accuse them of this sin of swearing? I answere: hee doth vnder this one particular comprehend all the rest, eyther because this sinne most notoriously raigned amongst them, or els because this prophane and false swearing is vsually accompanied with all impietie, for he that maketh no conscience of vaine, vsuall and false swearing, maketh conscience of no impietie.

But let vs consider what kinde of swearing is here condemned, neither must we vnderstand this of all manner and kindes of swearing, seeing a lawfull Oath is in Gods word commaunded, as a notable part of his worship and seruice.

*Deut. 6. 13. and So Deut. 6. 13. Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his name. Chap. 10. 20. Yea and sometimes it signifieth the whole seruice of God, as Psal. 63. 11. All that sweare by him, shall reioyce in him.*

But herg onely vnlawfull swearing is condemned, which sinne is diversly committed: as first in regard of the object, when men sweare by any thing besides the Lord alone. Secondly, in respect of the manner, when as they doe not sweare in truth, justice and judgement. Thirdly, in respect of the end, when as in their oathes, they do no: chiefly ay me at Gods glory, or their owne or their neighbors good: which sinne they commit who sweare rashly, ordinarily, and in their rage

*Ephy. 6. 16.*

*Ict. 4. 2.*

rage and fury. But of this argument I purpose to speake more largely else where, & therefore I will here passe it ouer.

The other sinne signified by this word נְאָזֶן, is cursing and direfull imprecations, which is vsed against our selues, Of Cursing, or against our neighbours: against our selues, when as rashly, vainely, and vnecessarily we inuocate Gods fearful ludge-ments against our state, person, body or soule, for the needlesse confirmation of some truth, eyther in our alleuerations or promises, or for the binding of our selues to the performānce of some vnprofitable or evill action. An example wher-of we haue in *Iesabel.* 1 King. 19.2. Against our neighbours, when in malice or rage we desire God to poure vpon them 1 King. 19.2. some grievous punishment. The which is an horrible abuse of Gods name, power and justice, when as we goe about to make him our instrument of vnjust revenge, and the execu-tioner of our malicious and wicked outrages: and likewise a haynous sinne against our neighbours, when as our malice exceeding our power, vve wish vnto them those euils which we are not able to inflict. And this our Sauour condeinmeth, though it be vsed against those vwho curse and persecute vs.

Math. 5.44. So Rom. 12. 14.

Mat. 5.44.

The second sinne, of which the people of Israell are ac- Rom. 12. 14. cused and conuictēd, is *Lying*: for the better vnderstanding Of Lying, whereof, that knowing it we may auoyde it, vve will confi-der the nature and kindes thereof.

A Lye is, when by any meanes a man vterereth an vntruth, or the truth vntruly, and with a purpose to deceiue. So that What a Lye is. there are two sorts of Lyes: the first, vwhen as a man speak-eth not as the thing is: the second, vwhen hee speaketh the 2. Sorts of lies. truth, but deceitfully, with a desire to be otherwise vnderstood then the truth is. The first which is a logicall or a reall Lye, is of two sorts: first, when as a man speaketh an vntruth ag-ainst his minde and knowledge, and this is the chiefe kind of Lying, from whence in the Latine it hath his name: for *mentiri, est contra mentem ire*. Secondly, when a man incon-siderately, and through errour vterereth an vntruth, thinking that hee speaketh true, Which howsoeuer it bee a lie in the generall

generall signification, yet he that vittereth it cannot bee called a lyar, because howsoeuer his words agree not wth the thing, yet they agree with his minde. Onely he offendeth through inconsiderate rashnes, in that hee affirmeth that as certaine truth, of which hee hath no certaine knowledge, and thereby giueth offence to those that heare him, who discerne the vntruth but doe not know the minde of him that vittereth it.

Secondly, hee lyeth who speaketh the truth with a purpose to deceive; not knowing that to bee true which hee auoucheth, or thinking it to be otherwise, or knowing it to bee truth desireth to be vnderstood otherwise then hee speaketh it: and this is as great a sinne as a plaine lie; for as it is a lesser fault in regard it hath more shew of truth, so it is greater because it is ioyned with more deceipt. As therefore a man may pronounce an vntruth, and yet be no lyer so hee may be a lyar in uttering the truth, when as hee doth not speake it with a simple heart.

That lying is a  
great sinne in  
Gods sight.

And these are the diuers kindes of lying, which are here condemned; the which howsoeuer they seeme small sinnes in the sight of men, as appeareth by their common practise, yet they are great in Gods sight, and therefore carefully to be auoyded by all christians: whiche that we may the rather doe, let these motiues perswade vs.

First, because the Lord in the scriptures hath straightly forbidden it, Leu. 19. 11. *Ye shall not lye one to another* Eph. 4. 25. *Cast of lying and speake the truth every man to his neighbour, for wee are members one of another.* Col. 3. 9. *Lye not one to another seeing ye haue put off the old man and his workes.*

Secondly, because it is condemned as a greuous sinne, namely as an abomination to the Lord Pro. 12. 22. as a sin which God abhoreth Pro. 6. 17. As being the cursed offspring of that wicked father the diuell Ioh. 8. 44. The which is to bee vnderstood not onely of pernicious lies, but also merry lies: for God condemmeth it as a sinne to make Princes merry with lies. Hos. 7. 3. *Yea of officious & profitable lies:* For truth must not be sould at any price; Pro. 23. 23.

Leu. 19. 11.  
Ephe. 4. 25.

Col. 3. 1.

Pro. 12. 22.

Ioh. 8. 44.

Hos. 7. 3.  
Pro. 23. 23.

And

And it is vnlawfull to lye for Gods cause. Job. 13.7.9. and Job.13.9.9.  
therefore much lesse for any worldly benefit.

Thirdly, as truth maketh vs to resemble our heauenly fa- Lying maketh  
ther, who is the authour and fountaine of truth; so Lying men resemble  
maketh men to resemble the Diuell, who is the father of the Diuell.  
Lyes : and as truth is the badge or cognisance of a Christian in earth, and Heire of heaven; so Lying is a note and Psal.15. 2.  
token of one who is the sonne of perdition : for Lyers have  
their childeſ-part in the Lake which burneth with fire and Apoc.21.8.  
brimstone.

Fourthly, because by Lying men looke their credit, so as  
no man will beleue them whens they speake the truthe.

Fiftly, because it taketh away the true vise of speach, which Lying over-  
is to expresse the meaning of the heart : and overturneth all throweth the  
humaine societie, contracts, and comiuergements betwenee  
man and man, &c.

Lastly, it maketh the Lord to proclame, a controuersie  
with vs, and to contend with vs by his heauie judgements,  
For a false witness shall not be unpunished, and he that speaketh  
Lyes shall not escape. Prou. 19. 5. But he shall perish. Verse.9. Prou.19. 5.9.  
And be destroyed. Psal. 5. 6. As appeareth in the example Psal.5.6.  
of *Ananias and Saphira*. Act. 5. And after this life he shall Act.5.  
be ſent ou of Gods kingdome. Apoc. 23. 15. And be cast into Apoc.22. 15.  
hell fire. Apoc. 21.8. and 21.8.

The third ſinne whereof they are conniected and condemned, is killing. Of Killing.  
whereby wee are not onely to vnderſtand the taking away of the life of man, which is murther in the high-  
est degree; but also all huris, wrongs, and injuries offred  
against the person of their neighbour : for as in the former  
verſe, by the want of mercy was vnderſtood the want of loue,  
compassion, and all christian beneficences; ſo by this finne  
of commiſſion opposed thereto, we are to vnderſtand the  
contrary vices, cruelties, injuries and oppreſſion committed  
against the person and life of our brother. Againſt it feemeth  
that it was the Prophets purpose in ſetting downe this ſhort  
Epitome of the peoples ſinnes, to bring them to an examina-  
tion of themſelves by the Law of God, that ſo the obſtrinate  
F f might

might bee conuinced of their manifold transgressions; as though he should say: if you, who vpon euery occasion are ready to justifie your selues, would examine your hearts and consciences, your lives and conuersations according to Gods Law, you should finde that you haue broken all and euery part thereof: as namely, by swearing, lying, killing, stealing, &c. Seeing then the Prophet in this place, hath relation vnto the Law of God violated by them, it followeth, that as these sinnes are condemned in the Law, so also here. But in the Law is condemned not onely the capitall sinne, which is specified, but all other of the same kinde, with the meanes and occasions thereof; and therefore whereas the Prophet doth accuse them of Killing, hee doth vnder this oneword include all other their sinnes of this kinde and nature.

As first, the killing and murther of the heart, to which is to be referred all vnjust anger, inueterate malice, repining enuie, purpose of taking priuate reuenge, disdaine, rejoicing at other mens harmes, crueltie, discord and such like.

Secondly, the murther of the tongue, to which is referred, chiding, railing, cursing, scoffing, backbiting and flaundering.

Thirdly, the murther of the hands, vnder which is comprised all manner of violence against the person of our neighbour, as quarrelling, fighting, wounding, and killing eyther of his body or soule.

#### Of Stealing.

The fourth sinne is Stealing, whereby (as in the former) we are not onely to vnderstand Theft in the grossest kind, as that open and violent Theft, which is called *Rapina & Latrocinium*, Rapine and Robberie, or that secret and deceitfull Theft, which we call *Furtum*, that is, pilfering and stealing; but also all manner of vnlawfull meanes, whereby our neighbour is defrauded and deprived of his goods, whether they be condemned by humaine Lawes, or allowed and tollerated. And this is a Tree which sendeth forth many branches: For eyther this theft is committed out of contract, or in contract: to the first we are to referre all violent and forcible courses, taken for the spoiling our neighbour of his goods.

#### Oppression.

As first oppression, whereby those who excel others in power autho-

The divers  
kindes of theft.

Oppression.

authoritie and riches, are ready to deuoure & swallow vp the poore, to grinde their faces, feed vpon their sweat, and euen drink their blouds of such we read. Esay 3.14.15. Micah. 3. Esay. 3.14.15. 2.3. And in this respect those oppressors are called roaring Lyons, and devouring Wolues. Zeph. 3.3. And this oppression is committed eyther through meere violence, and without coulour of Law, which is the vsuall Theft of Tyrants, and cruell Land-lords: or else when some shew of Law is pretended; which is called extortion, and is the sinne eyther of Magistrates, who make Lawes for the oppression of the common wealth, who take bribes to betray the cause of the innocent, who presse the extremitie of the Law, and strictly stand vpon the outward letter, though in respect of circumstances it be without all equitie.

Or else of officers, who inhaunce their fees, & grate vpon the poore, delaying the dispach of his businesse, vnlesse for expedition their dueties be doubled and trebled.

Or else of Lawyers, who taking vpon them to bee the patrons of poore mens causes, become latrones of their goods: robbing and spoylng whole common wealths vnder coulour of righting the wronged, and maintaining equitie and Justice.

Or else of Ministers, who fleece the sheepe, eat the milk, and cloth themselues with the wool, but doe not feede the flock; being eyther vitterly vnfurnished of sufficient gifts, or being sufficient, neglect their duety through idlenesse or for ambition.

Or else, this theft is committed by the people, who receiving spirituall things from their Ministers, will not communicate vnto them their carnall things, but by fraudulent or violent courses with-hold from them that necessary and sufficient maintenance, which both by the lawes of God & man is allotted and allowed vnto them. The which howsouuer it is esteemed a small fault, or none at all, yet it is not onely theft, but Sacrilege in Gods sight, as appeareth. Mal.3.8. Mal.3.8.

The second kinde of theft is cloaked and disguised vnder the habite of lawfull contracts, vnto which we may referre

all manner of deceipt and fraud vsed in buying and selling, vsurie selling time vnder shew of giuing credit and such like.

All which kindes of theft are grievous sinnes in Gods sight forbidden and condemned in gods Law, Exod. 20. 12. And punished in this life with gods curse, Zach. 5. 3. 4. and in the life to come with banishment out of gods kingdome

1. Cor. 6. 10.

Of whoredom  
and the duerse  
kinds of vn-  
cleannessse.

Mat. 5. 18.  
1. Cor. 7. 9.  
Hof. 7. 4.

Gen. 6. 2. and  
34. 2. and 39. 7  
2. Sam. 11. 2.

1. Pet. 2. 14.

Ephe. 4. 29. 5. 4  
Col. 3. 8.  
Jam. 1. 26.

The last sinne, whereof they are accused and convicted, is whoring, by which wee are to vnderstand all manner of vncleanness, eyther internall in the minde, or externall in the body: the internall are the vncleane lusts of the flesh, which are eyther suddainely intertayned, condemned by Christ, Math. 5. 28. or nourished and retained, which the Apostle calleth burning, 1. Cor. 7. 9. And our Prophet compareth to a hot Ouen, Hof. 7. 4.

The externall vncleannessse of the body, is eyther the vncleannessse of the eyes, an example whereof wee haue in the old world, Gen. 6. 2. In Sechem, Gen. 34. 2. In Putiphars wife, Gen. 39. 7. In Dauid, 2. Sam. 11. 2. And in those fleshly men of whom Peter speaketh, whose eyes were full of adulterie, 1 Pet. 2. 14.

Or of the eares, when as they commit adultery with the ribauld tongues of obseane persons, whilst with pleasing and tickling delight, they listn vnto vnauchast and filthy talk.

Or of the tongue, when as men take delight in vnauchast speaches, and filthy ribauldrie, where-with the hearers are offended or corrupted, and their owne lusts inflamed. From which the Apostle dohorteth, Eph. 4. 29. and 5. 4. Col. 3. 8. And which who so vseth what profession soeuer hee maketh yet his religion is in vaine, Jam. 1. 26.

Or lastly this vncleannessse is committed in fact, eyther betweene vnmarried persons, which is called simple fornication, or betweene married folkes, one or both which is called adultery. That I may say nothing of those sinnes of vncleannessse against nature, which a modest tongue cannot without shame speake of, nor a chaste eare heare without glowing and blushing.

All which kindes of adulterie and vncleanness, are carefull to bee auoyded of all christians, First because they are grievous sinnes. Secondly, because they are punished with a fearefull measure of gods heauie judgements. For the first, Whoredome a adulterie is a grievous sinne, because the adulterer in a high grievous sinne. degree sinneth against God, his neighbour and himselfe.

Against God, by resisting his will, 1. Thes. 4.3. By taking away the vse of mariage, which is his own ordinance, 1 Cor. 7. 2. By making the members of Christ the members of an harlot, & by drawing as much as in them lyeth our Sauiour into fellowship of their sin, 1. Cor. 6.15. By defiling the temple of the holy ghost & turning it into a stewes. 1. Cor. 6.19. 6. 19.

Secondly, against their neighbour, and that both singular persons, and whole societies. Singular persons, as namely against their those whom they draw into the same wickednesse and punishment, for as they sinne not alone, so they doe not goe into hell alone, but haue another at least to beare them company; so they sin against the parents of the virgin whom they defile; or the husband or wife of the married partie; yea they sin against the fruit of their own body, whom they disgrace and brand with a note of perpetuall infamie. Deut. 23.2. Deu. 23.2.

So they offend against whole societies; as first, the familie, by defiling it and bringing into it an *Abimelech*, who often-times doth ouerturne it. Judg. 9. 5. Secondly, against their country, by causing the Lord to contend with it, by defiling the land, and by makeing it to vomit out the inhabitants. Leu. 18. 25. 27. 28. Thirdly, against the Church, by hindring as much as in them lyeth the propagation thereof, vnto which is required a holy seede. Mat. 2.15. Mat. 2. 15.

Thirdly, they sinne against themselves, and that both body and soule. Against their body, for other sinnes are against them without the body, but this is committed against the body. 1. Cor. 6.18. And this is done, by abusing it as the instrument of sinne and satan, which was made for the seruice of God. Secondly by weakning it, and making it subiect to loathsome diseases. Pro. 5. 11. and 31. 3. Pro. 5.3.11. and 31. 3.

Against the soule, both in this life, by besotting and infatuating  
Ff 3

infatuating it, in which respect *Venus* is called φρενιλεπτή, a heart-stealer, and *Cupid* is said to be blind, because it blindeth the eye of reason, and darkneth the judgement and vnderstanding; so that he who is thus besotted goeth vnawares to

Prou. 7. 22. 23. destruction, as a bird to the snare., Prou. 7. 22. 23. and 7. 7. and 7. 7.

But specially they sinne against their soules, in respect of the life to come, for hee that committeth this sinne destroyeth his owne soule. Prou. 6. 32. Excludeth himselfe from Gods presence. 1. Cor. 6. 9. And plungeth both body and soule into the Lake which burneth with fire and brimstone.

Apo. 21. 8.

The punishments of the finnes of vncleannessse are haynous and grieuous, so also they are punished with fearefull punishments, both in this life and the life to come. In this life, both with corporall and spirituall punishments: with corporall, as first, with pouerty, and beggerie, for this sinne consumeth the substance, Prou. 29. 3. And bringeth a man to a peece of bread. Prou. 6. 26. As appeareth, in the prodigall Sonne. Luke. 15.

Secondly, with perpetuall reproach and infamie; for hee that committeth Adultery, shall finde a wound and dis-honour, and his reproach shall never be put away. Pro. 6. 33.

Thirdly, with barrenesse and want of Issue, for they that commit Adultery shall not increase, as it is in this Chapter Verse. 10.

Fourthly, with noysome and loathsome diseases, as wee have but too good experiance in our owne times.

Fiftly, with shortnesse of life; for the Adulterer spendeth his strength with women, &c maketh himselfe hoare-headed euen in his youth, &c.

But besides these corporall punishments, God also inflicteth vpon them spirituall judgements, as blindenesse of minde, impenitencie, and hardnesse of heart: whereof it commeth to passe that they are hardly reclaymed, according to that Prou. 2. 19. *All they that goe unto her returne not againe, neyther take they hold of the wayes of life.*

And these are the punishments inflicted vpon Adulterers in

Prou. 29. 3.

and. 6. 26

Luke. 15.

Prou. 6. 33.

Mos. 4. 10.

Prou. 2. 19.

in this life : the which howsoeuer they are grieuous, yet are they but small and light, in comparison of those which they shall suffer in the life to come. For the Harlots house sendeth to death, and her paths vnto the dead. Prou. 2. 18. that Prov. 2. 18. is, not onely the death of the body, but of the soule likewise, So the Apostle saith, that *the wrath of God is vpon Adulterers*. Col. 3. 5. 6. That they shall be excluded out of Gods Col. 3. 5. 6. kingdome. Eph. 5. 5. For no vncleane thing shall enter in Eph. 5. 5. thether. Apoc. 21. 27. And shall haue their portion in the Apoc. 21. 27. 8. Lake which burneth with fire and brimstone. Verse. 8.

And these are the sinnes whereof the Israelites were accused and conuicted, the which are further aggrauated by two adjuncts : the first, in these words, *They brake out*, the which speach is Metaphorically, borrowed from the practise of vnruyl beasts, which will be held in no pasture, but breake through all their fences and hedges, and so wander abroad : and somtimes it is applied vnto riuers running with violent & swelling streames, whose course being stopped, caulseth them to break downe their banks, & to ouerflow the whole country. Whereby he implyeth, that the people were desperately giuen ouer to work wickednesse, so as they would not be contained within any bounds, not restrained with any fence, namely the law of God, his feare, shame, nor punishment, but violently rushed through all these hedges, into the open pastures, and broad wayes of all sinne and wickednesse ; yea, the more they were stopped in these ill courses, the more their swelling lusts overflowed, spreading ouer the whole country, with an vniuersall deluge of impietie and iniquitie.

The second adjunct, whereby their sinnes are aggrauated, is expressed in these words : *And bloud toucheth bloud*. For the vnderstanding whereof, wee are to know, that bloud in the Scriptures often signifieth grieuous sinnes, together with the guilt and punishment, which doth accompany them ; because he that sinneth, maketh himselfe guilty of his bloud, which as a just punishment, hee deserueth to shad in lue of his transgression. So Leu. 20. 9. *He that curseth Farther or Mother, shall dye the death, his bloud shall be vpon him.* Leu. 20. 9.

Iosu.2. 19.  
2.Sam. 1.16  
1.Kin.1.37  
Psal.5.6.  
Mat.17.15.

Iosu.2. 19. *Whosoever goeth out of the dores, his blood shalbe vpon his head, and we will be guiltlesse.* 2 Sam.1.16. 1.Kings 2.37.Psal.5.6. *The Lord will abhorre the man of blood.* And in this fence the Iewes cryed Mat. 27.25. *His blood be vpon vs and our children.* And thus the words are to bee vnderstood in this place,namely that they had committed haynous transgresions and thereby had made themselves subject to guilt and punishment, and in this phrase of speach,their sins are further aggrauated,in respect of their multitude,implied by the plurall number here vsed: *bloods touch bloods.* 2 in respect of their continual practise of wickednesse, signified by this word *touching;* whereby he implyeth that their sinnes were continuall, and as it were contiguous one with another; so as they had no sooner committed one sinne, but presently they were ready to commit another, and as it were to heape wickednesse vpon wickednesse.

### Doctrine.

And this is the meaning of the words :the doctrines which out of them may be gathered are diuers. First whereas the Israellits who were gods people, and professed his religion,did not onely fall into these sinnes, but were growne into a habite of committing them; hence wee leарne what is the nature of sinne; if wee yeeld never so little vnto it, it will gaine vpon vs; if wee entertaine it but once it will come againe without bidding, and if wee bid it wel-come the second time, it will grow so strong and impudent that it will not away but become a dayly guest, yea and it will not come alone, but bring with it his companions also. The

That we must best way therefore to bee ridde of it, is when it first offereth to enter to shut the dores of our harts against it, and to turne it backe with a frowning countenance; for if wee doe not give it a repulse, it will continually haunt vs, till at last with his pleasing allurements it haue perswaded vs,to keepe open house for the free entertainment of all sinne and wickednesse. But if wee haue already fallen into any sinne, then our best course is quickly to expell it, and to take heed that it doe not take possession of vs, and so pleading custome grow to a habite and second nature: For it is our mortall enemie

enimie, and therefore as it is the best course for our safety, to keepe it from entring into our coasts : so it is next the best, to giue it a sharpe encounter at the first entrance, and to keepe it from fortifying and intrenching it selfe against vs. It is a poyson, and therefore we hazard the life of our soules, if we drinke of it; but if wee haue already swallowed it downe, our best course is presently to cast it vp againe, before it haue dispersed it selfe into the vital parts, for then our case will be desperate. It is the Ague of the soule, for the curing whereof, the best methode in spiritual Physicke, is to prevent it before it come, and to take away the causes thereof, or if through our ignorance and vnwarinessse we are fallen into it : we are at the first to apply speedy meanes for our recouerie, for if it once sease vpon vs wee shall not leauue sinne till sinne leauue vs.

The vse hereof tendeth to meeete with a deceiuable conceit of our corrupt nature, which being so terrified by gods Law, and fearefull judgements, that it cannot resolute to continue a constant course in sin, will yet presumptuously borye leauue of God for once or twise, with a purpose then to giue it ouer. So some thinke I will neglect the sanctification of the Sabbath, and the hearing of the word this once, and after I will become very diligent : I will now sweare, being in heat, or standing vpon my credit, but my purpose is hereafter to give it ouer : I will now for once breake my word, seeing it is greatly for my aduantage, but henceforward I will make conscience of my promise: I will for a while continue my deceiptfull dealing, but when my state is a little better grounded, I will become just and honest : I will play the good fellow now I am in this company, but my purpose is to frequent better, and to become more precise : I will but this once commit adultery, and then hauing but a tryall of it, I will resolute to liue chastly : but let such consider, in what a fearefull case they are, if the Lord shoulde (as he justly may) take them away in his wrath,whilst they are committing these presumptuous sinnes, or before they haue repented of them: *for as the tree falleth so it shall lye.* Eccl. 11. 3 Eccl. 11. 3  
and

and they shall receive judgement, not according to their vnconstant resolutions, but according to their certaine actions. And in the second place let them know, that the more their dropsie soules, swelling with presumption, drinke of these waters of iniquitie, the more they thirst: the more they listen to these Syrens, the more they are inueigled with them: & if they are vnable to resist the assaults of sinne, when they are vunconquered, in their ful strength, without maime or wound, and assited by Gods spirit, how much lesse will they bee able to stand in the encounter, when they are once spoyled, weakned, maymed, vvounded, especially Gods spirit, which by their presumptuous sinnes they haue grieved being departed from them?

All impietie  
comprised vnder vnlawfull  
swearing.

The second thing to be obserued is, that he comprehendeth all impietie and the whole breach of the first table, vnder this one sin of vnlawfull swearing: and as in the former Verse, he had comprised all the sinnes of omission, vnder the want of knowledge as being the fountaine of all the rest, and the internall root from which they spring; so here he comprehendeth all sinnes of commission vnder this one of abusing Gods holy name, which is an external sin of the tongue. First, because it is an vndoubted signe & an inseperable companion of all manner of wickednesse; for hee that maketh no conscience of blaspheming Gods holy name, by eythes false, or vaine and idle oathes, he maketh conscience of no sinne, but would (if he might with a little disgrace and danger doe it) commit all manner of impieties; hee that will not be restrained by Gods feare, loue, mercy, goodnessse, and the manifold benefits which he hath received of him, from vaine swearing, whereby he receiueth no profit, but losse, euен the losse of Gods fauour, the assurance of saluation, of a good conscience, and of reputation amongst those that feare God; nor any pleasure, vntesse he take (like the Diuell himselfe) a hellish pleasure in acting sinne, and despiting God; nor hath thereby any credit, but rather is branded with the black marke of a prophanie person; hee that will contemptuously trample vnder fete the precious body and bloud of Jesus Christ:

Christ, which he spared not to give for our redemption, and so irreligiously scorne the greatest benefit that euer the Lord bestowed vpon vs, it is not to be doubted, but that this man what shew soever hee maketh, is a prophane person : who when hee is allured by the baites of the world, riches, honours, and pleasures, will not stick to commit any manner of wickednesse, seeing he is ready to commit this horrible sinne of blaspheming gods name, being induced therunto without any respect of the least good.

Secondly, he implyeth vnder this one sinne of swearing, all the sinnes committed against the first table; because all these sinnes are linked together and so inseperably ioyned one with the other, that whosoever is held in bondage vnder one of them, he is subiect to the rest; according to that, Iam. 2. 10. *Who soever shall keepe the whole law, and yet faileth in one point, he is guiltye of all.* The reasoun is, because hee that wilfully neglecteth any part of Gods Law, he doth not performe any one dutie as he ought in obedience to gods commandement, and for the aduancement of his glory, but for sinister respects; for if out of a good conscience, and the true feare of God, he performed any duety, then the same causes would moue him to perfrome all, seeing God injoyneth one commandement as well as another, as the Apostle there reasoneth, Verse 11.

The vse hereof is, that we make conscience not onely of one, but of all Gods Commandements, and that we carefully auoyde, not onely this or that sin as *Herod* did, but all kinds and degrees of sin; especially false or vaine swearing, for this alone includeth or necessarily inferreth all manner of impietie: and therefore let blasphemous swearers make at some times what shew of religion they will, yet vve may safely and surely conclude with the Apostle as in the generall, so especially of this sinne of blaspheming Gods Name, that if any amongst you, seemeth Religious, and refraineth not his Iames. 1. 26. Tongue, from customeable swearing and vaine Oathes, bee but deceiueth his owne heart, and his Religion is in vaine. James. 1. 26.

Why God condemneth all sinnes vnder the names of those which are greatest in that kinde.

The First Reason.

Mat. 5.

The Second Reason.

The third Reason.

The third thing to bee obserued is, that the Lord conuineth and condemneth the Israelites of all their transgressions vnder the names of the greatest sinnes of that kinde: as cruelty and oppression vnder the name of murther: all manner of deceipt vnder the name of theft: all kinds of uncleanesse vnder the name of whoring and adulterie. And this he doth: First, to giue vs to vnderstand, that howsoeuer wee make small accompt of these sinnes, yet in his sight vnjust anger is no better then murther; deceipt though never so cunningly cloaked no better then theft; and vnlawfull lusts are reputed in his estimate, adulterie, as our Sauiour also expoundeth the law. Mat. 5.

Secondly, that hereby hee might moue vs to a hatred and detestation euen of all sinne whatsoeuer, and to make conscience of committing the least transgression. Naturally wee minse sinne and extenuate it with vaine excuses; this is but a small sinne, and I would no body did worse, I am content to leauie all grosse sinnes, and therefore in this small trifle I hope the Lord will be mercifull vnto mee, wee cannot here be Saints and to bee too scrupulous, is to bee more precisethen wise. But vnto such as thus extenuate their sins the Lord aggrauates them, plainly affirming that their covetousnelle is thefſ; their rash anger, murther, their inward lusts and vnchaſt speaches adulterie in his sight.

Thirdly, as the Lord by this meanes restraineth vs from committing the smalleſt sinnes, so if wee haue fallen into them, hee doth hereby humble vs, and bring vs to serious repentance, when as wee consider, that those sinnes which wee haue innumerable times committed, making no reckoning of them, are reputed haynous in the Lords sight, who is to bee our judge; so that hereby wee may be moued to lay our hands vpon our mouthes, to desire with the Prophet that the Lord would not enter into judgement with vs, to disclaime our owne righteousnesse, and to hunger after the righteousness of Christ; to cease boasting with the Pharisee, *I am no extorcioner, murtherer, adulterer, &c. and to change the Pharisees brag, into the poore Publicans humble prayer*

*prayer. God be mercifull unto me a sinner.*

Fourthly, whereas he saith they breake out like vnruly beasts who would be held in by no fener, &c like swelling stremes, which breake downe their banks, and ouer-flow the whole country, here againe wee may obserue the nature of sinne, which if it be not quickly suppressed wil grow so violent & contagious, that nothing will restraine nor containe it with in any bounds. The violence thereof if once it hath taken full possession of vs is such, that neither Gods loue, mercie and manifold benefits, nor yet his law, fearefull curse, feirce wrath nor terrible judgements will restraine vs from running head-long into myea rather sinne will take occasion by the commaundement to worke in vs all manner of concupisces, as appeareth, Rom. 7.8. And such is the contagious infection thereof, that it will not be contained in the persons who are alreadie poysoned there-with, (but like a riuer which hath swelled ouer his bankes) overfloweth a whole countrey. And as the canker, or gangrene, having taken one member of the bodie, if it be not presently cured, or cut off doth corrupt the next, vntill it haue sorted the whole body; so if sinne hauing tainted some few members of a body politike, bee not by wholesome lawes and execution of justice killed and suppressed, it will like the gangrene spread ouer and corrupt the whole bodie of the common wealth.

The vse hereof is, First that if sinne haue made an entrance into vs, wee labour to cast it out, before it haue taken full possession, and that wee crush in peeces this Babylonish broode, before they grow too strong for vs.

Secondly it serueth for the confutacion of the fooijish con-ceit and practise of worldly men, who nourish their corrupcions, and deferre their repentance from yeare to yeare, thinking that howsoeuer it is now some-what difficult to smaister their sinnes, yet hereafter they may do it at pleasure; but let such know, that the longer their sinnes grow upon them, the more hardly will they be subdued, &c if now they seeke too strong for them, let them assur themselves that in further

Sinne if it bee  
not quicklie  
suppreſſed  
growes violent

Rom. 7.8.

The vſes.

The follie of  
those who de-  
ferre repentance.

further processe of time they will grow altogether vresistable; neyther will any fence restraine them from running and rushing into the pleasant pastures of sinne and wickednesse.

Thirdly, seeing sinne is of such a contagious, spreading, and ouerflowing nature; this must make vs carefull to aviod the company of wicked men, least vve be tainted with their corruptions; and if it haue like a generall Deluge ouerflowed the whole country where vvee dwell, then as *Noah* was preferured from drowning, by keeping himselfe within the Arke, so if vvee would not bee drenched and drowned in this Sea of corruption, which ouer-spreadeth the whole earth, vvee must keepe our selues in the Arke of Gods Church, and frequent the company of Gods faithfull people, for if we haunt the fellowship of the wicked, we shall be surely caryed away in the stremme both of their sin and also of their punishments.

Superiors must  
suppreſſe ſinne  
before it bee  
growne too  
ſtrong and vio-  
lent.

Fourthly, more particularly it teacheth Magistrates and Maifters of Families, to suppreſſe ſinne in thofe committed to their charge, before it be growne ouer ſtrong and violent, leaſt it make head againſt all lawes and good orders, challenge freedom and impunitie, in reſpect of the multitude of thofe that offend, and ſo grow to ſuch audacious impudencie, that it dareth to vaunt it ſelue againſt godneſſe, and to diſdaine and ſcorne all vertue and godlineſſe. Let them therefore follow the example of *Abraham*, and when they ſee an Iſmaelite ſcoffing at the children of promife, let them, if there be no other meaneſ to reforme him, caſt him out of the familie: If there be an *Abimilech*, let him bee ſuppreſſed, or remoued, leaſt hee deſtroy the whole linage of the godly, and diſturb the Church & common wealth. *Judg. 9.*  
*1 Sam. 2. & 3.* If *Eli* know the wickedneſſe of *Hophni* and *Phinebas*, and will not correct them, it will bring the heauie Judgements of God vpon the whole posterite: If *David* cocker *Abaſlon*, and will not keep him vnder, in the end he will conſpire againſt him, and draw the whole people into his rebellion. Let therefore all Magistrates and houſholders propound *Davids* practiſe for their patteſe. *Pſal. 101.* that is, let them

*Judg. 9.*

*1 Sam. 2. & 3.*

*2 Sam. 15.*  
and 16.

*Pſal. 101.*

them resolute not onely to supprese the wicked in the familie and common wealth, but let them doe it bermes, as hee protesteth vers. 8. least as David speaketh of the sonnes of Zerubbabel, they grow in the end too strong for them.

The last thing to bee obserued is, that hee calleth their sinne bringeth hainous sinnes by the name of bloud; to note both vnto vpon vs, the them and vs, that sin maketh vs subiect to the greatest guilt and punishment, even to the shedding of bloud, yea our dearest life bloud. So the Lord threatned our first parents. Gen. 2. 17. *In the day that yee eat thereof, yee shall dye the death.* Gen. 2. 17. And Ezech. 18. he reckoneth vp diuers sinnes, and concludeth that he who committeth any of them, *shall dye the death,* and that his bloud shall be vpon him. Verse 3. And this was signified by the sacrifices of the Law, in which for the expiation of sinne, was required the shedding of bloud: for the the Apostle saith, Heb. 9. 22. almost all things are by the law purged with bloud, and without shedding of bloud there is no remission. In the offering whereof the law provided, that the offender should lay his hands vpon the head of the beast which was slaine, thereby testifying that by his sinne, hee had justly deserved that death which the poore beast suffered. Not that the bloud of Bulls and Goates could take away the guilt and punishment of sinne, but onely the precious bloud of Christ, which was therby signified and presfigured. Heb. 9. 12.

The vse of this serueth, first, to make vs most carefull in abstaying from all manner of knowne sinnes; seeing they make vs subiect to the greatest guilt and punishment, and bring our dearest bloud vpon our owne heads. There is no malefactor so desperate, that would commit a capitall crime if he were assured that he could not escape the hands of his just Judge: but all our sinnes are capitall, and deserve death both of body and soule; neyther can wee flye the presence of the just Judge of heauen and earth, and therefore no pleasures, riches nor preferments should perswade vs to commit sinne, whereby we make ourselues liable to such heauie punishments.

Heb. 9. 12.

That we must carefully aviod sinne.

Secondly,

If we haue sinnes  
we must  
carefully secke  
reconciliation  
with God.

*2 John. 1. 7.*

Secondly, if wee haue sinned, this consideracion shold moue vs most earnestly to labour that Gods wrath may be appeased, his iustice satisfied, and that we may be freed from the heauie burthen of sinne, which maketh vs subiect to death and condemnation. And considering that the guilt and punishment can not otherwise bee done away, but by bloud, euen by the precious bloud of Iesus Christ, which alone purgeth away all sinne. *1 Iohn 1. 7.* Therefore when our consciences are guilty of sinne, let vs labour aboue all things in the world to apply vnto our selues the vertue of Christs bloud, death and merits, and hunger and thirst after his righteousness, that thereby being justified, we may stand righteous in his sight.

Their concept  
confuted, who  
make light ac-  
count of sinne.

Lastly, it serueth to confute the concept of the secure men of the world, who make but a May-game of sinne, and imagine that they can appease Gods wrath for all their horrid wickednesse, by a broken sigh, or by saying, Lord have mercy vpon vs, for we are all sinners; or by making some counterfaite shew of repentance in their sicknesse, or when they lye vpon their death beds; as also it refuteth the doctrine of the Papists, who so lightly esteeme of sinne, that they teach it may be done away, by a particuler Confession, Penance, humaine Satisfactions, Pilgrimages, saying over of so many Pater-nosters, Ave-Maryes, and Creedes, by a Bisshops blessing, and Popish Pardons: but vve are to know that howsoeuer they esteeme of it, yet it is so odious in Gods sight, that no satisfaction can be made for it, but by the alone sufficient sacrifice of Christs bloud, in which if we haue not part, our bloud will be vpon our owne heads, and the guilt and punishment of our sinnes will ever remaine vpon vs.

*Application.*

That vnlaw-  
full swearing  
exceedingly  
aboundeth.

And so much for the doctirines and vses which are to be obserued out of these words: Now in the next place we are to apply them to our owne times, and to examine whether we bee not guilty of those sinnes of which the Israelites are her comiected and condemned. The first sinne is swearing, in which respect if we take a generall suruey of our state, we shall finde that we may well take vp *Jeremies* complaint, that because

because of oathes this land mourneth. Ier. 23. 10. For the name of God was never so prophaned and blasphemed amongst the people of Israell, as in this sinfull nation, neither can wee finde that they euer so lightly, vainely, and impiously abused the dreadfull and glorious name of their *Lebowab*, as it is abused amongst vs: nay contrarywise we find that it was vsuall with them to rent their garments, when they hard Gods name blasphemed, which if we should do in our dayes, we should never go in whole apparel, & the whole wealth of the land were scarce sufficient to furnish the people with clothes: yea such a superstitious respect they had of the name of God, that nunibring by letters they durst not vse the letters יי because one of Gods names was thereby expressed, but in stead of them vsed ננ left the name of god should be prophaned by common vse; whereas amongst vs the fearefull name of God is vsed, without all respect in jests and May-games, common swearing, and impious cursing. But the more full handling of this point I will reserve for a larger discourse of this argument.

And so much concerning the sinne of swearing, the other sinne, signified by the same word is cursing, and direfull imprecations. The which sinne also, doth exceedingly raigne in this our land, and pulleth downe gods heauie judgements vpon vs: for are men sporting themselves in their pleasures & recreations, if anything crosse them in their delights what Poxes, Plagues and mischeifes, will their accursed cursing mouthes thunder out? are they about their worldly affaires & busynesse, if they doe not sort according to their desire what direful curses wil they vtter? if they be by any accident incensed with anger, they haue no readyer way to ease themselves, then by belching out of their poysous stomacks, curses and blasphemies: yegther is there any thing priuiledged from this their impious furie: for not onely their enemies who haue injured or abused them, are thought fit subiects vpon whom they may lay their heauy curses, but also their friends who are neere and deare vnto them, yea what souuer commeth next to hand sometimes they thus reward

That wicked cursing is rife  
in these times.

their poore seruants for their painfull seruices; sometimes their feellie catell are thus requited, for all the vse and benefits which they haue by them; yea sometimes the children of their owne bowels haue these hellish blessings bestowed vpon them, and that vpon small and trifling occasions; nay such is their senslesnesse in this sinne that they are ready to curse the senselss creatures, and that oftentimes when there is no fault in them, which are onely their bare instruments, but in themselves who for want of heede, wit, or prouidence, could vsse them no better: but let such cursers know, that the curses which they haue still in their mouthes, shall fall vpon their owne heads; and that they are but like stones or balls cast against a hard wall, which hurt it not but rebound vp on the throwers. Let them remember the saying of the Psalmist. Psal. 109. 17. *As bee loued cursing, so shall it come unto him, and as bee loued not blessing so shall it bee farre from him.* 18. *As bee cloathed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.*

Cursing maketh the common wealth liable to Gods iudgements.

And well were it, if hee that curseth did beare the punishment of his owne sinne himselfe alone; but it is otherwise: for where cursing aboundeth, it causeith the Lord to proclaine a controuerzie with the whole land, and to inflict vpon it his heauie judgements. The which as it shoulde forcibly restraine men from this horrible sinne, because thereby they make not onely themselves, but also their deare country liable to grieuous punishments; so also it shoulde moue Christian magistrates to bee carefull in the suppressing of this vice, seeing where it aboundeth, there the whole country lyeth open to Gods fearefull plagues.

That the sinne of lying is exceeding common in these times.

The third sinne whereof the Israelites are accused, is Lying, in which respect if we take a view of our land, wee shall finde that neither they, nor the Cretians themselves exceeded our people in this vice. For looke amongst all sorts and conditions of men, and it will plainly appear, that al sorts of lies abound: vaine lies, which haue no other end but to keepe their tongues in vre: merry lies, for to

that

that passe are men come, that they will lie for recreation, & sport themselves in their wickednes: officious lyes for gaine and aduantage, though it be joyned with the losse of their soule: yea, and pernicious lyes, tending to the hurt, reproach and flaunder of their neighbours. If we take a view of state pollicie, vvee shall finde that their *mixta prudentia*, which is so much admired and highly esteemed, is nothing else but a mixture of worldly wisedome with aduantageable lying and deepe dissimulation. Looke amongst our Lawyers, who take vpon them to maintaine truth and justice: and you shall see a common practise of lying in their false pleas and allegations, joyned with an impudent facing out, and discountenancing of Truth, tending to the ouerthrow of justice, innocency and the aduancement of wrong and oppression: the which sinne is more daungerous to the state, because these liars are licensed and countenanced in their sinne, and suffered to say what they will or can for their Clyent, though it be never so false, without check or controwlment. Examine the state of the Citie, and you shall finde, that among buyers and sellers there is scarce any bargaine made without the help of many Lyes; the which they finde so beneficall for the increase of their wealth, that they would not sell their gaines which they get by Lying, for that which they get by their honest labours: yea, so highly is this sin in favour with them, that they reade a Lecture of lying to their seruantes, which who so best learneth, he is esteemed the fittest chappman, and fittest to be employed in his maisters most waigthy busynesses. On the contrary side, he that is not expert in this Lying skill, eyther being naturally inclyned to honest dealing, or else because he maketh conscience of his wayes, such an one though never so faithfull and painfull in his calling, is in no favour with his maister, but esteemed a heauy headed and dull witted fellow, altogether vnfit for any imployment. Yea so little account or conscience is made of this sinne, that vpon every tryfing occasion it is thought fit to beysed: for let a man goe to another but to speake with him, at his house, and he shall find all seruants generally instructed

to retorne a Lye, that they know not whether their maister be within, but they will goe see; and if the maister liketh not the party or his busynesse, then at the retурne of the messenger the Lye is doubled. Doe these men thinke we beleue the Scriptures, that a Lye is abominable in Gods sight, that he abhorreth it, that the Lyar shall be excluded out of Gods kingdome, and cast into the Lake which burneth with fire and brimstone? without doubt eyther they are so invred to Lying, that they measuring God by themselues, doe not beleue his truth, or else they never meditate or thinke vpon it; for there is none so gamesome that would leape into hell fire for sport; there is none so couetous that would wittingly and willingly sell his soule for every small trifle, which is of more value then the whole world; there is scarce any so giuen ouer to desperate wickednesse, that would haue his seruant by a Lye to hazard his saluation, which daunger might bee presented by vndergoing little or no inconuenience.

That the land  
is defiled with  
blood.

The fourth sinne laid to the Israelites charge is Killing; the which we must needs acknowledge doth exceedingly abound in this land, in all the kinds & degtees thereof: for first, if we examine our state concerning murther in the highest nature, we must needs acknowledge that our country is exceedingly defiled with bloud: for how many outragious and more then barbarous Murthers haue beene committed in euery corner of this Land, within the compasse of a few yeares? how many openly haue beene slaughtered by desperat Ruffians in frayes and quarrels? how many murthered by Theeves and Robbers? how many traiterously poysoned, and priuily triade away by treacherous enimies? the which bloody sinnes being committed by some priuate men, would not lye so heauy vpon the whole state if they had ben feuerely punished by the Magistrates, and bloud had beene punished with bloud. But alas, it hath ben far otherwise; for diuers horrible murthers haue had their pardons by the mediation of their great friends, contrary to the expresse commandement of almighty God. Gen. 6.9. Exo. 21.12. Num. 35.30. 31. Wherby it is come to passe, that the whole land is defiled with

Gen. 9.6.  
Exod. 21.12.  
Num 35.30.31

with bloud, for as it is, Ver. 33. *Bloud defileth the Land, and the Land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that sheddeth it.*

But if wee speake of the other inferiour kindes of Murther, wee shall finde, that not onely some few persons, but euен the whole body of the people is guilty of this sinnes; for to speake first of the murther of the hart, how doth it abound amongst vs in the feuerall kinds therof? for how common is vnjust anger without a cause? inueterate malice, whereby one beareth to another such hatred, that they will not so much as speak to them for long time together; yea and rather then they will forgiue injuries, deprive themselues of the Sacrament, the seale of their saluation? spightfull enuie, whereby one is vexed at the prosperitie of another, &c no lesse grieved at the sight of their neighbors good, then in the sense of their own evill. So how doth desire of taking priuate revenge bear sway in mens harts, insomuch that men think it a disparagement to their courage, and a great disgrace to them, if they put vp an injurie? how doe men disdaine and despise one another, if they come neere them in place, apparrell or account, whom they esteeme their inferiours? what rejoicing is there in other mens harmes, especially if they enuie their state or beare them any secret grudge? when was there in any age the like crueltie in the harts of men, whereby they are not onely restrained from doing good one to another in their greatest extremities, but moued also to hurt and oppresse one another when they haue opportunitie? when were men so eagerly disposed to entertaine discord and contention, vwhen but the least shew of an occasion is offred? by all which it appeareth how the murther of the heart aboundeth.

Of the murther  
of the Heart.

The like may be said of the murther of the Tongues; for sayling, chiding and reviling is to be heard in every corner, ther of the Tongue. for every trifle one miscalling another by reprochfull names; and out of the malice of their hearts, men are ready to vtter for euery light cause, such poysened words, as tend to their disgrace and ruine? how ready are the most to deride and scoufle one another with bitter frumps, thinking that they haue

haue much commended their wits, when they haue taunted one another with byting jests ? what back-biting, and flandering aboundeth in every house, where the continual subiect of mens talke, both at their table, and in their ordinary communication, is the faults and imperfections of their neighbours, yea, sometimes of their most familiar friends ? by all which it is manifest that the most men are guilty of the murther of the tongue.

Of the murther  
of the  
Hands.

Neyther are the greatest part amongst vs to be excused of the murther of the Hands : for although for feare of the Law, the most be restrayned from actuall murther, yet how many haue offred violence against the person of their neighbour, by quarrelling and fighting, hurting and wounding of their bodyes, thinking this to bee a small or no sinne at all, if they doe not take away their lives ?

So that if the Lord should contend with vs, and arraigne vs before his judgement seates, vve must generally plead guilty, and put our selues wholy vpon the doome of Gods infinite mercy.

That the people  
of this land  
are much ad-  
dicted to stea-  
ling.

The fift sinne wherof the Israelites are indited and condemned, is Stealing, of which the whole people of this land is guilty many vvayes. For first, if vve speake of the highest degree of this sinne, the naturall disposition of this people is so inclinable hereunto, that it doth not vndeservedly bear the brand and reproach of this vice amongst other nations. And in truth amongst our selues vve haue great experience hereof : for howsoeuer theft is punished severely in this land by death it selfe, yet the most of our able poore, if they bee of a base minde giue themselues to begging, and those who are of more spirit and courage, choose rather to rob and steale then to liue by their honest labours.

Of the theft of  
the Heart.

But howsoeuer many may plead not guilty in respect of this highest degree of theft, by reason of their sufficiencie of maintenance, or feare of punishment, yet the other kindes of Theft, which are not punished by humaine lawes, abound amongst vs : as first, the Theft of the Heart, discontentednesse with mens owne estates ; and couetousnesse, whereby

they desire by vnlawfull meane to get vnto themselues the wealth of other men, doth as much abound in this nation, as amongst any people of the world. And hereby the seede of Gods word and all spirituall graces are exceedingly choaked, all holy duetyes of pietie and Christianitie neglected, the reliefe of the poore and all works of mercy omitted, and the contrary vices vnmeasurably increased.

Come from the theft of the hart, to the theft which is in Of oppression. fact, both through violence and deceipt, and we shal find our selues entred into an Ocean without eyther bottome or end: for where amongst any ciuill people was ever seene the like tyrannicall oppression, whereby the rich and mighty eate vp the weake and needy as the greater fishes deuoure the lesse? when was there ever heard of the like exactions, impositions, inhaunsing of rents to such vunreasonable rates, that poore men can not with the sweat of their browes earne their bread? such delaying, if not peruerting of justice for friend-shipe and respect of persons? In what age of the world was there such corruption in courts and Offices, such inhaunsing of fees, such extortion and intollerable pilling, proling and bribing? When did euer the Lawyers so flourish by the com-mon spoyle, by deceipt and impostures, protractions of suites, defending injury and fashood, betraying the cause of the innocent, like theeues contending one with another in counterfaite strife, who shall haue the true mans purse.

Neyther is the state of the ministery to be acquitted of this crime of Theft; for how many is there in this land, which liue vpon the common spoyle of the Parish, performing no duety for it? how many vnprofitable Drones, who eate the honie and never labour? some because they cannot by reason of their insufficiency & ignorance, which are those dumb dogs, of which the Prophet speaketh, which not being able Esa. 56. 10. to barke, betray the flocke into the jawes of the rauenous Wolfe: some through idlenesse, because they will not take paines, prizing their owne sweate at a higher rate, then the precious soules of all those which are committed to their charge: some through couetousnes, adding liuing vnto liuing,

and so become negligent Non-residents, who feede themselves but starue the people, &c.

Theft of the  
people towards  
the Ministers,

And as the ministers offend by defrauding their flocks of that spirituall foode which should nourish them to euerlasting life; so also doe the people generally in the land, and especially in this Citie, defraud their Ministers of that sufficient maintenance, which boith by the Lawes of God and of the land are due vnto them: some by might & force, some by deceipthull conueyances, crafty collusions, and other vnjust and fradulent courses; which although men in their carnall security can lightly passe it ouer, yet let them bee assured that if euer they come vnto any sense of sinne, it will lye heauy vpon their consciences, that they haue thus defrauded their ministers, and in them God himselfe. Mal. 3.8.

Mal. 3.8.  
Of theft by  
vifury, buying  
and selling.

And these with many other kindes of theft are committed vsually in this land in ordinary dealing out of contract, besides which, there are innumerable kindes of theft committed in contracts; as that legall theft of Vifury, vnder colour of lending, which now (especially in this citie) is growne into such a common trade, that if there were a Corporation made of those who chiefly liue by this profession, it would exceed in number the greatest Company in the City. The like theft is vsually committed in buying and sellings; for what innumerable deceipts are vsed in our times by men of this profession? what false lights? what vncquall measures, and deceipthull waights? what corrupt and bad wares? what deceipt in ouer-prizing them aboue their double value? what facing, lying, swearing, forswearing and ouer-teaching? in which respects these professions, may well keepe their old names of Crafts and Mysteryes, seeing almost every shop is now become a Schoole of deceipt and falsehood, in which there are so many hidden subtilties, so many vnknowne secrecies, and suble turnings and windings, that in their dealings there is not onely fraude, but even a Mysterie of deceipt.

\* And thus haue I briefly poynted at some kindes of theft commonly practised in this land; the which if I should relate all

in al the particulars therof, the very names of the diuers sorts of this sin, would be sufficient to fill a volume. But this which hath beeene sayd is inough to prooue that by this sinne of Theft we haue justly deserued, that the Lord shoulde contend with vs, and inflicte vpon vs his fearefull judgements and most grieuous punishments.

The last sinne laid to the Israelits charge is Adulterie, with which filthynesse this land was never so much defiled as in these times, so that, if wee could plead not guilty in respect of the former crimes, yet this sinne of vncleanness were sufficient in it selfe alone, to cause this land in Gods just wrath, to vomit out her inhabitants, who haue thus wic- Leu. 18. 25. 27

is exceedingly polluted with Adulterie.

kedly defiled it. For to say nothing of the inward vncleanness of the heart, of which the Lord alone and mens consciences are the witness(es) and iudges; How many are there whose whoredomes are written in their for-heads, and who carrie their adulteries betweene their brests? How many are there who commit the adulterie of the tongue, whilst they take their cheefe delight in ribauld and obfceane speaches, rotten and filthy communication? How many is there who commit the adultery of the eare, whilst with pleasing delight they attentively listen to baudie jests, and are neuer merrier then when they are in the companie of filthy ribaulds? how many commit the adulterie of the eyes, whilst they are so far from making with *Iob* a couenant with their eyes, that they Iob. 31. 1. wil not lasciuiously looke vpon a woman, that they purposely open them that they may take full view of obfceane objects, and frequent those places where they may most glut their adulterous eyes with wanton spectacles? How many openly professe their inward vncleanness of heart, by their immodest attire, wanton & effeminate apparell, and by laying open to the common view their naked brests, as though it were a bill affixed to the doore post, to signifie to the passers by, that within that place dwelleth an vncleane hart, & that whosoever wil may there buy honestie & chastitie at an easie rate? Yea how many are there in this land, who giue themselves ouer to all manner of vncleanness and adulterie in

in the highest degree, spending both their strength and whole estates vpon filthie harlots, euen till they rot with loathsome diseases, and haue brought themselues to vtter beggerie? The which adulterous filthines the more raigneth, because the Magistrates doe (if not altogether wincke at it) yet so slightly punish it, as though they jumped with the Pa-  
pists in iudgement, that it is but a veniall sinne, which may be well tollerated; or as though the multitude of offenders did priuiledge the sinne, and take away all hope of reformation, the guilty which shoulde be punished, exceeding the number of the innocent who shoulde see them punished.

And thus haue I shewed, that the people & inhabitants of this land, are in most haynous manner guilty of all these sins, whereof the Israeltis are here conuicted and condemned; the which we haue also fearefully aggrauated by the same & many other circumstances, for they are not seldome committed & in few places, but they are come to a common custome & vsuall fashion, in every corner of the Realme, and especially in this Citiie; there is no modestie or moderation in committing of them, but men breake out, and like vnrule beaste will bee contayned by no fence; for neither Gods infinite goodnesse, his meruailous mercie, nor his innumerable benefits, so bounteouly bestowed vpon this country will restrain them from committing of these sinnes; no nor yet the curse of his law, the feareful denunciation of his heauy judgements, so often sounding in our eares, his fatherly admonitions and gentle chastizements, where-with we haue diuers times ben exercised. Yea so barbarously bould are men growne in their sinnes, that the more diligently the Lord vseth all good meanes to stop them in their wicked courses, the more their vnrule lusts swell, & violently breake downe the bankes of modestie, pietie, iustice, and the feare of God; and so with an vnresistable floud of wickednes overflow the whole countrey; the more carefully the Lord applyeth vnto them such soueraigne salues as might cure the wounds of sin, the more desperate they are in plucking them off againe, that they may rot in their corruptions; the more meanes is vsed to stay the

the infection of this contagious plague, the more it spreadeth it selfe ouer the whole country. And as these sinnes abound in innumerable numbers, so they are haynous and bloody in respect of their qualitie, being committed in the highest degree of their feuerall kindes: so that Gods Ministers in our times, may justly complaine of the inhabitants of our land, that those sinnes of swearing, lying, killing, &c, are vsually committed amongst them, that like beasts, they violently  
*breake out, and bloud toucheth bloud.*

Whereof it necessarily followeth, that seeing we abgund in these sinnes, and will not be reclaymed from them; seeing the Lord hath often allured vs by his innumerable benefits, by his sweet promises, by his fatherly admonitions; and often terrified vs by his feuere threatnings, & fearefull judgements of famine and dearth, sicknesse and pestilence, and yet there is no aniemendement and reformation; that we can expect no other but that the Lord will bring this land to vtter destruiction and desolation; vnlesse we labour to preuent these heauie punishments by turning vnto him by speedy and vnfayned repentance. For the Lord taketh that course with vs, which we take with our children and seruants, first he contayneth vs in his feare and obedience, by his gracious benefits; then if wee notwithstanding liue in sinne hee admonisheth and threateneth vs, and if this will not reclaime vs, then he correcteth and punisheth vs; but if these often inflicted are not auailable, but that with full resolution wee will desperately runue on in our wicked courses, then he will reject and cast vs off, thrust vs out of his familie, withdraw from vs all signes of his fauour, and giue vs ouer to bee vtterly destroyed with those plagues which duely attend vpon such desperate sins.

**A**ND so much concerning the first bill of inditement, whereby the people of Israel are accused & convicted; now followeth the sentence of condempnation, whereby they are adjudged to suffer deserued punishments. Verse. 3.  
*Therefore shall the land mourne, and every one that dwelleth therein shalbe cut off, with the beastes of the field, and with the foules* Verse 3.

foules of the brauen, and also the fishes of the sea shalbe taken away. Where the Lord more plainlye expresseth after what manner he would contend with the people, to wit, not by his word alone, but by his judgements also.

The punishment it selfe here threatned, is the vtter destruction and desolation of the land, by warre and the vsuall companion thereof dearth and famine; the which is most liuely and emphatically expressed in diuers metaphoricall and hyperbolicall speeches, the which I will expound as they lyce in order.

And first here is expressed the cause of their punishment, then the punishment it selfe; the cause of their punishment, in this word, *Therefore*, that is, because all manner of sinne both of omission and commission doth abound in the land, and the people is desperately resolued to rush into all manner of wickednesse, notwithstanding all those meanes which I haue vsed to reclaime them, and euen are now growne to a custome and habite of sinning; therefore I will forbeare them no longer, seeing they giue no hope of their reformation, but will presently execute my fearefull judgements amongst them, till they be viterly destroyed.

The punishment it selfe is first expressed, and then amplified, it is expressed in two borrowed speeches; the first in these words, *the land shall mourne*: As though he should say, because the people will not mourne for their sinnes, euen the land it selfe shal mourne, and as it were figh & groane vnder the heavy burthen of my punishments. So that hereby hee implyeth their stubberne rebellion, impenitencie, and hardnesse of hart, in that the brute and senseles earth would bee sooner affected and touched with the feeling of Gods judgements, then the more senselesse inhabitants; and also the greatnessse of the punishment, which should be so sharpe that it would giue sense to the senseles creatures.

The judgement it selfe is destruction and desolation, by warre & famine, whereby the inhabitants of the land should be destroyed and sivept away, and all the goodly ornaments of the earth, as the pleasant Orchards & gardens, the fruitfull fields

fields and vinyards, should bee vtterly wasted and spoyled: so that now the good mother earth should like Rachell spend her time in mourning for her children, because they were not, and like a desolate captive spoyled of all her riches and perciouſ ornaments lament her passed losſe and present miserie. The meaning therefore of these words is this, that the earth ſhall become barraine and fruitleſſe, and ſhall be ſtripped and spoyled of all her inhabitants, and ſo become a vauſt and diſolate wildernesſe, neither inhabited by men, nor adorned with her beautiſfull fruits, as it were with her prinely coate of diuerſe coulours: for as the earth which is inhabited by a flowriſhing people, and decked and adorned with her plenteous fruits, is faide to reioyce laugh and ſing, Psal. 96.12. *Let the fieldes bee joyfull and all that is in it, let the trees of the wood then reioyce.* Vnto which the Prophet Eſay alludeth Chap. 35. 1. 2. *The maſt ground ſhall bee glad and flouriſh as a Roſe. It ſhall flouriſh abundantly and ſhall greatly reioyce.* So it is ſaid to mourne and weepe when it is diſ-peopled, and laid waſt & diſolate, like a wildernesſe. So Eſay 33.9. *The earth mourneth and fainteth, Libanon is at ſhamed and bewen downe, Sharon is like a wildernesſe &c.* Eſay 33.9. Ier. 4. 27. 28. *The whole land ſhall bee diſolate, therefore ſhall the earth mourne.* Ieſ. 1. 10. *The field is wasted, the land mourneth for the corne is diſtroyed &c.* Iod. 1. 10. *Eſay 35.1.2. Ier. 4. 27. 28. Iod. 1. 10.*

And thus the land mourned: firſt when as it was waſted by Tilgash-Pilneſer King of Aſſiria, who led away two Tribes and a halfe captiue as appeareth, 1. Chron. 5.26. 1. Chro. 5.26. but much more when as it was vtterly ouerthowne and deſtroyed by Salmaneſer, of which wee may read, 2. Kings. 17 2. King. 17.

Secondly it is faide, that euerie one that dwelleth in the land ſhall bee cut off, the word is ſhall langeiſh, or faint through weakeſſeſſeſ; whereby hee ſignifieth that howſoeuer the people would not mourne for ſinne, yet the Lord would make them mourne vnder his punishments, and that ſo greatly, that they ſhould euen languiſh and faint in their ſorrow and heauines, having no appearance of any comfort.

Now theſe judgements are further aggravated and ampliſied

amplyfied, whereas it is said that the vnreasonable creatures, the inhabitants both of the ayre, earth, and water shall bee pertakers of the peoples miserie, and bee ouerwhelmed in their ruine : and this sheweth the greatnessse of their destruction. For as when the Lord would magnifie his blessing vpon mankinde, hee saith, that hee would keepe his Couenant not onely with *Noah* and his sonnes, but with all liuing creatures, Foules, Cattle and Beasts, because these creatures were giuen vnto man for his profit and honest delight: so contrariwise when hee would amplifie his irefull judgements, hee sayth, that hee would not onely destroy the people, but also spoyle them of all benefits whereby they might receive any profit and comfort. And as to amplifie the greatnessse of their punishment, and the grieuousnes of their sinne, hee commanded the Israelites to destroy not onely the people of Jericho, but also their houses, beasts and cattle, siluer, gold, and all that belonged to them; so here hee threatneth that for the same causes hee would take the same course with the Israelites themselves : that is, to shew his detestation of their horrible Treasons and Rebellions, hee would not onely destroy them, but also their Land, and all that belonged vnto them.

Yea, hee saith his punishments should extend to the fishes of the sea, and this doth exceedingly amplify the greatnessse of his wrath; for even in the generall Deluge the fishes were exempted from punishment, as if they had beene a nation of another world, who hauing no societie with mankinde were not infected with the contagion of his sinne: but now hee shewed that his wrath was more inflamed, in that hee threatneth to make the fishes pertakers of mans misery and punishments: not that indeede the Lord was purposed to catch the sillie fish in the nets of his judgements, but onely vsed these Rhetoricall and Hyperbolicall amplifications, that hereby hee might more feelingly affect the secure and hard hearted israelites, both with the sence of their haynous sinnes, and grieuous punishments.

The doctrines      And this is the meaning of the words. The Doctrines  
which

which arise out of them are diuers. First, whereas he saith, *Therefore, that is, because of their grievous sinnes the Land shall mourne and become desolate: hence we obserue, that the chiefe cause which maketh a land sit mourning like a desolate widdow, or a distressed mother, robbed of her children, and spoyled of all her comforts, is the sin of the inhabitants.* Psa. 107. 34. This brought an vniversall deluge over the whole world: this brought downe fire and brimstone vpon Sodome and Gomorrah: this caused the land of Canaan to spue out her inhabitants. Leu. 18. 25. The like judge-  
ment whereof the Lord threatned to inflict vpon the Children of Israel, if they imitated them in their sinnes. Verse 28. Deut. 28. 21. 22. 63. The which threatnings were according-  
ly accomplished in their captiuicie, and finall desolation.

The vse of this doctrine is, that thereby wee bee made carefull to abyde sinne, seeing it bringeth the judgements of God not onely vpon our owne heads, but also vpon our country.

Secondly, it teacheth vs, to what cause wee are chiefly to impute all manner of punishments, as warre, dearth, the pestilence, namely to our sinnes, as the chiefe and principall cause, whatsoeuer be the inferiour causes, meanes or instruments.

Thirdly it confuteth their practise, who endeauour to vphold the flourishing state of their Country, by Machinilian policies, falsehood, treacherie, wrongs and injuries, offred to their neighbours; by tollerating the sinnes which shoulde be severely punished, for feare of bringing daunger to the State, by exasperating a multitude or great faction, or by any other wicked and vnlawfull meanes whatsoeuer: for how approuable so ever these courses may seeme in humaine policy, yet the truth is, they are so farre from preseruing a land, that they make it liable to Gods judgements, and bring downe vpon it his heauie punishment. Exo. 1. 10. Num. 24. 14. and 25. 2. and 31. 16. 17. 2 Sam. 16. 21. 1 King. 12. 16. 12. 26. 27. 28.

The second obseruation may be this, if a people hauing  
hainously

The sinnes  
of the inhabi-  
tants cause a  
land to mourn.

Psal. 107. 34.

Leu. 18. 25. 26

Deut. 28. 21.  
22. 63.

Exo. 1. 10.

Num. 24. 14.

and 25. 2. and

31. 16. 17.

2 Sam. 16. 21.

1 King. 12. 16.

27.

They who will hayously sinned, doth not seriously repent and mourne vnder the burthen of their transgreissons, they shall faint and languish vnder the burthen of Gods heawy Judgements; for mourne vnder as it is the onely meanes to preserue vs free from punishment, the burthen of not to fall into sinne, so it is the onely way of remouing punishment. 2. Chro. 7. 14. by vnfained repentance. 2 Chron. 7. 14. Ezech. 18. 21. and Ezech. 18. 21. 33. 14. 16.

**Repentance** the best means to remoue judgements. **The vse hereof serueth to teach vs what course is best to be taken for the remouing those judgements, which lyche haue vpon our land, or at least haue displayed their coulours, being ready to march against vs; namely the Pestilence, Invinations, Dearth and Famine. Surely we must not chiefly trust in humaine pollicies, and preuentions, or in the help of our bordering friends, for all this will be to little purpose, if we do not in the first place seeke reconciliation with God, by forsaking our sinnes, and turning vnto him by vnfained repentence.**

**God protecteth those that mourne.**

Jer. 39. 16. 17.

The second vse serueth, for the comfort of those that mourne in Sion, and daily bewaile both their owne sins, and the sinnes of their people: for such are to know, that the Lord will give them a speciall priuiledge and protection, whereby they shall be protected from the common calamities which he inflieth vpon their nation; or if as members of this great body pollitick, by reason of their communion, they necessarily pertake in their miseries and afflictions, yet the Lord will so sanctifie these crosses vnto them, and will giue vnto them such a measure of strength, faith, patience, and comfort: that when vnapentant sinners, who never fighed nor groneid vnder the burthen of sin, doe now grone and languish vnder the waight of punishment; they contrariwise, who vpon their vnfained repentance are assured of the forgiuenesse of their sinnes, shall not onely be patient, but also rejoice in their tribulations, and their afflictions shall be vnto them, as a Serpent without a sting.

Lastly, this serueth to refute the practise of those, who when they are justly punished for their sinnes, in stead of remouing

remouing the cause by repentance, doe adde sinne vnto  
sinne, by vsing wicked & vnlawfull meanes for the remouing  
of their punishments; as for example going vnto Witches,  
Wizards and Sorcerers, vsing fallhoode and deceipt, iniurie  
and oppression, that so they may remoue the burthen  
which God hath laid vpon them, vnto the shoulder of their  
neighbour: But such are to know, that this is not the way  
to giue them ease, or to release them of their afflictions, nay  
rather they are to expect, that as they adde sinne vnto sinne,  
so God will adde punishment vnto punishment; vntill they  
which refuse to mourne for their sinnes, faint and sinke vnder  
his heauie iudgements.

The follie of  
those who by  
saine labour to  
remove pun-  
ishment.

The third thing to be obserued is the senslesse hardnes  
of mans heart, and the secre impenitencie of our corrupt  
nature; whereby it commeth to passe, that neither Gods  
mercies nor judgements, will any whit affect vs, if the Lord  
giue vs ouer to our owne obdurate stubbernesse; for euuen  
when the senslesse and brutish creatures, are in their kinde  
affected, both with Gods mercies and judgements, only man  
remayneth without sense and feeling. The heauens vaine their  
face & shew forth their teares; the earth groaneth & shaketh;  
the waters roare & swell; the beasts, foules & fishes mourne  
and hang down their heads, shewing their inward griefe, by  
that diuers language which God hath giuen them, when as  
the Lord is angry and layeth his heauie hand vpon them;  
only man the chiefe rebell of the world finilith when God  
frowneth, and though he be somewhat touched with sense of  
paine, yet hee sorroweth onely because hee is punished, and  
not because by his sinnes hee hath deserued punishment.  
And hence it is that the Lord sometimes turneth his speach  
from man, because he hath no eares to heare, nor hart to vnder-  
tand, nor sense to feele and apprehend his mercies or  
judgements, vnto the senslesse and brutish creatures; to note  
vnto vs that the senslesse creatures are more sensible then a  
senslesse man. So Esay 1.2.3. Ier. 22. 29.

Esay 1.2.3.  
Ier. 22.29.

So it is sayd in this place, that the land it selfe mourned,  
and that the beasts, birds and fishes bore their part in this

<sup>1</sup>Gen. 4. 13.  
Exod. 8. 8. 15  
<sup>2</sup>Kin. 13. 6. 33  
Mat. 11. 16. 17  
and 23. 37.

sorrowfull song; but the Inhabitants of the Land are sayde onely to haue languished vnder the burthen of their miseries, and nothing is said of any sorrow or mourning vnder the heauie burthen of their sinne. The like example we haue in *Cains*. Gen. 4. 13. In *Pharaob*. Exod. 8. 8. 15. In *Sam*, *Ieroboam*, <sup>1</sup> King. 13. 6. 33. And in the people of the Iewes. Mat. 11. 16. 17. and 23. 37. But I shall not need to looke farre for examples to illustrate this point, seeing our owne experience doth too manifestly proue it : for howsoeuer like Bul-rushes we haue hanged downe our heads, whilest the storne of Gods judgements, did make vs bend and stoope, yet vvee are presently ready to walk vnder the burthen of our sinnes, with stiffe and stretched out necks, when we see that the storne of Gods fury is a little overblowne.

The vse of this doctrine serueth : first, to teach vs that seeing naturally wee are hard hearted, and so senselessly secur in our sinnes, that we earnestly labour for a broken hart and contrite spirit; and continually beg at the hands of God, that he will take away our stonie hearts, and give vs hearts of flesh, which will grieue and mourne when hee sheweth any signes of his displeasure, and euen like the hart of *Iosias* melt at the hearing of the threatnings of his Lawigrounding these our prayers vpon his owne gracious promises. Iere.

Iere. 32. 39. Ezech. 11. 19. 32. 39. Ezech. 11. 19. and 36. 26.

Secondly, it serueth for the reproofof carnall worldlings, who securely goe on in their sinnes, foolishly imagining that they may repent when they list, and so receue their pardon from God : but such are to know that as it is a worke of greatest necessity, so also of greatest difficultie, for if the Lord leauem them to their owne hardnesse of hart, as he justly may, seeing they haue abused his grace to wantonnesse, and his mercy and long suffering to impenitencie; well may they languish vnder punishment, yet they shall bee further off from true repentance and vnfayned mourning for their sinnes, then the senselesse earth or brutish Creatures.

Thirdly, we are to obserue, that the sinne of man is not onely

onely hurtfull and pernicious to himselfe, but even to the whole earth, and all the Creatures therein contained. In the Creation the Lord blessed the earth and her Inhabitants, but sinne turned this blessing into a curse. Gen. 3. 17. Gods blessing made it fruitfull, but mans sinne made it barren, and in stead of Corne, Wine and Oyle, caused it to bring forth Thornes and Thistles, if it bee not, as it were watered with mans sweate. Verse. 18. 19. It brought a generall Deluge, wherein not onely man, but all the Creatures perished. It turned Sodome and Gomorrah, which was like the garden of Eden, into a salt Marsh, and desolate wildernes. It brought all those plagues of Aegipt not onely vpon man, but vpon the beasts likewise. In a word, it is the cause of all the miseries which all the Creatures suffer, vnder which they *groane and travaille in paine together with vs*, as the Apostle speaketh. Rom. 8. 22. from which with seruent desire they waite to be deliuered, when man is freed from his sinne, as appeareth. Verse. 19. 20. 21.

Rom. 8. 22.

Ver. 19. 20. 21.

Neyther is this vnjust with God, that the creatures should be punished for the sinne of man : seeing as man was not made for himselfe but for God; so they were not made for themselues but for the vse of man: and therefore as they were to joy in his rejoycing, so to beare their part of griefe in his mourning and miserie : like the seruants of Noble men, who are quelled in their Lords ruines, and though they are not guilty of their treasons committed against their soueraigne prince, yet they are ouerthrowne in their estates & pertakers in their punishments.

The vse of this doctrine is: first, to admonish vs, that when wee see the miseries of any of the poore Creatures, as the barrennesse of the earth, the toyle, sicknesse and manifold infirmities of the beasts, &c. we be thereby put in remembrance of our finnes, and be moued to bewayle them, as being the cause not onely of our owne, but also of all the creatures miserie.

Secondly, it serueth to reprove those, who abuse the poore creatures with tyrannical crueltie, and are so far from pitying them,

them, in those miseries which our sinnes haue inflicted vpon them, that they make seauen-fould greater the heawy burthen of their cuils, through their barbarous vsage of them, like hard-harted and mercilesse Lords, who seeing their seruant adjudged to death for their treasons, in stead of pitying his punishment play themselues the executioner, in causing him to dye by exquisite torments, &c.

That wee are  
not lightly to  
pasce ouer gods  
judgements in-  
flicted vpon  
the creatures.

The last thing to bee obserued is, that when the Lord exerciseth his judgements vpon the creatures, when the Earth is smitten with barrennesse, spoyled of her fruits, and stripped of her goodly ornaments; when the waters aboue eyther drop not at all or in such abundance that in stead of watring her, they drowne and ouer flow her, and when the beasts and cattle perish eyther by murraigne or famishment, wee are not lightly to pasce these things ouer; but to esteeme them as signes of Gods displeasure conceiued for our sinnes, and as so many summons whereby the Lord warneth vs to seeke reconciliation by true repentance, lest we be ouertaken by his more fearefull judgements: Leuit. 26. 14. 15. &c.  
Deut. 28. 15. Deut. 28. 15. 16. &c.

26.

The vse hereof serueth for the reproofe of those who are nothing affected with gods judgements vpon the creatures, no further then themselues haue a sensible feeling of their cuills, so that if in the time of dearth and faineine they feele no want they are never thereby put in minde eyther of Gods anger or of their owne sinnes, nor touched with those miseries vnder which the brute creatures mourne, nor with any compassion or fellow-feeling of their neighbours wants.

Verse 4.

**A**nd so much concerning the first bill of Inditement; whereby the Israelits are arraigned and convicted: the second is contayned Verse 4. And the sentence of condemnation is affixed, Verse 5. The Inditement it selfe is comprised in these words. *Yet let none rebuke nor reprove another for thy people are as they that rebuke the Priest.* In which words he aggrauateth their former sinnes, by shewing that such was their desperate resolution of continuing in them, that they

they would heare of no admonition, or if they were admonished, would vngly rebuke those of whom they were justly rebuked.

The sinne whereof they are accused, is their impatiencie of rebuke, for howsoeuer they abounded in all manner of sin yet they could not indure, that eyther Gods Prophets or other his faithfull seruants should admonish or reprooue them for their wickednesse. And this was a manifest signe, that they were desperately resolued to continue in their sins, and were now past all hope of recoverie in this sicknesse of their soules, seeing they would not heare the Phisition, nor regard his counsaile, nor follow his directions, nor vse any meanes for their recovery; but cast the potions against the walls and pull of the plaisters applied for their curing, and throw them in the Phisitions face. The like example wee haue Esay.30. 9.10. 11. Where the Prophet complaineth that the Israeltis *were a rebellious people, having children, who would not heare the word of the Lord, which say unto the sores see not, and to the Prophets prophecie not unto us right things, but speake flattering things unto us, Prophecie errors &c. So Amos.2.12. & 7.12.13.14.8c. Mich.2.6. Ier.44.15.16.*

*Esay.30.9.10.  
11.*

*Amos.2.12. &  
7.12.  
Mich.2.6.  
Ier.44.15.16.*

Yea but it is not said here, that the people forbid the Prophet to admonish and rebuke them, but the Lord him selfe. I answere, the Lord in his word is so farre from forbidding these duties of admonition and reprehension, that hee necessarily requires them, vnlesse it be when as the sinner is so desperately resolued to continue in his wickednesse that he hateth admonition, and is ready to reuenge it (as though it were an injurie) vpon him who doth admonish him. Of such the Lord speaketh Ezech.3. 26. *I will make thy tongue cleane to the roofe of thy mouth, that thou shalt be dumb, and shalt not be so boor as a man that rebuketh, for they are a rebellious boors.* And our Sauiour Christ Mat.7.6. *Give ye not Mat.7.6.  
that which is bolie to dogs, &c.* And such were this people of whom the Lord saith, *Yet let none rebuke nor reprooue another.* As though hee should haue said, although their finnes are so many and haynous, that they deserue continual reprooche

reprooche and reprehension, yet let no man rebuke them, seeing it is to no purpose, they being so desperately giuen ouer to all wickednesse, that they are become altogether impaient of any reprooche.

And this is plainly expressed in the words following, *For thy people are as they that rebuke the Priest.* that is, they are such as indeed doe rebuke the Priest, for so this word *As*, is sometimes taken absolutely. Hos. 5.10. *The princes of Iudah are as they that remoue the Land-mark.* Ioh. 1. 14. *And we saw the glory theroef, as the glory of the onely begotten sonne.* Where he aggrauateth their sinne, shewing that they were not onely impaient of reprooche, but which was more, they contended with their teachers, and rebuked those by whom they were rebuked. So that they were not onely impaient to heare any reprehension, but also were growne so insolent and impudent in their sinnes, that they durst defend them against their reprovers, and were ready to challenge them, that they more offended in censuring their faults, then themselves in committing them.

And this is signified by this phrase of *rebuking the priest,* where by Priest we are to vnderstand all whosoeuer haue a lawfull calling from god, to deliuere his word, whether, Priest, Prophet or other Ministers; but he maketh mention of the Priest, because ordinarily to him was committed the office of teaching, exhorting, and comforting Gods people, as also of rebuking, accusing, and condemning the obstinate and rebellious.

Now this did exceedingly aggrauate their sins, in that they durst thus insolently & presumptuously oppose themselves against Gods Priests, returning reprooche for reprooche, and inverting and peruerting Gods owne order and ordinance, who appointed the Priests in the Ministerie of the Word, to rebuke their sins, and that freely without checke and troulement for their just reprehensions. The which insolencie and presumption was to be punished by the law of God, euen with death it selfe, as appeareth. Deut. 17.11.12. And this the Lord himselfe inflicted vpon *Corah & his associates.*

Numb,

Deut. 17.11.

12.

Numb. 16.

Numb. 16. The reason is, because this contempt is not offered onely against the Minister, but against God himselfe, and his ordinance, as our Sauiour hath taught vs. Mat. 10.14. Mat. 10.14. 15.  
15. Luke. 10.16. Luke. 10.16.

Examples of this sin we haue not onely in this place, but also in many others, where the people haue not only contended with their teachers, but euen persecuted them, for their reprehensions. So Iere. 18.18. *Come let us imagine some despite against Jeremie, &c. Let us smite him with the tongue, and let us not give heede to any of his words.* Amos. 7. 10. Amos. 7. 10. 11  
11. 12. 13. 12. 13.

And this is the meaning of the words. The doctrines which arise out of them are these : first, we may obserue that it is a signe of Gods heavy displeasure and approaching vengeance, and that his purpose is to give ouer such vnto a reprobate fense, to runne on in their finnes without hope of amendment to eternall perdition, when as hee stoppeth the mouthes of his faithfull seruants, and will not suffer them to reprove and reprehend them for their sinnes; so here when he was determined to punish the Israelites with Captiuitie, he restraineth his Prophets, from rebuking and reprehending them, though they abounded in all sinne. And Ezech. Ezech. 3.16.  
3. 16. because the people were desperately given ouer to worke wickednesse, hee stoppeth the Prophets mouth and forbiddeth him to rebuke them. When the Scribes and Pharisies shewed their malicious spite against Christ and his truth, our Sauiour would not instruct them but in Parables, and restraineth his Disciples from reproving them for their malicious forwardnesse. Mat. 15. 14. *Let them alone, they be the blinde leaders of the blinde, &c.* The reason hereof is, first because hee would not haue his seruants loose their labour in admonishing and reproving those who are so resolute in their wickednesse, that there is no hope of amendment. And secondly, because he is purposed to let them perish in their finnes, and therefore restraineth them of the meanes, whereby they might escape his judgements, or else so giueth them ouer to the hardnessse of their hearts, that

they doe not profit by them, as we may see in the example of Pharaob and Elies sonnes. 1 Sam. 2, 25. And Amariah, 2 Chron. 25, 16.

**Christian re-** The vse hereof serueth first to perswade all that are themselves necessary religious, that they be ready to reprove and admonish all their brethren of their sinnes, if they see any hope of reformation; for hereby they shall performe a worke most charitable in stopping them in their course of sinne, whereby they incurre Gods wrath, and runne headlong to their owne perdition, and this duetie is injoyned. Leu. 19, 17.

Leu. 19, 17. *Thou shalt not hate thy brother in thine heart, but thou shal plainly rebuke him and not suffer him to sinne.* Iam. 5, 19, 20.

Iam. 5, 19, 20. Pro. 24, 25. Which who so performs shall be blessed. Pro. 14, 25. *Unto him that rebuketh the sinner, shall bee pleasure, and upon them shall come the blessing of goodness.*

We must patiently heare the word of reprehension.

Secondly, it teacheth all with patience to heare the word of admonition and reprehension, when they offend; and not onely patiently, but also thankfully; seeing it is a meanes to restraine from vs Gods wrath & heauie judgements. It is a potion, which howsoeuer it is bitter, yet it helpeth to purge away the grosse humours of sinne, and preserueth from eternall death: It is a corrosiuе indeed, but yet profitable, because it draweth out the core of our corruptions: It may bee displeasant at first, when we are awaked out of the sweet sleep of carnall securitie, but wee shall haue little cause to be offended with him that hath rouzed vs vp seeing this sleepe endeth in death.

The folly of such, who cage against those who reprove them.

Thirdly, it sheweth the extreame folly of those who rage against Gods Ministers, when they reprove and reprehend them for their sinnes, thinking themselves never worse, then when they are vnder the censure of the word, and never better at ease, then when they may sleepe securely in their sins without reprofe. Such are sickle of the spiritual Lethargie, they delight in this easie sleepe that bringeth death, and cannot endure to be rouzed vp, though it be the onely meanes to preferre life and recover health. And howsoeuer they seem so wise in their owne conceits that they need no admonition, yet

yet let them know that wisedome it selfe calleth them fooles Pro. 12.1. Though they hould their owne course to be best, Pro. 12.2. yet they are *wanderers out of the way of life*. Pro. 10. 17. Pro. 10. 17. Though they thinke them selues secure and safe, yet they are branded to destruction. Pro. 29. 1. As appeareth in Pro. 19.1. the example of *Hophni* and *Phinehas*. 1 Sam. 2. 25. Who 1 Sam. 2. 25. are said not to haue harkened to their fathers admonition because God would slay them.

The second thing to bee obserued is, that it is a matter of That it is extreme danger to stop our eares against the admonitions and reprehensions of Gods ministers, seeing for the manifold contempt of his word the Lord will take it from vs, & admonition. suffer vs to runne on in our sinnes without stop into eternall perdition. When Gods seruants had often reproved the wicked Israelites for their sinnes, and they would not be reclaymed, at last he forbids them to rebuke them any more. After Ezechiel had often inveighed against the sinnes of his times, Ezech. 33.32. and was no otherwise respected but as a musition to make them sport, at last God caulfeth his tongue to cleave to the roofe of his mouth. Ezech. 3. 26. When the Prophets had many times set before the people, the spirituall foode of their soules, and they loathed and scorned it, at last the Lord sendeth a famine. Amos. 8. 11. When the Iewes will not heare Stephen reproving them, nor Paul calling them to re-pentance, the Gospell shalbe taken from them and giuen to the Gentils. Act 22.21. When men are often reproved for their ignorance, injustice and filthinesse, and will not be reformed, at last they shall heare that fearefull sentence, *he that is ignorant let him be ignorant still, he that is uniusc let him bee uniusc still, he that is filthie let him be filthie still.* Amos.8.11. Cor. 14. 38. Apoc.22.11. Apoc.22.11.

The vse hereof is, that we doe with all reverence and patience heare the admonitions & reprehensions of Gods Ministers, that we suffer our selues to be ruled by the scepter of the Word, and in the ministerie thereof lay our harts open to be baitred, bruised and wounded with this hammer and sword of the spirit, that so wee may bee conuerted from our sinnes, and returne vnto the Lord when as hee calleth vs. Psal.

Psal. 95.7.8.

Psal. 95. 7. 8. To day if ye will heare his voyce, barden not your hearts. Let vs open the dore to our beloved when hee knocketh, least he depart from vs. Can. 5. 2. 6. Let vs seeke the Lord whilste he may be found, and call upon him whilste hee is neere. Otherwise if we haue often beeene instructed and admonished, and will not be reformed, but hate admonition, and those also that doe admonish vs, it will come at last to passe, that the Lord will cause his Ministers tongues to cleave to the roofe of their mouthes, prohibite them to reprove the sinnes of the people, and so give them ouer ynto a reprobate sense, that they may without any impediment runne on in their sinnes to their eternall perdition.

To whom the dutie of admonition is to be performed.

The third thing to be obserued is, that howsoeuer we are enjoyned in the Scriptures to admonish one another, yet this dutie is not to be performed vnto all, neyther is this spirituall seede rashly to be cast in euery place, but onely in such grounds, where in some probabilitie of reason, we may expect fruit. For if we know that they haue often ben admonished of their sinnes, and are nothing bettered, but rather despise and scorne rebukes, wee are to let them alone, and leauue them to Gods judgements : for by reproving such we purchase shame and hatred. Prou 9.7.8. If we see that notwithstanding they haue had the meanes of their conuersion, they continue wallowing in the filthy sinck of sinne, we are not to cast these precious pearles before such swine, least they tread them vnder their beastly feete : If we see that they are desperate Russians, which will snarle against our reproofes, and in the pride and malice of their hearts, bee ready to flye in the face of those, who admonish them of their sinnes, we are not to give those holy things to such Ban-dogs, as our Sauiour hath taught vs. Mat. 7. 6. For as Christ would not haue his word prophanelie scorned, so he would not haue his seruants indangered, nor his spirituall Physitians to hazard their liues, in seeking to cure such franticke Bedlems, whose diseases are desperate; but rather leauue them to be brought to the knowledge of themselves, by the three-stringed whip of Gods judgements.

Pro. 9.7.8.

Math. 7.6.

But

But yet wee are not thus to take it as though onely those who are to be were to be admonished and reproved, who shew some inclinable disposition to amendment, and they to be let alone, who liue in their outragious sinnes, and give at first sight no hope of reformation: for admonition and reprove is a speciaall meanes, sanctified by God for their conuersion, the hammer to batter their stony hearts, and the best tamer of these Lyons, Beares, Leopards and Cockatrices, as appeareth Esa. 11. 4. 6. 7. But onely those are exempted who ha-  
ving had these meanes often applied, doe contemne and despise them, and those who in respect of their frantick malicie cannot be reproved without great daunger to the partie who performeth this duetie. Esa. 11. 4. 6.

Lastly, we may obserue, that the Lord doth condemne it as a signe of desperate wickednesse in the people, when as being rebuked for their sinnes, by Gods Priests, Prophets, and Ministers, in stead of laying these admonitions to heart, those who justly that they may be reformed, they expostulate with them, castly reprove vs. in their teeth reproaches, and challenge them of the like faults or greater, then those which they lay to their charge. And thus dealt *Dathan* and his associates, with *Moses* and *Aaron*. Num. 16. *Abab* with *Elias*, 1 King. 18. 17. The *Num. 16*. *Israelites* with *Ieremy*. Ier. 18. 18. 19. *Amaziah* with *Amos*, 1 King. 18. 17. *Amos*. 7. 10. And the Scribes and Pharasies with our Sa-  
viour Christ. Mat. 12. 24. The which sinne is so grieuous in Gods sight, that in the Law hee did commaund that it should be punished with death. Deut. 17. 11. 12. And in this place, with a more fearefull judgement, by taking away from the people, the meanes of their conuersion and saluation, and suffering them securely to goe on in their sinnes to their perdition. The reason is, because it is an vter subuersion of Gods ordinance, when the people being rebuked, doe report reproches vpon their teachers: as if the hand or foote should take vpon them to guide the eye; the childe rebuke the father; the patient direct the Physition; the Scholler check his Scholemaister; or the sheepe expostulate with the shepheard: besides howsoever in respect of their persons, Iere. 18. 18. 19.  
Amos. 7. 10.  
Mat. 12. 24.  
Deut. 17. 11. 12.  
they

they are of meane condition, and full of infirmities and imperfections: yet in their office and ministerie, they are gods ambassadours, whose words cannot be despised, without contempt offered against the Lord himselfe, as our Sauour hath taught vs. Luk. 10. 16.

Luk. 10. 16.

The vse hereof serueth to moue all men with patience to suffer themselues to be directed by these spirituall guides; to be admonished by these spirituall fathers, without expostulations; to be cured of these spirituall Physitions without murmuring or repining, &c. least by crossing Gods holy ordinaunce, they moue the Lord to take away from them these meanes of their conuerstion and give them vp to a reprobate sense.

Those rebuked  
who reprove  
their teachers.

Secondly, it serueth for the just reproofe of the people of this land, and especially of this Citie, who are growne vn-to that height of pride and insolencie, that they will take vp-pon them to teach their teachers, and bring all that is spo-ken to the rule and censure of their shallow conceipt: as also those who when they heare their sinnes reproved out of gods word, in stead of amending their wicked wayes, are ready to expostulate with their teachers, to reprove them for their re-bukes, and to cast in their teeth, their faults & imperfections. As if the vngracious Scholer because he is corrected should lash his Schoolmaister with the same rod; or as if the frantick patient should pull off his plaister and cast it into the Physi-tions face.

Verse 5.

Exposition.

**A**nd so much concerning the second bill of inditement: the sentence of condemnation is affixed Verse 5. Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, & I will destroy thy mother. In which words we are to consider, first the punishment denounced; secondly the cause thereof; thirdly the persons against whom it is threat-ned; fourthly the time when it is inflicted. The punishment is expressed in these words, thou shalt fall: the which is a me-taphor borrowed from such, as being eyther blind or walk-ing in the darke, are ready to fall into the ditches and pits.

Where-

Whereby is signified that because they loued darknesse better then ligh:, and erring in their owne wicked wayes would not induce to be directed and guided by the light of Gods word, but hated their guides and despised their admonitions, therefore they shoulde fall into the pit of Gods fearefull iudgements, and perish therein both people and Prophets.

Now these iudgements into which the Prophēt saith the people shall fall, are as I take it properly to bee vnderstood of those temporary punishments, into which soone after they did fall; namely, the sword, captiuitie and desolation; howsoever it may well bee that vnder these as types may bee vnderstood their fall into gods spirituall judgements, death and eternall condemnation; when as the light of the Gospell appearing, and the sunne of righteousness clearely shyning, they would not receiuue the promised Messias but as though they had beene still in the darke or Clarke blind, they stumbled at him as at a stome of offence, and so fell into the pit of eternall perdition, according to the Prophecies. Esay.8. 14. Luk.2. 34. Which wee see accomplished. Rom.9.32. Rom.9.32. 1 Cor.1.23.

Secondly, the cause why they fell into the pit of Gods judgements is implied in this word: *Therefore*, as it is fitly here translated: whereby is signified, that because they refused the light of Gods word and would not harken to his faithfull Prophets, nor suffer themselves to bee guided by them, but contemned their admonitions, yea and insolently rebuked their reprovers, chusing rather to harken vnto false Prophets who seduced them and flattered them in their sins; therefore running on in the wayes of darknesse like blinde people after blinde guides, they shoulde both fall into the pit of Gods judgements, the deepe pit of temporary punishments, and the bottomlesse pit of eternall destruction.

Thirdly, the persons against whom these punishments are threatened, are first more distinctly specified, and after comprised in one generall summe. They are specified whereas he saith that both people and Prophets should thus fall. The people are expressed in this word *Thou*: where he maketh

maketh an Apostrophe and conuersion of his speach to the people, and hauing spoken of them in the former Verse, in the third person, hee now vseth the second for the greater emphasis, that hee might point them out who were marked by God vnto punishment, and the singular number as though hee would cull them out man by man. And this was just with God that this people who wilfully shut their eyes against the light of Gods truth, and despised his faithfull seruants admonishing them, should be giuen vp of God to a reprobate fense, to follow the delusions of talte Prophets, and to walke in their owne wicked wayes, vntill they fell into the pit of destruction.

It is further said, that their Prophets should fall with them; by which wee are not to vnderstand their true Prophets, who admonished them of their sinnes and so becoming guiltlesse of their transgressions issued their owne soules, and were not pertakers with them in their punishments; but their false and flattering Prophets, who soothed them in their sins, and sowed cushions vnder their elbowes that they might more securely goe on in their wickednesse. And here also he vseth the singular number indefinitely, for the greater emphasis, as though hee should say howsoever diuers may thinke that they shalbe exempted in the common punishment by their wit, learning, pollicie, authoritie, or fauour with the people, yet not one of them shall escape. And this was just with God that the false Prophets who had seduced the people should being accessarie to their sins bee pertakers in their punishments.

Secondly hee saith, that hee will destroy their mother, whereby we are to vnderstand the whole Common-wealthe Sinagogue, and Church of the Iewes; which the Lord threatneth so to ouer-turne and ruinate, that there should not remaine so much as an outward face of a kingdome, nor the glorious title of the Church, wherein they so much boasted: as though hee should say, my purpose is to destroy all and some; particular persons, and the whole state both of church and common-wealthe, so as I will not leaue so much as your goodly

goodly shewes, and glorious titles, vnder which you shelter your selues from the storme of Gods judgements; and so securely liue in your sinnes without repentance. Where the Lord vseth the name of Mother, to comprehend the whole Synagogue of the Israelites, both to shew the grievousnesse of the judgement, in that the Lord killed the damme together with her young, and also that hee might more sensibly affect their stonic and secure hearts with compasisionate griefe; seeing by their sinnes they had not onely destroyed themselues, but also their mother, who in respect of this neere alliance ought aboue all things in the world to be most deare vnto them.

Now this fearefull judgement the Lord accordingly inflicted vpon them, when as first he destroyed innumerable numbers of the Israelits, both by their ciuill dissentions, and forraine invasions; and afterwards when as the remnant which remained were carryed Captive into Assiria, and the Assirians planted their Colonies in the Land of Israell, whereby all hope of restitution was vtterly cut off.

The last thing expressed is, the tyme of these calamities, in these words, *in the day, and in the night.* The words are originally, *to day and to night,* whereby he signifieth first, that their punishments should be very sodaine and speedy: and secondly, that they should be continuall, one following in the neck of another, as the day doth immediately follow the night. As though he shoulde say, I will speedely destroy the people in their liues, and although I do not presently attach with my judgements the false Prophets, because the people must beare the first brunt of the war; yet hauing done with the one, I will immediately begin with the other, vntill I haue made an end of all, because all haue joyned together in this rebellion.

And this is the meaning of the words. The Doctrines  
which arise out of them are these: First, we may obserue that  
those who cannot endure to be admonished of their faults,  
nor reproved for their sinnes by Gods true Prophets: but  
rather desire to bee soothed, and flattered in their wicked  
ways. The doctrines.  
They who wil  
not be admon-  
ished shall be  
destroyed.

wayes, by false and lying seducers, shall fall into the pit of Gods fearefull judgements. So it is said. Pro. 29. 1. *A man that hardeneth his necke when he is rebuked, shall sodainely bee destroyed, and cannot be cured.* Examples hereof we haue in 1 King. 22. 16. 2 Chron. 25. 15. 16. 23. 27. Esay. 30. 10. 13. 2 Thes. 2. 11. And in the limmes of Antichrist. 2 Thes. 2. 11. The reason hereof is manifest, for admonition and reprehension are the meanes to bring the sinner to repentance, & repentance is the principall meanes to preuent Gods judgements: those therefore who refuse the meanes of amendment, continue obstinately in their sinnes, and so remaine continually liable to deserued punishments. Gods Ministers are the spirituall Physitions, who cure those who are diseased with sinne, by ministring vnto them the wholesome preseruatiues of admonition, and the bitter potions of reprehension & rebuke: If therefore these medicines be applied, there is hope of recouerie but if the patient contemne the Physitions counsell, and refuseth to take these wholesome medicines, but rather hearkeneth to some vnskilfull Empericke, who promiseth cure without any trouble to the patient; such a one is neere death and destruction, because he cannot be cured, as the wise man sheweth. Pro. 29. 1.

Prou. 29. 1. The vse hereof serueth, first, to move all men willingly to hearken vnto admonitions, and patiently to beare reproofes, seeing it is a notable meanes sanctified by God for our amendment, that so we may escape Gods heavy judgments. An example hereof wee haue in David. Psal. 141. 5. 4. 5. *Who would not eate the delicates of the wicked, but desirereth that the righteous shoulde smite and reprove him, because their rebukers were as a precious Balsamum, to cure his spirituall wounds of sinne.*

Secondly, it serueth to perswade all Christians with chearfulness to performe this dutie of admonition and reprehension, seeing it preserueth their brother from death and destructions for if we are bound when we see the beast of our enimie endaugered to reliev him, by keeping him from running

running into the ditch, or by helping him out being fallen; how much more are we bound in conscience to helpe the person not vs our enemie, but of our neighbour, yes of our brother, and to preferre him by our Godly admonition from falling in the pit of vtter destruction? This dutty God requireth. Leu. 19.17. *T'hou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour and not suffer him to sinne.* And is commended as a singular work of charitie. Iam. 5. 19. 20. Which who so performeth, howsover for a time he may be suspected as an enemie, or taken for a rigorous & troublesome friend, yet in the end he shall bee preferred before the most pleasing flatterers, as appeareth. Pro. 28. 23. *Hee that rebuketh a man shall finde more favour at the length then he that flattereth with his Tongue.*

Lastly, it serueth to shew the miserable condition of this land and state, which abounding in sinne, is notwithstanding impatient of reproofe, and is so desperately settled in wickednesse, that it is now more daunger for a godly man to reprove sinne, then for offenders to commit it. Neyther are priuate men alone discouraged from performing of this duttie, with the taunts and violence of the wicked ones, but euen Gods faithfull Ministers are so hampered if they freely and plainly reprehend the iniquities of the tyme, that except the word of God be as fire in their bowels which canhot be smothered, they take little pleasure in censuring sinne, or in being the Lords heralds to denounce his heauy judgements. Yea, so vnu measurably are Gods ambassadours restrained from deliuering the word of reproofe, that even Stageplayers may more freely and safely scoffe at the vices of great offenders, then Gods Ministers may sincerely reprehend them out of Gods word. Seeing therefore wee are growne desperate in sinne, and impatient of reproofe, what remaineth but that with the Israchites we fall into the pit of Gods fearefull judgements?

The second thing to be obserued is, that not onely the people who live in wickednesse, but also the Prophets who seduce them, or boastier them vp in their sinnes, shall fall

*The Prophets  
who seduce the  
people shall  
perish with  
them.*

into the pit of Gods judgements in the day of his visitation. So the Prophet *Jeremie* threatneth *Pashur* the sonne of *Ishmael* the Priest, that because hee had preached lies, he and all that belonged to him should dye in captiuitie, *Jer. 26.6.*

*Jer. 20.6. and  
23.31.*

So the Lord threatneth, that in his wrath hee will come against the Prophets, which haue sweete tonges seducing the people with pleasing Lyes. *Chap. 23.31.* So when the false Prophets bore the people in hand that they should not serue the king of Babell, for this their sinne in seducing the people, and the sinne of the people in giuing credit rather to them then to the true Prophets, the Lord denounceth destruction both against the Prophets and people, *Chap. 27. 24.14. 25.16.* *15.* See *Chap. 14. 14. 15. 16.* The Prophet *Ezechiel* likewise threatneth the false Prophets, that because they proclaymed peace, where the Lord denounced warre, & played the dawbers, in covering the faults and finnes of the people with vntempered morter, that they and their worke should both perish. *Ezech. 10. 14.* And in generall the Lord deliuered this denunciation by the same Prophet, that if the watchman seeing the sword comming, did not give the people warning, nor admonish them of their wicked wayes, the wicked should dye in their sinnes, but their bloud should be required of the watchmans hands. The reason hereof is manifest, for if those whom he hath appointed to be his ambassadours vnto the people liuing in their rebellion, that they may tell them of their sinnes, and denounce his judgments, doe conspire with the people against God, sooth them in their finnes, and become the heralds to proclaime Gods mercies, not caring to displease God so they may please the people; the Lord in his justice can doe no lesse but punish the rebellions of the people, and the treacherous treason of such ambassadours.

*Ezech. 33.10.  
24.*

*Ezech. 33.8.*

Sinceritie required in the Ministers in Preaching.  
*Col. 1. 10.*

The vse of this doctrine serveth first to flirre vp Gods Ministers with all care and conscience, to deliuer that ambaßage which they haue received from God purely and sincerely, not as men pleasers but as the seruants of Iesu Christ. Least in seeking popular applause by not reproving of sinne, they cause

cause both themselves and the people to fall into the pit of Gods judgements in the day of his visitation. 1.Kin. 22.7.4. 1.Kin. 22.24.

Secondly, it teacheth the people, with all patience and reverence to receive the word of admonition and rebuke; as Patience and being the meanes sanctifyed by God, to bring them to a sight of their sinnes and vnsayned repentance; that so both they and their minister may escape Gods justly deserved wrath and vengeance. If one walking in a pleasant way should be admonished by a friend, that if hee went forward he were in danger to fall into an hidden pit, or into an ambushment of enemies, though his walke were delightfull, who would not turne backe, and shew himselfe thankfull to him from whom he had received such a friendly admonition? but this is our case, we walke in the pleasant wayes of sinne, which lead vs into the pit of destruction, and cause vs to fall if wee goe forward in them, into the ambushment of our spirituall enemies, satathan, hell, and condemnation: who therefore being admonished to desist in this daungerous, though pleasant course, would not willingly turne backe, and render thanks vnto him, by whose admonition he was preferued from such imminent daunger.

Lastly this serueth for the iust terrors of all time-servers, and men pleasers, who will not or dare not deliver Gods ambassage, nor admonish or reprove great personages for their sinnes, for feare of incurring their displeasure, or loosing those rewards which they hope to receive by soothing them in all their wicked wayes; in this respect worse then *Balaam* himselfe, who howsoever *hee loued the reward of inquisitio*, yet protested that he would not speake any other thing, then that which God put in his mouth, for to gaine thereby all the wealth of *Balaam*; whereas they for a farre lesse matter, speake the cleane contrarie; commanding where God condemneth; blessing where he curseth, and cursing where he blesseth; proclaiming peace, where he denouncest warres; and giuing a *Quiescens est*, and generall acquittance, to those whom the Lord for their great & grievous debts is ready to arrest and attach: such although for a time they get the

Terror for  
time-servers  
who sooth  
men in their  
sinnes.

faour of great personages, and flourishe in the world, yet they are in a most miserable condition, seeing the time will come, when as the Lord will cause his judgements to apprehend them, as being traitours to his Majestie; in delivering a quite contrary ambassage to that which they receyued from him; Trayours vnto their Prince and Country, in that they haue shrowdly admonished them of imminent daungers; but soo thing them in the pleasing wayes of sinne, have encouraged them to goe forward in them, till they fall into the pit of punishment; and trayours to their owne soules, in that as they accompany them in their sinnes, so also they shall accompany them in their punishments.

God seuerely  
punisheth  
those who  
contemne ad-  
monition;

2. *The FURIE.*

Thirdly, we are to obserue, that God will inflict punishments (speedily, continually, and one in the neck of another,) vpon that people who despise admonitions, and are impatient to heare rebukes: for when his loueraigne salues of instruction will not heale them, nor his sharpe corasives of rebuke keepe them from putrifaction and rotteness, what remaineth, but that with the sword of vengeance hee should cut them off? And thus the Lord punisheth contemners of his word; by suffering them to fall into errours and heresies; and by giuing them up to strong delusions; and to beleue lyes; by giuing them ouer to a reprobate sense, to runne on in their wicked wayes, without check or stop; and lastly, by bringing vpon them calamitie vpon calamitie, and punishment vpon punishment, till they bee viterly destroyed and cut off. An example whereof wee haue in the Churches of Israell and Iuda, in *Ierobeam*, in *Abab*, and many others.

A perticular  
Church may  
cease to be a  
true Church.

The vse is, that if we would escape these manifold and continuall calamities, we submit our selues to be ruled by the scepter of the word, and bee as well contented to heare our selues admonished of our faults, and reproved for our sinnes, as to heare of comfort when we doe well, and of the gracious promises of the Gospel, when we haue turned from our sinnes by vnfayned repentance.

Lastly, we may obserue, that howsoeuer the Catholike and invisible Church of Christ, cannot fail and cease to be his

his Church, yet a particular and visible Church may as we see in the example of the Church of Israell in this place. For when Idolatry, Will-worship, and humaine traditions thrust out Gods pure and sincere worship, when the ministry of the word ceaseth, and in stead thereof lyes are published and imbraced; when the Sacraments are neglected, or wholly corrupted and depraved, such assemblies whether particular or nationall, cease to be the Church of Christ, and begin to be the Synagogue of Sathan.

This heauy judgement Christ also threatneth against the Church of the Iewes. Mat. 21. 43. *The kingdome of God shall be taken from you, &c.* And against the Church of Ephesus. Apoc. 2. 5. *I will come against thee shortly, and will remoue thy Candlestick out of his place, except thou amend,* that is, I will translate my Church from thee to some other nation. The fearefull execution of all which threatnings, we see at this day, for all those famous Churches mentioned in the Scriptures, are vtterly perished, and become both in their soules and bodyes the *Vassals of Gog and Magog, the Turke, Mahomet, and the seauen headed beast the Anti-christ of Rome.*

The vse which we are to make hereof is, first, to admonish <sup>Wee must not rest in outward priuiledges.</sup> vs that we doe not flatter our selues in those glorious titles and goodly priuiledges, which yet through Gods mercy we injoy, in that we are the Church of God, and haue his word and Sacraments amongst vs. For if we securely rest in these titles and priuiledges, and thinke it sufficient that we haue the kingdome of God amongst vs, but bring forth no fruits of it, nor liue like his subiects, but the vassals of Sathan; this kingdome shall likewise be taken from vs, and given to a nation which will bring forth the fruits thereof. If we continue in our finnes, loose our first loue, and will not repent and amend, our Candlestick shall be removed; if wee remaine stubbornely rebellious, and will not endure admonition and rebuke, the Lord will destroy our mother, as here he threateneth the Israellites, and make vs like the Churches of the Iewes and Asia.

The Church  
of Rome no  
true Church  
of God.

Secondly it serueth for the confutacion of the Papists, who invest their mother the Church of Rome in the roiall ornaments of her ancesters, grace her with their titles & and priuiledges, and aduance her aboue others in the gloriouse chaire of antiquitie. But seeing she hath fallen from her first loue, and repenteth not, seeing she hath voluntarily excluded her selfe out of Christis kingdome, and will not indure to be gouerned by the scepter of his word, but hath seruilely submitted her selfe to Antichrist, and is content to take his marke and beare his yoke: seeing she hath banished out of her Gods pure worship, the ministerie of his word, and hath wholly corrupted and depraved his Sacraments, and now worshippeth Idols, Saints, Angels, their breadden God of the Aulter; and if they worship the true God at all yet not according to his word, but after their owne wils in humaine iuentiones and traditions; and seeing they are so desperatly resolued to continue in these their sinnes that they will here of no admonition, but rebuke their reprovers, yea persecute vnto the death all that labour to reclaime them, it is hereby manifest, that long agoe they are ceased to be the spouse of Christ, and are now become an infamous harlot, euen the whoore of Babilon, they are no more the Church of God but the Sinagogue of Sathan, and slauves of Antichrist. For if the Church of Israell who had Gods law, covenant, promises, and all roiall prerogatiues, ceased to bee the Church, when as they did wholly degenerate, and abandoned Gods pure worship, and if those famous Churches, mentioned in the new testament, planted by the Apostles themselues, making the like apostacy were subiect to the same punishment, then what can priuiledge the apostate Church of Rome (which is wholly degenerate from her ancestours, both in puritie of doctrine and holynesse of manners and conuersation) from the like fearefull judgement; seeing she hath matched them, yea and exceeded them all in desperate and audacious wickednesse?

**A**nd so much concerning the second bill of inditement, and the sentence thereto annexed. Now followeth the third bill and sentence, which from the 6. verse to the 11. verse are intermixed one with the other: wherein hee inditeth, accuseth, and condemneth the whole body of the Church and common wealth, both priests and peoples; and this he doth first joynly, and after more particularly he setteth downe both the sinnes and punishments of the Priests and people. But I will speake of them as they lie in order. Verse. 6. *My people are destroyed for want of knowledge. Because thou hast refusid knowledge, I will also refuse thee, that thou shal bee no Priest to mee: and seeing thou hast forgotten the Law of thy God, I will also forges thy cbildren.*

Exposition.

In which words he doth more particularly exaggerate that sinne of omission, whereof he accuseth them verse 1. namely that there was no knowledge of God in the land; by shewing that not onely the people, but also the priests, who shoulde instruct them, were vitterly destitute of this knowledge: and withall specifieth Gods reall controuersie, and particular punishments which he was purposed to inflict vpon them. In handling whereof, we will first consider of their sinne, and then of their punishment. Their sinne and punishment are joynly expressed in these words: *My people are destroyed for want of knowledge.* Their sinne was want of knowledge or ignorance of God and his true Religion: the which sinne did lye heauie both vpon the Priests and people: vpon the Priests, not onely in that they were culpable of the same ignorance, of which he speaketh afterwards, but also as they were causes of the peoples ignorance, and consequently accessary to their destruction. For whereas they were bound by Gods law and ordinance, to instruct the people in the knowlegde of God and his true religion, for which they had great honour and large maintenance allowed them; they seazing vpon the reward and wages, vitterly neglected the duty, either through their owne ignorance, because they could not, or through their idlenesse or maliciousnesse, whereby they would not informe.

informe them in the knowledge of Gods truth, but suffered them to run headlong to their destruction.

So likewise this sinne of Ignorance did lye heauy vpon the people, for howsoever the Priests vitterly neglected their ~~duty~~ in teaching and instructing them, yet the people were not hereby excused : First, because they willingly suffered themselves to bee hуд-winekt by their Priests, and were contented to be vnuzzled in ignorance by these blinde guides, chusing rather to goe on securely in their sinnes without admonition or reproofe, then to be troubled by any meanes in their evill courses. Secondly, because though the Priests neglected their duetie, yet they had Gods Prophets sent vnto them, to informe them in the knowledge of gods truth, whom they despised and refused to heare as hath beene shewed. Thirdly, in that they had the word and Law of God written, deliuerned vnto them, out of which through painfull reading and meditation they might haue attained vnto some knowledge. So that their case was vnlike the case of the Gentiles, who had onely the light of nature, and so remained in ignorance because they wanted the meanes of sauing knowledge : whereas they had the law and oracles of God committed vnto them, the which were faithfully expounded vnto them by Gods Prophets, but they neglected the reading of the Law, and contemned the admonitions and instructions of the Prophets, and so were ignorant because they would be ignorant, and loued the darknesse of errour better then the light of Gods truth. And this is Emphatically implied, whereas the Lord doth say (not the people but) *my people* : that is, this my people, with whom I haue made my Couenant, and vnto whom I haue giuen my Law, and sent my Prophets to instruct them in *my truth*, even they are destroyed for want of knowledge.

The punishment inflicted both vpon Priests and people is destruction : whereby we are to vnderstand not onely that temporarie destruction of their body, state, and country by their enimies, but also their spirituall and everlasting destruction both of body and soule, for as it is eternall life to know

know God, his sonne, and true Religion, so it bringeth eternall death to be ignorant of them.

And thus their sinne and punishment hath beene joynedly stiewed: now more particularly he expresseth both the sinne and punishment of the Priests. The sins of the Priests are foures vnto euery one of which he annexeth a proportionable punishment: the two first are expressed in this Verse. *Because thou hast refused knowledge I will also refuse thee, &c.* In which words he turneth his speach, and maketh an Apostrophe to the Priests, accusing them of a two-fold sinne, and denouncing against them a two-fold punishment. Their first sinne was that they had refused or contemned knowledge, the which as it was a great sinne in the people, so most grieuous in the Priests; seeing in regard of their publicke calling and function they were bound by the Law of God, not onely to haue an extraordinary measure of knowledge themselves, but also to instruct others. So Deut. 33.8. *Deut. 33.8.10.*  
*And of Leue he said, let thy Thummim, and thy Urim be with thy holy one, &c.* And Verse. 10. *They shal teach Jacob thy Judgements and Israell thy Law, &c.* So Mal. 2.7. *For the Mal. 2.7.*  
*Priests lips should preserue knowledge, and they shoulde seeke the Law at his mouth, for hee is the Messenger of the Lord of Hosts.*

The knowledge therefore which was required in the Priests, and which in this place they refused, was such a knowledge, as was proper to their calling and function; that is, not onely a speculatiue knowledge in the braine, but a practicall knowledge, whereby they communicated that they knew to the people, not alone in the vnderstanding, but in the lips, that is, in speach, publishing and preaching Gods truth, that the people may seeke it from their mouth: not an idle knowledge, whereby they know to know, and make no vse of it; but an operative knowledge whereby they teach & informe Gods people in his true religion.

The sin therefore which is here condemned in the priests is, that they usurped the office of the Priesthood, and challenged the honour, and seazed vpon the profits due vnto it, but

but neglected their duety; for thinking it sufficient, to weare the habite, and offer the Sacrifices, and administer the other Ceremonies, they refused the chiefe duety which God required of them; that is, to teach the people, for they vtterly neglected and despised the knowledge of God and his trueth themselves, or at least such a knowledge as their calling required; for though they had some knowledge in the braine, yet they had none in the lips; though they had some in speculation, yet through idlenesse, or carelesnesse, or covetousnesse, or ambition, they made no vse of it, for the instruction of the people, for they were destroyed for want of knowledge.

And this was their sinne. The punishment which the Lord doth proportionate vnto it is, that because they had refused knowledge, he would refuse them, that they should be no Priests vnto him: where we are to obserue, that hee speakeith vnto them as vnto one man in the singular number for the greater Emphasis; shewing that seeing they had joyned together as one man in their sinne, so they should bee joyned as one in the punishment, and not one of them escape.

The punishment it selfe is, that God would refuse them, and not suffer them to be his Priests. They could be content to beare the title, and haue the honour, and receiuē the benefit of Gods Priests, and serue God with a messe of ceremonies and sacrifices, because these things required small labour, and brought great profit, so they might neglect the maine duety of all, namely, the informing themselves in the knowledge of God and his truth, and the teaching and instructing of the people. But the Lord telleth them, that by no meanes hee would suffer these to be seuered; and therefore seeing they had refused the maine and essentiall duety of the Priesthood, he would refuse them for being any longer his Priests; if they would not take the paines, hee would restraine them of the gaines; if they would not beare the burthen, hee would pull from them the honour and reward. So that no knowledge, no Priests to him.

Where

Where we are further to obserue a singular Emphasis in the words, for first the Verbe here vsed, which is translated, *I will refuse thee*, is in an vnsuall forme, hauing & extrodinarily added before the affix: by which increase of the word, the Lord would intend the signification : namely, that hee would not after an vusuall manner refuse them, but with great contempt and reproach. Secondly, whereas he saith, *I will refuse thee, and thou shal be no Priest to mee*; he imphiyeth, that howsoeuer they were allowed as Priests by men, namely, by the Prince, state & people, yet wanting knowledge he would disavow them; howsoeuer they suffered them to performe outward seruice in the Church, in the Ceremonies and Sacrifices, yet they shold not execute the office of the Priesthood vnto him; neyther would he respect any thing they did, seeing they were ignorant and neglected the maine duety of teaching the people. Though therfore they were the princes Priests, yet they shold be none of his; though they serued the peoples turne, and were fit Priests for their deuotions, yet he would make no account of their seruice, which was joyned with ignorance, and consequently not performed in spirit and truth.

The second sinne is, that they had *forgotten the Law of their God*; these words some vnderstand as spoken of the peoples; but howsoeuer these by consequence may be judged culpable of this sinne (for if the Priests who shold have continually put the people in minde of Gods Law and Couenant made with them, had themselues forgotten it, then much more the ignorant people) yet as I take it, first and principally this sinne is condemned in the Priests, because both the wordes going before, and the wordes following are to be vnderstood of them. The sinne is forgetfulness of Gods Law, which is a fruite of their former sinne, namely, their neglect and contempt of it, for *etiam senes qua curant meminerunt*, thole things are retained in minde euen of those who haue sliperie memories, which they regard and care for. Whereas therefore he saith, that they did not so much as remember Gods Law, hereby hee intimateth that their

neg-

neglect and contempt of it was most notorious.

Now whereas he saith further, not simply that they had forgotten the law of God, but of thy Gods; this also hath his emphasis and aggraunts their sinne, in that every people is principally to remember the lawes of their owne soueraigne, but God was their King, and they had bound themselves by covenant that they would heare, remember & obey his law, the which covenant they shamefully broke, for so farre were they from obeying Gods law that they would not so much as take any notice of it, or vouchsafe it a place in their memorie.

The punishment threatened is proportionable to the sinne, namely that God likewise would forget their children; the which is spoken after the manner of men, that he might the better fit himselfe to their capacitie: for if wee speake properly, God cannot be said to forget or remember, seeing all things past, present, and to come, are present before him in one perfect view: but hereby hee would signifie vnto them, that as they had so neglected his law, that they did not so much as remember it, so he would vtterly neglect them, and withdraw from them all signes of his loue and care, as if he had vtterly forgotten them and his covenant made with them. Now whereas he saith that hee would *forget their children*: the meaning is that he would destroy the Priesthood: for ordinarily the children succeeded the parents in the Priests office; but now he telleth them that he would not onely strip them of this honour, but their posteritie also, and so make the priesthood to cease: for whereas he threateneth the children, he much more includeth the parents; for if the heate of Gods wrath extended to the children, for their fathers sinnes; much more should it be inflamed against the fathers themselves.

Lastly, whereas hee speaking of the Priests sinne, saith that they had forgotten his Law; and of his owne punishment, that hee would forget their children: hereby is implied Gods mercifull justice and mans impietie, in that God doth not forget them, before they haue forgotten him; and

and therefore if God at any time neglect and forget his people, it is manifest that it is because they haue neglected and forgotten him first.

And thus have I shewed the meaning of the words: the doctrines which arise out of them are diuers. The first thing to be obserued is, that if a people live in ignorance of God and his religion, for want of teaching and instruction, the Lord condemneth it as a great sinne, both in the ministers and people: In the ministers, in that they neglect their dutie, and eyther through their insufficiencie or idlenesse, suffer them to goe on in the wayes of darknesse to their perdition, whereby they become accessarie, yea principall causes of their destruction, of which I shall speake afterwards. And in the people, in that they are content to liue in their ignorance, and voluntarily submit themselves to be led by such blinde guides, as cannot informe them in the wayes of the Lord. For they should haue care of their owne soules, though others neglect it: they should count this one thing necessarie, to be instructed in the knowledge of gods truth, and preferre it before their worldly affaires; they should wanting this precious pearle of gods word, rather sell all they haue to purchase it, then content themselves to be without it; they should themselves read, studie, and meditate in the scriptures, which are sufficient to make them wise to saluation, especially when the ordinarie meanes faile.

But this sin is much more haynous in the people, if they continue in ignorance when as the Lord giueth them liberally the meanes of knowledge; if they wilfully shut their eyes when the light of Gods word clearly shineth vnto them; if they continue blinde because they will not see; if they refuse to heare the word preached, or neglect and despise it when they heare it, as not worth the knowing or remembraunce; if they chuse rather to be vnder blind guides, because they would not be troubled with hearing and learning, or with admonitions and reprehensions (whereas they rather desire to liue quietly and securely in their sinnes) then vnder faithfull and painetfull Ministers, who would disturbe their ease.

ease and awake their consciences out of the sleepe of sinne, for such living in ignorance are without excuse, and for want of knowledge shall most certainly be destroyed.

The people  
shall be de-  
stroyed which  
want know-  
ledge.

The second thing to be obserued is, that where the people are destitute of knowledge for want of instruction, there the people & ministers shalbe destroyed. The people first, because they content themselves with such blind guids and willingly remaine in their ignorance: secondly, because wanting knowledge they deprive themselves of all meanes whereby they may be sau'd, for those whom God hath elected to saluation as to the end, he hath also ordained that they should vse the meanes, whereby they may attaine to saluation; that is, that they should be effectually calleth, justified, and sanctified; but none can attaine to any of these meanes without the knowledge of God and his religion: for whomsoeuer God effectually calleth, those with his word and holy spirit bee illuminateth with the knowledge of his will, their owne miserie, the worke of redemption wrought by Christ, and with other principles and fundamentall poynts of Religions without then this knowledge there is no effectuall calling. So likewise no justification, for whosoeuer are justified they are also endued with a lively faith, whereby they apply vnto themselves the merits and suffrings of Christ; but without knowledge there is no faith, for wee cannot beleue and be certainly perswaded of that whereof wee are ignorant, and consequently no justification. In a word without knowledge there is no sanctification; for knowledge is the foundation of all vertue and obedience, without which wee can neyther chuse the good nor refuse the euill. Now without these meanes there is no saluation, neyther is there any sau'd, but those who are effectually called, justified and sanctified; and therefore it necessarily followeth, that they who want knowledge, are destroyed. This might be proued more particularly, whether we respect the temporary destruction of the body and state, or the eternall destruction of the soule, but that I haue already handled this point before, in treating of the first verse of this Chapter.

But

But if this want of knowledge in the people proceed from the insufficiencie or idlenesse of their ministers, then doth it bring destruction to them also, as being the causes of their ruine. This the Lord threatneth. Ezech. 3. 18. and 33. 8. Ezech. 3. 18. & When I shall say to the wicked, O wicked man thou shalt dye the 33. 8.  
*the death, if thou dost not speake and admonish the wicked man  
 of his way, that wicked man shall dye for his uniuersitie, but his blood  
 will I require at thy hand.* To which Paul seemeth to allude Act. 20. 16. Where approuing his paines in his ministrery, Act. 20. 16, he saith, he was pure from the blood of all men: From which place Gregorie thus concludeth : *tot occidimus, quot ad mor-  
 tem ire tepidi & tacentes videntur.* Wee murther (saith hee) so many as we see going the way to destruction, and carelessly hold our peace.

The vse of this doctrine serueth to teach vs in what a miserable estate such a people are, who content themselues to liue in ignorance, whether they want the meanes of knowledge, or having them doe neglect and contemne them, seeing they liue in their sinnes, without any hope to attaine vnto saluation, or to escape destruction. Those that want the meanes cannot be excused, if they do not labour after them, seeing Christ hath taught vs, that this one thing is most necessary, and more to be desired then our bodily food : in the obtaining whereof whosoeuer employ themselues, they are preferred before such as giue worldly entertainement to Christ himselfe, as appeareth, Luk. 10. 39. 40. 41. 42. That Luk. 10. 39. 40 it is of greater value then all worldly wealth, and therefore if we want it, we are rather to sell all wee haue, to purchase this precious pearle, then to bee without it. Whereas these Mat. 13. 45. men esteeme this vnvaluable jewell, of all other things least necessary, and will not part with the least worldly benefit for the obtaining of it. But much more doe those offend, and accordingly shall more fearfully be punished, who hauing the meanes of knowledge, the preaching of the Gospell, doe neglect and contemne it, who walke in the darke wayes of ignorance, because they wilfully shut their eyes when the bright light of the Gospell shineth vnto them, and continue delitiate

defitute of knowledge, because they stop their eares, not vouchsafing to heare instruction : and yet in the meane time these men haue a strong conceipt, that they shall attaine vnto saluation: as though the way to heauen were so direct and straight, that they could easilly finde it, though they goe blinde-fold, and not so much as desire a guide : quite contrary to the whole course of Scripture, wherein the Lord hath taught vs, that his will is, that those who shall be saued, shall also come to the knowledge of his truth. 1 Tim. 2. 4. That it is the onely meanes to attaine vnto life eternall, to know God and his sonne Iesus Christ. John. 17. 3. That those whose feste are to traualle in the way of peace, must first bee illightened with the knowledge of Saluation. Luke. 1. 77. 78. 79. And contrariwise that they who sit in darknesse, they also sit in the shadow of death, as it is in the same place, that they are strangers from the life of God. Eph. 4. 18. That the Lord will render vengeance to those that doe not know him. 2 Thess. 1. 8. And that they shall be destroyed, as it is in this place.

The Ministers  
must teach the  
people.

The second vse concerneth the ministers, seruing for an effectuall argument to perswade them, that they performe their duety, in teaching and instructing the people, least wanting instruction, they also want knowledge, and so be made subject to vter destruction. Whereby it will come to passe, that those Ministers, who through their negligence are the causes hereof, shall being guilty of their sinnes, be also destroyed with them. Now if the waight of a mans owne sin be an intollerable burthen, what vwill become of those, who shall beare the waight not onely of their owne sinne, but also of their vwhole congregation, vnto vwhich through their idlenesse or insufficiencie they have beeene accessarie ?

The papists la-  
bour to keepe  
the people in  
blindnesse.

Thirdly, it serueth for the reproof of the Papists, who by all meanes possible, labour to keepe the people in blindnesse and ignorance, by taking away from them the light of Gods vword both read and preached, that so keeping them blinde-fold, they may abuse them at pleasure, and like carrion Crowes having picked out their eyes, may make a pray of them. But let all know, that vwhat faire shewes souer they make

make, and how curiously soever they paint over this rotten post, with the colours of their devotion, whereby they vnderprop the ruinous building of their high raised Hierarchie; yet in very truth by depriving the people of knowledge, they deprive them also of saluation, and make them subject to vtter destruction, and so consequently they make themselves guilty both of their sinne and ruines of both which they haue beeне the principall causes.

The third thing to be obserued is, that as the want of knowledge is a sin in all men, so especially in the Minister, whether we understand it of that sufficiencie of knowledge which he ought to haue in himselfe, whereby he is enabled

That ignorance  
is a grievous  
sinne in the  
Ministers.

to teach the people, or the fruitfull vse of this knowledge for the instruction of the people; for of him is required, not onely the facultie but also the function; not onely that he hath knowledge in the braine, but also in his lips; not onely that he hath light in himselfe, but also that he giueth light to others; not onely that he know the way to Gods kingdome, but also that he informe those committed to his charge in this way. Here therefore is first condemned the ignorance and insufficiencie of the Ministers whereby hee is vtterly disabled for the performing of his dutie in teaching the people, the which is a haynous sin in Gods sight, as may appeare by these reasons: first, in that they thrust themselves into this great worke of the Ministry being altogether vnfurnished of those gifts which should fit them for this functions for aboue all other things it is required in a Minister that he be fit to teach. 1. Tim. 3. 2. and Tim. 2. 2. but these cannot teach others, being themselves ignorant. 1. Tim. 3. 2. Gods true ministers are the *Lights of the world*. Math. 5. 14. appointed by God to illuminate those who sit in darkness and in the shadow of death. Luk. 1. 77. 78. but these men wanting the light of knowledge in themselves, cannot give light vnto others, and so they sit both together in the shadow of death: if then they who should be the light are darkness how great is that darknes. Mat. 6. 23. The minister in the Church is as the eye in the body, and the knowledge

1. Tim. 3. 2.  
2. Tim. 2. 2.  
Mat. 5. 14.

Luk. 1. 77. 78

Mat. 6. 23.

of the Minister, as the sight in the eye, such Ministers then as want knowlege, they are starke blinde, as the Lord himselfe plainely concludeth, Efay. 58. 10. *Their watchmen are blinde, they haue no knowledge, and consequently when these are in stead of guides, then the blinde doe lead the blinde and so they fall both into the pit,* as our Sauour speaketh. Mat. 15. 14.

Efay. 56. 10.

Mat. 15. 14.

Mal. 2. 7.

Hag. 1. 13.

2 Cor. 5. 18. 20

1 Pet. 2. 2.

John. 21. 15.

Ezech. 34. 2. 3.

Luk. 12. 42.

Efay. 22. 22.

The Ministers are the mouth of God vnto the people, and the mouth of the people vnto God : but these men are blinde and cannot speake, *they are the messengers of the Lord of hostis,* Mal. 2. 7. Hag. 1. 13. by whose ambassage there is peace concluded, and reconciliation made betweene God and man : 2 Cor. 5. 18. 20. but these men are altogether vnfitt for these offices, seeing they cannot doe their message, nor deliuer their ambassage. They are the nurses of Gods children, who nourish them with the milke of the word, *that they may grow vp thereto:* 1 Pet. 2. 2. but these men hauing drye breasts, doe starue the Lords people, and so are no better then murtherers in his sight. They are Gods shepheards to feede his Lambes : John. 21. 15. but these ignorant shepheards *non pascunt, sed depascunt gregem,* they feede not the flock, but feede vpon it, they eate the milke, and cloth themselves with the wool, but lead them not into the greene pastures of Gods truth, but let them perish for want of food; and threfore a fearefull woe lyeth vpon them, as appeareth. Ezech. 34. 2. 3. Gods faifthfull Ministers are his Stewards, who haue in their store-house new and old, and doe give to every one of the familie their portion in due season: Luke. 12. 42. but these men haue no store of prouision, neyther haue they any skill to diuide this spirituall food of the word aright, and so famish the familie, and disgrace their maister. They are the guides and Captaines of the Lord of hostis, to goe before the people towards the heauenly Canaan, and teach them so to handle their weapons, that they may repell and ouercome their enemies, who assault them in the way, and labour to hinder them from going forward in this spiritual march, but these men do not know the way theselues and,

and therfore cannot direct others. They are not vsed to the spirituall armour, nor know how to handle the sword of the spirit, and therefore are viterly vnfit to traine vp others, or to make them fit for this spirituall war-fare. They are the salt of the earth, and knowledge is the sauoury saltynesse of this salt: but these men wanting knowledge, are unsauourie salt, which is good for nothing, no not for the dunghill; but deserueneth to be cast out and trodden vnder foote. Luk. 14. Luk. 14.34.35. 34. 35. that is, to bee condemned and despised of all men, the which punishment the Lord threatneth. Mal. 2. 9. Mal. 2. 9.

Secondly, such ignorant Ministers doe grieuously sinne, in Ignorant Ministers vsurpe an office vnto which they are not call'd. that they presumptuously take vpon them, this great office, vnto which they are not called of God, for whomsoever the Lord calleth to any function, those he inableth in some measure to discharge the daety which he requireth of them, for his calling is effectual & ministreth efficacie to those whom he calleth, to effect those dueties whereunto he calleth them.

As soone as he called *Abelias* and *Benaiah*, to builde his Exo. 35.30.31. Tabernacle, hee endued them with wisedome and skill fit for the worke; and how much more will hee furnish with knowledge, and spirituall wisdome, those whom he chuseth to builde vp his Church? There is no wile man, will chuse him for his Carpenter, who is ignorant in building; or for his Husbandman, who hath no skill in husbandry; or for his Shepheard, who hath no discretion to feede his Sheepe: and shall we thinke God lesse wile or prouident then mortall man? No assuredly, those whom he appoynteth to be lights he first illuminates, that so they may give light vnto others: those whom he maketh eyes in the spirituall body of the Church, he endueth with the sight of knowledge, whereby they may be enabled to guide and direct the members of the body: the mouthes of his making for his owne vse and seruice, are not dumbe nor tongue-tyed: those messengers and ambassadours which are of his sending, are wile and willing to deliuere his message; for he that condemneth this in others, Prou. 26. 6. will not approue it in his owne practise: those vyhom he appointeth nurses to his children, haue the milk of knowledge

in their breasts, neyther would the Lord commit his little infants, to such as would starue them for want of milke: he never made them his shepheards, who haue no foode for his sheep; nor them his stewards who haue no prouision in store, nor widsome to giue fit nourishment to his family: he never made blinde men to be his guides; nor fresh-water souldiers to be his Captaines: and the salt of his making is sauoury in it selfe, and fit to season that which is vnsauoury. It followeth therefore, that seeing they are not called of Gods; that they runne before they are sent, like those false Prophets.

*Ier. 14.14.15. Ier. 14. 14. 15.* and are grose intruders into those offices in which they haue no skill; for which intrusion, they shall one day make a feareful account. For if it be intollerable for any to professe himselfe an ambassadour, when as hee was never sent by his Prince, nor hath receyued any message from him: how much more horrible is it for a sinhill man, by intrusion to usurpe the place and dignitie of Gods Ambassadour, whom the Lord never called to this office and functione?

*Ignorant Ministers destroy both their owne & other mens soules.*

Thirdly, this sinne of ignorance is haynous in the Minister, in that it destroyeth not onely his owne soule, but bringeth destruction to the people, because hereby they are deprived of the preaching of the word, the ordinary meanes whereby they should be sauied. So the wise man teacheth vs. *Prou. 29. 18.*

*Where there is no vision there the people decay.* The reason is apparent, for whomsoever the Lord in his eternal counsell, hath purposed to preserue from destruction, and to elect vnto salvation, he hath ordained in the same eternall counsell that those shall vse the subordinate meanes, whereby they may be sauied: as first, that being elected they should be also effectually called; being called they should be justified; that being justified they should bee sanctified; and so being sanctified they should also be gloryfied, as appeareth. *Rom. 8.30*

But all these the Lord ordinarily effecteth by the Ministry of the Word, as may appeare in the particulars. For first, the ordinary meanes of our effectuall calling, is the preaching of

*Eph. 4. 11.12 the Gospell, as appeareth Ephe. 4.11.12. He therefore gave some*

some to bee Apostles, and some Evangelistes, and some Pastors  
and Teachers : for the gathering together of the Saints, for the  
worke of the ministerie, & for the edification of the body of Christ.  
So hee sayth, that by the Goffell we are called to that saluation,  
unto which we were elected, and to obtaine the glorie of our Lord  
Jesus Christ. 2 Thes. 2. 13. 14. And this is signified in the 2. Thes. 2. 13.  
Parable, where all that come to the wedding supper are cal- 14.  
led thereunto by the kings seruants. Math. 22. 2. 3. Mat. 22. 2. 3.

So we are justified by faith, whereby we lay hould vpon  
Christ, who is our iustification : but this faith is ordinarily  
begot in vs by the ministrie of the word preached. Rom. 10. Rom. 10. 14.  
14. 15. 17. And hence it is that this word is called *the word* 15. 17.  
*of Faith.* Verse 8. And the dispensers thereof *the ministers* 8.  
*by whom wee belieue.* 1 Cor. 3. 5. Therefore without the 1. Cor. 3. 5.  
preaching of the word ordinarily there is no Faith, and with-  
out Faith no Iustification.

The third meanes to saluation is our sanctification, which  
is a necessarie effect of our iustification, for *they that are in*  
*Christ, are new creatures.* 2 Cor. 5. 17. But we are sanctified 2. Cor. 5. 17.  
and regenerate, *not of mortall seed but of immortall, by the word*  
*of God.* 1 Pet. 1. 2 3. And hence it is that the Ministers of the 1. Peter. 1. 2 3.  
Gospel, who are the dispensers of this immortall seede, are  
called the spirituall fathers of those whom they beget vnto  
God. 2 Cor. 4. 15. Therefore take away the Ministerie 2. Cor. 4. 15.  
of the word, and take away regeneration; without which we  
cannot enter into the kingdome of heauen. Ioh. 3. 3. John. 3. 3.

Lastly as the meanes of Saluation, so saluation it selfe is  
ascribed to the Ministerie of the word preached; for *Paul*  
*exhorting Timothie to faithfull diligence in his Ministerie,*  
*doth vse this as an effectuall reason, because hereby *Hee**  
*should save not onely himselfe but also those that heard him.*

1 Tim. 4. 16.

1. Tim. 4. 16.

Seeing therefore the preaching of the word is the ordi-  
narie meanes of saluation, hence it followeth that the neg-  
lect of this preaching is the ordinarie meanes which bring-  
eth destruction, and consequently such Ministers as take  
vpon them the charge of soules, and doe not feede them

with this bread of life, are principall causes whereby those people are destroyed.

Sufficiencie of  
gifts necessa-  
rily required  
in Ministers.

The vse of this doctrine serueth for the admonition of diuers sorts of men, and for their reproofe if they neglect this admonition. First all intending the Ministerie, or hauing taken the charge vpon them, are to be admonished that they seriously examine themselues, whether they are furnished with knowledge and other gifts necessarily required to this callings otherwise they are not to enter into it, if alreadly they haue not vndertaken it, or not to continue in this calling if they be already entered : for what will it profit them to get thereby worldly mainteynance, or an easie and idle life, if they through their ignorance and insufficiencie, neglecting their dutie, destroy not onely their owne soules, but also the precious soules of the people committed to their charge.

Parents must  
not offer the  
lame & haule  
to God.

Secondly, Parents are here admonished, that they do not offer the lame, haule, and sickle vnto God, that is, that they do not preferre to the seruice of the sanctuarie, such of their children, as in respect of their insufficiencie of gifts are vnfitt for any other vocation, and therefore much more vnfitt for this, vnto which the best gifts are scarce sufficient; for what are such children behoulding to their Parents for providing them maintenance by placing them in this calling, seeing by providing for their bodies for a time, they destroy both body and soule for euer, and make them also the causes of the destruction of others ? in which respect they should deale better with them if they made them prentises to the basest trades, wherein they might liue in the feare of God with a good conscience.

No ignorant  
men ought to  
be preferred  
to the function  
of the Mi-  
nisterie.

Thirdly, it admonisheth Patrons and Church governours, that the one present not, the other admit not into pastoral charges, such as through their ignorance must of necessitie starue their flocke; for if they eyther through foolish pitie, friendship, or corruption, commit the soules of men to bee nourished by such nurses, as in their owne knowledge they they are assured haue dry breasts, and cannot giue vnto them the

the sincere milke of the Word, not onely these who are the next and immediate causes of their destruction shall perish with them, but also they who being placed as Stewards in Gods familie, haue shewed so little care in prouiding food for his children and seruants.

Lastly, it serueth to admonish the people, that they doe not rest contented to be still lead by such blinde guides, nor to be vnder the charge of such ignorant and vnskilfull shep.<sup>herds,</sup> as haue no knowledge to feede them; for what will it profit them, if by liuing in such places they may haue plenty for their bodies, if in the meane while their soules, are starued? what benefit will they haue by any worldly conuenience in their place of abodes; the neighbour-hood of their friends; the goodnesse of the ayre; the pleasantnesse of the seate; the fitnesse of liuing there for to gaine in their trade or calling: yea, what if in every respect it be like the seate of Sodome, which was pleasant and hauyfull as the Garden of Gen. 13. 10.

The people  
must not lete  
themselves vnder  
blind  
guides.

God; if for want of instruction, it be a Sodome also in ignorance and sinne, which with the inhabitants thereof must one day be destroyed? There is no man so foolish that would be allureth eyther by pleasure or profit, to dwell in a place where there is no bread to preferue the life of his body, but much more foolish are they who are incited by these bautes to live in such a place where there is no foode for the soule. No man would dwell in a towne which is assaulted by enemies, and hath no watch-man to give warning of their approach, though the place were both pleasant & profitable, for what would it aduantage him to haue wealth & all delights, if he be in a continuall feare that he shall be destroyed? but we in this world have not onely our spirituall enimies to assault vs, but also whole armies of Gods judgements ready to invade vs, if we haue in sinne and ignorance; if therefore we want a watch man to giue vs warning of the approach of these enimies and judgements, that by putting on the spirituall armour, we may be enabled to repell the one, and by returning vnto God our king, whom by our finnes we haue offended, we may be preserued from the other, what will

the profits and pleasures of this life benefit vs, seeing we are daylie in daunger to be destroyed. For as our Sauour saith.

Mar. 8. 36.

*Mar. 8. 36. What will it profit a man if he shall win the whole world, if he shall loose his owne soule. Rather therefore let vs follow Maryes example, that is, howsoeuer we think worldly things conuenient, yet let vs judge this one thing necessarie.*

Luk. 10. 42.

*Luke. 10. 42. And the practise of the wise Merchant approued by our Sauour Christ, that is, let vs rather sell all vvee haue to purchase this precious pearle of Gods Word, then content our selues to live without it.* Mat. 13. 45. 46.

Mat. 13. 45. 46  
The greatness  
of their sinne  
who hauing  
knowledge do  
not teach the  
people.

And thus haue I shewed, that it is a great sinne in the Minister to vndertake this calling, when through ignorance he is vnable to teach the people: the like may be sayde of those, who hauing knowledge and learning doe not instruct the peoples eyther through idlenes, carelesnes, covetousnes, ambition or want of a good conscience. For howsoeuer they haue neuer so great a measure of knowledge, yet if we speake of such knowledge, as is required to the office and function of a Minister, they haue only so much as they make vse of in their Ministerie; and therefore if they vse little or none at all, they haue little or none of that knowledge which is required of them. The Lord requireth not only that the Priests head, but also his lips should preserue knowledge, and that the people from his mouth should seeke instruction. Mal. 2. 7.

Idle Ministers  
as bad as ig-  
norant Minis-  
ters.

Mal. 2. 7.

Not onely that they haue the profound knowledge of the learned, but that they *haue the tongue of the learned, to minister a word in time to him that is weary*, as it is Esay. 50. 4. Not onely that they haue the tallent, but also that they vse the tallent. Not onely that they haue store of prouision, but also that they doe distribute it to the relieving of Gods people: which duety if they neglect, they are no better then ignorant Ministers, nay they are worse, if wee respect their owne mindes, and full as bad if wee respect the peoples benefit. They are worse in themselues, for they are more to bee condemned, who can instruct them and will not, then they that would and cannot, for they are like vnto rich but hard-harted cornemorants, who hauing their barnes and garners full of corne,

Esi. 50. 4.

corne, let the people famish for want offood, or at least like Monopolists, hauing ingroled these spirituall commodities, they will not vster them but at excessive rates; eyther when they are largely feed, or hope thereby to attaine vnto great credit or preferment. Where as the other let the people perish for want of prouision, and furnish not the market because their ware-houses are empty. The ignorant Ministers are in themselues dark and cannot give light; the idle learned Ministers haue light indeede, but whereas they should set it in the Candlestick of the Church, they hide it in their studeys, as vnder a bushell, and will not lighten others: they are like blinde eyes, which cannot guide the people in the pathes of Gods truth; these eyes which wilfully winck and will not giue direction; and who so blinde as they who will not see? they are dumbe and cannot speake; these fullenly silent and will not speakes they cannot deliuer Gods ambaissage because they want wit; these will not deliuer it, and will not because they will not: they starue their children which they haue taken vpon them to nurse, because they haue drye breasts; these haue milke inough, but herein more cruell then the sauage Dragons, they will not take paines to draw them out. Lamen. 4. 3. They are ignorant shepheards, Lamen. 4. 3. and cannot feede Christs flocke; these are idle shepheards, who will not indure the labour, or couetous shepheards, who taking vpon them the charge of diuers flocks in diuers places, whileit they are with the one, of necessitie suffer the other to starue, or to be devoured of the wolfe; or at the best commit them to the keeping of hirelings, in whom they cannot expect that care and conscience which they want themselues: seeing they are the principall, these but deputies: they bound to painfulnesse with the strong cable of their charge; these with the weake thread of some small stipend. Or if gaine be the inducement to both, to take the care and pains, then it is not likely that the hireling will be moued to take this care and paines for ten or twenty pounds, seeing themselves haue a hundred or two hundred pounds, and yet neglect it. Howsoever it is, it is sure, that these ingroslers of Benefices

Benefices greatly offend whatsoeuer their deputie be; for if insufficient they then betray their flock by committing them to one who cannot feede them; if sufficient, then they offend against him in taking from him vnjustly the reward of his labours; for he that feedeth the flocke is to have the wooll to cloth him, and the milke to feede him, and not he who taketh no paines about them.

But as they are worse in themselues, then ignorant Ministers, so as bad to the people; for it is all one to these hungry soules, whether their Ministers suffer them to starue, eyther because they haue no prouision of foode, or because hauing store they will not communicate it for their reliefes, sauing that it is a greater torment to the minde to starue in the sight of meate, or to perish with thirst in the sight of water; and a greater griefe to perish helplesse in the presence of those vpon whom we reiye for help, when hauing power they want will to relieue vs, then when hauing will they want power. It is all one to the people whether their guides are blinde or alwayes wincke; whether there bee no light at all, or it bee hid from them vnder a bushell; whether they heare not Gods ambassage because they cannot, or because they will not deliuer it; whether their nurses want milke themselves, or will not suffer them to sucke it; whether they haue ignorant shepheards that cannot feede them, or idle shepheards that will not feede them; whether they perish for want of knowledge, because their Ministers cannot teach them, or because hausing knowledge he will not teach them.

Arguments, to  
perswade Mi-  
nisters to pain-  
full diligence  
in their calling

First Gods  
commaunde-  
ment.

The vse of this doctrine serueth, first to perswade all who haue vndertaken the great worke of the Ministerie, and haue received from God some sufficiencie of gifts for the discharge thereof, that they doe with all diligencie, care, and conscience, labour to performe the duties which belong to this high calling; which that they may the rather doe, I will propound some arguments to this purpose: of which some allure and perswade, some force and constraine, to the faithfull and painfull preaching of the Word. The arguments which may perswade here vnto are, first the commandement

of

of God. Matthew. 28. 19. *Goe and teach all nations, &c.* Mat.28.19.  
 teaching them to obserue all things whatsoever I haue command-  
 ed you. Mark. 16.15. *Gos yee into all the world and preach Mar.16.15.*  
 the gospell. Act. 20. 28. *Take heed therefore unto your selues, Act.20.28.*  
 and to all the flocke whereof the holy Ghost hath made you over-  
 seers, to feede the Church of God which he hath purchased with  
 his owne blood. 2 Tim. 4. 1. *I charge thee therefore before God 2.Tim.4.1.1.*  
 and before the Lord Iesus Christ, which shall judge the quicke  
 and the dead at his appearing and in his kingdome. 2. *Preach*  
*the Word, be instant in season and out of season, improue, rebuke,*  
*exhort, with all long suffering and doctrine.* 1 Pet. 5. 2. *Feede 1.Peter.5.2.*  
*the flocke of Christ which dependeth vpon you, caring for it, nor by*  
*constraint but willingly, not for filthy lucre but of a ready minde.*

The second motiue may be taken from the loue of God; The second  
 for if God the father hath so loued vs, that he hath not spared  
 to give vnto vs his sonnes; and God the sonne, that hee hath  
 not spared to giue himselfe for vs, that his precious death  
 might bee the price of our redemption; and God the holy

ghost, taken  
 from the loue  
 of God.

Ghost, that hee continually laboureth to apply vnto vs the  
 vertue of Christs death and merits for our justification and  
 saluation, dwelling in vs as in his temples, enriching vs with  
 the vnvaluable treasures of his gifts and graces, and assiting  
 and protecting vs against the malice & furie of our spirituall  
 enimies; more especially if wee who are poore miserable  
 and sinfull men, are called by God to this high function, to  
 be his ambassadours, and to be as the eye in the body of the  
 Church, as captaines and leaders ouer his armies, as stewards  
 ouer his familie, as shepherds ouer his flocke, then most vn-  
 gratefull are we of all other men, if we doe not most deereley  
 loue the Lord, who hath thus infinitely loued vs. But we can-  
 not better expresse this our loue, then in feeding his flocke,  
 and by faithfull performance of his ambassadge committed  
 vnto vs, that we may in Christ reconcile men vnto him, ac-  
 cording to that speach of our Sauiour to Peter. John.21.15. Joh.21.15.  
*Simon the sonne of Iona louest thou me more then these? feede*  
*my lambs.* And therefore if we would testifie our loue to  
 Christ, we must be painefull in our Ministerie, and not suffer  
 our

our selues to be with-drawne from the faithfull execution of this function, by trifling occasions, pleasures, idlenesse, profit, ambition, or any worldly respect.

The third mo-  
tive the neces-  
sarie of preach-  
ing for the  
building of the  
Church:

1 Peter. 1. 23.

25.

1 Cor. 3. 6.

1 Cor. 4. 15.

1 Cor. 3. 2.

1 Peter. 2. 2.

Heb. 5. 12. and  
6. 1.

2 Tim. 3. 16.

Ephe. 4. 11.

The third motiue is, that we consider that the Ministry of the word, is the meanes ordained by God for the planting, building, enlarging, strengthening and vpholding of the Church: so the Apostle Peter saith, that *we are borne anew, not of mortall seed, but of immortall, by the word of God who liveth and endureth for ever.* 1 Pet. 1. 23. And hee addeth Verse 25, *This is the word which is preached among you.* And in this respect Paul calleth himselfe a Planter. 1 Cor. 3. 6. And the spirituall father of the Corinthians, who by the seed of the Word had begotten them vnto God. 1 Cor. 4. 15. It is the meanes also of the spirituall growth of the Church, nourishing all the members therof, till they come to ripe age and full growth: for therein babes haue milk to suck. 1. Cor. 3. 2. 1 Pet. 2. 2 And there also is strong meate, for those that are past their child-hood. Heb. 5. 12. 14. and 6. 1. In a word, it is the meanes to make the man of God perfect and absolute, as appeareth, 2 Tim. 3. 16. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes.* But most excellently are all these comprised together. Ephe. 4. 11. *He gaue some to be Apostles, some Prophets, and some Evangelists, and some Pastours and Teachers.* 12. *For the gathering together of the Saints, and for the worke of the Ministry, and for the edification of the body of Christ.* 13. *Till we all meete together (in the unitie of faith and knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fulnes of Christ.* If therefore we desire the birth, growth and perfection of the Church of God, which ought to be more deare to vs then our owne saluation; then let vs vse all faithfull diligence in the preaching of the Word, which is the meanes sanctified by God for this purpose; we pray daily that Gods kingdome may come, that is, may be increased, strengthened, and accomplished in all perfection, but by the Ministry of the Word

Word all these are effected, and therefore if we desire that we pray for, (which all doe that are not Hypocrites) then must wee use this meanes, ordayne by God for the effecting this our desire.

The fourth motiue is taken from the consideration of our place and calling in the Church; for the Minister is called not onely to be a Disciple of Christ, but also to make Disciples, as the word μαθητεύεσθαι, signifieth, Mat. 28. 19. He must not onely be a souldier of Christ, but a captaine, so conduct others to the heauenly Canaan; hee must not onely be a seruent, but a steward, to giue every one in the family his portion in due seasons; he ought to be not onely a sheepe of Christ, but a shepheard, to feede the flock and defend them from the Wolfe; he must not onely be a liuing stone in Gods Temple, as other Christians, 1 Pet. 2. 5. but he must be a master builder. 1. Cor. 3. 10. Not onely a Plant in Gods Garden, Can. 4. 13. but a Gardener to plant & water others. Cant. 4. 13. 1. Cor. 3. 6. 9. Not onely a childe of God, but also a spirituall Father, begetting others vnto Christ by the seede of the Word. In a word, he must not onely be carefull of his owne saluation, but he must also shew the like care in saving others. 1 Tim. 4. 16. And therefore it will not excuse those who haue entred into this calling, that they liue peaceably, loue their neighbours, deale justly, bee liberaile to the poore, keepe good hospitaltie, and abstaine from offering the least wrong and injury, which are dueties belonging to all Christians, if they neglect their publike Ministerie, and for want of teaching, suffer the people committed vnto them, to bee destroyed.

The fourth  
motiue taken  
from the Mi-  
nisters calling.  
Mat. 28. 19.

1 Tim. 4. 16.

The fist mo-  
tive taken from  
the promise of  
reward.

The fist motiue is the promise of reward, vnto those who by their faithfull diligence in preaching the word, gain soules vnto Christ, and build vp the Church of God: *For the wise shall shone as the brightness of the Firmament, and they that turne many to righteousness as the Starres for ever and ever.* Dan. 12. 3. *The faithfull Steward that gineth the servants meat in due season shall be blessed, and bee made H.yre of all his masters riches.* Mat. 24. 45. 46. Those that with Timothy take heed

Mat. 24. 45. 46.

1. Tim. 4. 16.

boide to themselves and unto learning, and continue therin, shall save both themselves and those that bear them. 1 Tim. 4. 16. Those the Lords Captaines, who with Paul have fought a good fight, finished their course and have kept the faith, may with him assuredly expect the crowne of righteonsnesse which is laid up for them. 2 Tim. 4. 7. 8.

2. Tim. 4. 6. 8.

The sixtimo  
ting taken from  
the woe de-  
nounced  
against the  
negligent.  
Ezech. 34. 2.

1. Cor. 9. 16.

Ezech. 34. 19.

Heb. 10. 31.

12. 29.

Chap. 82. 29.

The seauenth,  
from the curse  
denounced  
against idle  
Ministers.

Ier. 48. 10.

2. Cor. 16. 10.

Esay 28. 18.

The eight, be-  
cause their gifts  
die for want of  
use.

Mat. 25. 28.

But if these reasons will not allure and persuade vs, there are others which may force and constraine vs, to be painefall in the Ministerie: first, because there is a fearefull woe denounced against thole who neglect this dutie, and whilst they feede themselves starue the flocke. Ezech. 34. 2. The which woe the Apostle acknowledgeth due to himselfe, if he did not preach the gospell: 1 Cor. 9. 16. And indeede most wofull is the condition of such idle shepheards seeing the Lord doth threaten to come against them as their enemie, to take vengeance on them. Ezech. 34. 10. into whose hands it is a fearefull thing to fall, Heb. 10. 31. because he is a consuming fire, and his enimies as stubble before him. Chap. 82. 29.

Secondly, because negligent Ministers are accursed for if a curse belongeth to them who withdraw corne from the people, Irou. 31. 26. what are they to expect who withdraw from them this spirituall Manna, the foode of their soules, which should nourish them to life eternall? surely both are cursed. The difference is, they are cursed by the people, these by God himselfe; for if the Lord pronounceth them accursed, that doe the worke of destruction negligently, when he requireth it, as appeareth, Ior. 48. 10. then much more accursed is he, who negligently performeth the worke of saluation, which by a certaine kinde of eminencie is called the worke of God, 1. Cor. 16. 10. for howsooner the other be his worke yet it is his strange worke, Esay 28. 21. whereas this is a worke of his nature, euen of his mercy in which he much delighteth.

Thirdly, because negligent Ministers, not vsing the gifts which they haue received from god, are stripped of them, according to that, Mat. 25. 28. take therefore the talent from him,

and

and give it unto him that hath ten talents. And this is that judgement denomi[n]ed against the idle shepheards. Zachariah 11.17.  
 17. O Idle shepheard, whose leanness abu stony: the supped shall be  
 upon his arme, and upon his right eye: his arme shall be cleane  
 dryed up, and his right eye shalbe wittery darkened: that is, they  
 shalbe so weakened in Gods gifts, that they shalbe vnable to  
 perfornie the worke of the Ministrie, and so daileen in  
 their vnderstanding, that they shalb not discerne the misteries  
 of saluation; much less be able to teach others. The feare-  
 full execution of which judgement wee haue seen in many  
 Ministers of our times, whose breasts haue growne dry, be-  
 cause for idlenes they would not draw them out so guesly  
 people sucke, whereas the painfull Ministers are like ever-  
 springing fountaines, which though they are still drawne, yet  
 are neuer dry.

Fourthly, because through the negligence of the Mi-  
 nister, the people want knowledge, and so are destroyed, as  
 is in this place. To this accordeith that Proph. 29. 18. *When*  
*there is no vision, the people decay.* Of which destruction idle  
 Ministers are not only accessaries, but also principall causes;  
 whereof it is, that the Lord plainly saith, that the idle shep-  
 heards who did not feed his sheep, did deuote them. Ezech.  
 34. 8. 10. And therefore affineth, that he will require his  
 sheepe at their hands, as being guiltie of their bloud. Now  
 if the murthering and destroying of one body be a fearefull  
 sin, and will make an heauie reckoning at the day of judge-  
 ment, what shal we thinke of their sinne and account, who  
 haue murthered the bodyes and soules of many hundreds  
 committed to their charge, not with a momentany and tem-  
 porall, but with a spirituall and everlasting death?

Lastly, this may inforce all to avoid slothfull idlenesse in  
 their Ministrie, in that they make themselves subject hereby  
 to eternall condemnation. For the vnproufitable servant, who  
 hauing received a talent of his maister, and idly hideth it,  
 neuer vsing it for his maisters glory, nor for the good of his  
 fellow-servants, must be cast into outer darkness, where shall be  
 weeping and gnashing of teeth. Mat. 25. 30. Q then what will Mat. 25. 10.  
 it

The fourth, be-  
 cause he is guilty  
 of the peo-  
 ples destruction  
 Proph. 29. 18.

Ezech. 34. 8. 10

The last, be-  
 cause they are  
 guilty of con-  
 demnation.

it

it profit such negligent Ministers that they haue passed their time in idlenesse, pompe and pleasure, when as they shall beare the punishment, not onely of their owne sinne, but of theirs also; whom by their negligence they haue destroyed? what will it availe them, that they haue heaped liuing vpon liuing, seeing hereby they haue multiplied both their sinne and condemnation? what will that excuse plesante them, that they haue committed over the charge, of the fooles undertaken by them, to a substitute or attorney; seeing at this great Audit their Attorney shall not bee suffered to answere for them, but they shall be constrained to render an account in their owne person. But most fatefull will their state be, who to save charges and avoide paines, haue made choyse of ignorant and insufficient men, to be their substitutes, more fit to be Neat-heards, or Swine-heards, then the shepheards of the Lords sheepelike Uzzab, who committed the Arke to bee drawne in a Cart, which hee should haue carryed vpon his owne sholder, so they commit the burthen of Gods Arke, the Church, to such as are little better then Carters, and thinke it sufficient, if once or twice in a yeare they putt to their hand and sustaine it, when (as it were) it tottereth and is ready to fall. But such are to expect, if not the like sodaine, yet a more fearful judgement then that which hapned

<sup>1</sup> Chro. 15. 12. to Uzzab, who in Gods fierce wrath was smitten with

<sup>13.</sup> death. <sup>2</sup> Sam. 6. 7.

<sup>2</sup> Sam. 6. 7. The fourth thing to be obserued is that howsoever these ignorant priests were allowed by the kings and appointed by the governors of the Church of Israell; and entertained by the peoples; and so wore the habite and enjoyed the liuings; and offred the Sacrifices; and vsed the other Ceremonies in the Church; yet the Lord plainly disavoweth them, disgraceth them of their titles, and deposeth them from the office of Priest-hood; and flatly telleth them that he would refuse them, so as they should be no Priests to him, because they had refused knowledge and neglected the maine dutie in teaching the people. From whence wee learne, that though ignorant & idle Ministers haue never so manifold allowance

and

and approbation from men, yet God rejecteth them as not being worth the having : for all who are called of God to this function, are furnished with sufficiencie of gifts, whereby they are able, and with willingnes of minde whereby they are readie to instruct his people : as for those who are not thus fittid, it were a great disparagement both to Gods wisedome loue and prouidence, eyther to chuse them, or to owne them. There is no wise Prince will chuse a dumbe ambassadour, or one who will not eyther for feare or idlenesse do his message; there is no houholder would haue in his seruice a steward, who in respect of his follie cannot prouide for the familie; there is no man will chuse such an one for his carpenter, who hath no skill in building nor knoweth how to handle a toole; there is no people so simple that will retain a shepheard, if they know that eyther he is ignorant how to vse their sheepe, or idle and carelessse, and will not take paines eyther in feeding or defending them: and shall wee thinke the Lord lesse wise or prouident then man, that hee shoulde send on his message dumbe ambassadours; or commit his familie to be gouerned by foolish or malicious stewards; or chuse for the building of his spirituall temple them that haue no knowledge, or will not labour; or set ouer his flocke such ignorant or idle shepheards, who either want skill or will to feede his sheepe, and to defend them from the Wolfe ?

The vse hereof seraueth first, to teach vs whom wee are to approue as the faithfull Ministers of God; namely, not all who are allowed by men, seeing many of these are ignorant and many idle, the one wanting abilitie the other will to instruct the people, but onely tholte who are furnished with sufficiencie of gifts whereby they can, and with willingnesse and alacritie whereby they will with painefull diligence informe the people in the wayes of God.

Secondly, it sheweth and condemneth the grievous sinne of many amongst vs, who runne and are not sent, and presumptuously rush into the place of Gods ambassadours, hauing neither calling nor approbation from him : yea & that

Who are to be approued for faithfull Ministers.

after in his word he hath plainly protested, that seeing they haue refused knowledge, he hath rejected and deposed them from the Priest-hood. It is counted an hainous fault amongst vs, for one who is lawfully suspended and degraded, to execute the function of the Ministerie, but how much more intollerable is their contempt against Gods soueraigne Majestie, who being for their ignorance depriued by him, and rejected as being none of his Ministers, dare yet audaciously take vpon them this office and function? Much better therefore were it for such, with those false Prophets of whom Zacheus speaketh, to give ouer the place of a Prophet, as being ashamed of their ignorance and insufficiencie, and to lay aside their habite, wherewith they haue deceived and abused the people, and plainly to confess I am no Prophet, I am an Husbandman, or an heard-man, or a tradel-man, then by retayning the place of Gods Ministers, to inflame his wrath and pull downe his fearefull vengeance against them, Ezech.

Zach. 13.4.5.

Ier. 27. 15.

Knowledge &  
not succession  
true note of a  
lawfull Ministerie.

Ezech. 34.10. Ier. 27. 15.

Thirdly, it confuteth the doctrine of the Church of Rome, who approue their Priest-hood (not by their knowledge or painefullnesse in teaching the people, both which were vtterly neglected in former ages, till of latter yeares for pollicie sake, they haue beeene forced to take more paines, or rather through necessitie being otherwise vnable to defend their declinining hirarchie, but) by the continuall succession of their Bishops, the which also they make a note infallible of the true Church. Notwithstanding in this they goe not before the apostate Church of Israell, who had a continuall succession of their Priests and Leuites, even from *Aarons* time, and yet now they ceased to be the true Church of God, and are rejected from the Priest-hood. It is not therefore the succession of the Ministerie, but their knowledge and painefull diligence in teaching the people, which approueth them to be the true Ministers of God, and where these are, they are an infallible note of Gods true Church; but when the preaching of the Word is neglected, eyther through Ignorance or Idlenesse, there is no Ministerie approved

aprooved of God, and consequently no true Church.

And so much concerning the sinne of the Priests. The second is forgetfulness of God and his Law, in these words : *And seeing thou hast forgotten the law of thy God. Unto which is annexed a grieuous punishment in these words: I will also forget thy children.*

Their sinne was forgetfulness of Gods Law, for howso- The exposition  
ever they were the Lords Priests, vnto whom Gods Oracles  
were committed, in which by Gods Commaundement they  
were to meditate continually, that so not onely knowing but  
also remembiring them, they might be the better fitted both  
to obserue them themselues, and also to teach and instruct  
the people in the knowledge of Gods will, in his Law re-  
vealed, yet such was their carelesnesse, negligence and con-  
tempt of it, that they neyther knew nor remembred it, and  
much lesse obeyed it themselues, or informed the people,  
that they might know and keepe it. From whence we may Our inclin-  
obserue how inclinable we are to this vice of forgetfulness, ablenesse vnto  
seeing neyther respect of our place and dutie, nor any forgetfulness  
meanes that can be vised will imprint Gods Law in the stony  
tables of our memories, yntesse it be engrauen with the finger  
of gods spirit, howsoeuer they are like waxe ready to receive  
the print of any worldly impression, & like brasle to keep it.

The causes of this our forgetfulness are, first, our naturall The causes of  
corruption, and the vncleanness of our hearts and mindes, our forgetful-  
being one of the cursed frutes of originall sinne; whereof it  
is, that they are forges of wicked thoughts, fountaines from  
which nothing spring but carnall meditations, and like wide  
sives, which suffer all the flower of goodnes to passe through  
them, and retaine nothing but the grose branne of world-  
linesse and wickednesse. This appeareth Gen. 6.5. and. 8.21.  
Mat. 15. 19.

The second cause is our want of loue and delight in hea-  
uenly and spirituall things, and our too much loue of the  
world and worldly vanities; for if our treasure were in the  
Arke of God, our hearts would be there also; if Gods Law  
were to vs, as it was vnto David, sweeter then the honie & the

honycombe; if with him we loued it better then all worldly riches, then would we also never forget it, but meditate therein day and night.

Gods mercies  
make vs vn-  
mindfull of  
him.

Hos. 13.6.

Deut. 8.11.12.

Pro. 30.8.9.

The greatnesse  
of this sinne of  
forgetfulness.

Deut. 4.23.  
and 8.11.

The third cause of the forgetfulness of Gods Law is, our pride of heart, through the vnhankfull abuse of our prosperities; for such is our corruption, that whereas Gods benefits shold make vs mindfull of his Law, that in lue of thankfulness, we might obey it; contrariwise the abundance of Gods mercies makes vs to forget not onely the Law, but euen God himselfe, so the Lord complaineth. Hos. 13.6.

*As in their pastures so were they filled, they were filled, and their heart was exalted, therefore have they forgotten me.* Hence it is that the Lord giueth the Israelites so oft warning, that when they abounded in Gods blessings, they should not suffer their hearts, to be lift vp, & so to forget him the authour of all their good. Deut. 8. 11, 12. A man would thinke, that as tokens sent, serue to put vs in minde of an absent friend, so the innumerable tokens of Gods loue, which as it were, from heauen he sendeth vnto vs, should serue as so many remembrancers, to put vs in minde of him who sendeth them vnto vs, but (though against all reason) it falleth out otherwise, for the tokens of Gods loue, as riches, pleasures, and honours, make vs forget the senders; and therefore wise *Hagur* seeing this corruption in himselfe, doth intreat the Lord to restraine his bountie, and not to bestow too much vpon him, least being full, he should denie him, & say who is the Lord.

Pro. 30.8.9.

Seeing therefore our corrupt nature is so inclinable to this vice of forgetfulness, let vs labour not onely to see it, but also to subdue and mortifie it; which that we may the rather performe with the greater care and conscience, let vs consider the grievousnesse of the sinne, and the greatnesse of the punishment which doth attend it. The grievousnesse of the sinne herein appeareth, in that it is not onely in it selfe haynous, but a cause also of innumerable other sinnes. In it selfe it is a haynous sinne as appeareth by the Lords often and earnest forbidding of it. So Deut. 4. 23. *Take heed vnto*

John

your selues, least you forget the covenant of the Lord your God, and 8.11. Beware that thou forget not the Lord thy God, not keeping his commandments. And when the people notwithstanding these admonitions, did forget the Lord, he grievously complaineth of this neglect. So Deut. 32.18. thou hast forgotten the mighty God that begat thee and formed thee. Esa. 57. 11. & Ier. 2.32. Can a maid forget her ornament, or a bride her attire? yet my people hath forgotten me daies with out number.

Secondly, to forget God and his word is a kinde of Anthisme, seeing they haue not God nor his law in their principall parts, namely their heart, minde, and soule; for they who so haue them, doe also remember them.

Thirdly, this forgetfulness is ioyned with singular contempt of Gods word, for they who regard it, doe also rememb're it; they that can say with David, that they delight in his statutes, may also adde that which hee addeth, that they will not forget his word. Psal. 119. 16.

Psal. 119. 16.

Fourthly, as this forgetfulness, is in it selfe a sinne, so it is the cause of almost all sinne. Whereof it is that forgetfulness and the transgression of the law are often joyned together, as the cause and effect. Deut. 8.11. Beware that thou forget not the Lord thy God not keeping his commandments. Ier. 3. 21. They haue peruerterd their way and haue forgotten the Lord their God. Proph. 12. 17. Which forfaketh the guide of her youth, & forgetteth the covenant of her God. Ezech. 22. 12. Iud. 3. 7. The children of Israell did wickedly in the sight of the Lord, and forgat the Lord their God. The reasoun is, because they who doe not so much as remember the law of God can much lesse obserue it, and those vwho never thinke, neyther on gods promises nor threatnings, are neither encouraged to that which is good, nor discouraged from that which is euill.

But as this forgetfulness is to be auoyded, in that it is a grievous sinne, so also because God inflieth vpon it grieuous punishments. As in this place he threateneth the Priests, that because they had forgotten his Law, he would not onely forget them but their children; the which was a fearefull judgement, whether we consider it in the generall, or in this

The punishment of the finne of forgetfulness.

Act. 17.28.

Psal. 104.29.

particular. In the generall, for if in God we live, and move, and  
are our being. Act. 17. 28. If when hee but hideth his face  
we are troubled, Psal. 104. 29. If when he neglecteth vs we  
are straight deprived of all good, and exposed vnto all euill,  
then what is Gods forgetfulness, but our destruction ? so  
likewise in this particular where by Gods forgetting their  
children, is meant his neglect of them, the with-drawing of  
the signes of his loue, & the disinheriting of them of the ho-  
nor of Priest-hood: as if he would call backe his commis-  
sion, and suffer them no more to beare the name of his am-  
bassadors, turne them out of their stewardship, and make  
them more base then common seruants; make them of  
shepheards worse then the meanest of the flockes; and  
of Captaines, common souldiers, which also with the rest  
should be castreld out of his Campe, the Church militant.

Esay. 17. 10. 11.

Hos. 8. 10.

1 Sam. 12. 9.

Ier. 13. 24.

Ier. 18. 17.

Ezech. 23. 35.

Psal. 9. 17. and  
50. 22.

Besides this heauie judgement, there are diuers others  
threatned against this sinne of forgetfulness in the booke  
of God; and these both temporall and eternall. Of the first  
sort is the punishment of barrennesse and dearth. Esay. 17.  
10. 11. Desolation and destruction of their cities. Hos. 8.  
10. Bondage and subjection vnder tyrannicall enimies. 1.  
Sam. 12. 9. The Lord scattereth those that forget him and  
his word, as stubble before the winde. Ier. 13. 24. 25. Hee  
ouerthroweth them in the day of battaile. Chap. 18. 17.  
But the most grieuous punishment of all is, that they shall  
beare their wickednesse, which is a burthen intollerable, and  
presseth all that are vnder it even down to hell. Ezecl. 23. 35.  
So likewise it is punished with eternall punishments, for  
as it is, Psal. 9. 17. *T*he wicked shall turne into hell, and all the  
nations that forget God. And therefore I conclude this point  
with the Psalmist. Psal. 50. 22. *O* consider this O ye that forget  
God, least I teare you in peaces and their be none to deliuer you.

And these are those punishments both temporall and  
eternall, which the Lord inflieth vpon those who forget  
his law; which that wee may auoyde, wee are not onely with  
all reverence to heare and receive the word of God, but also  
with all care and conscience to treasure it vp in our memories,  
that

that so we may performe obedience therevnto in our liues  
and conuersations, which if wee doe we shall be eternally  
blessed. Iam. 1. 25.

Iam. 1. 25.

Of the meanes  
to help our me-  
morie & avoid  
forgetfulnessc.

To this purpose let vs briefly consider of some meanes,  
whereby we may helpe our memories, and auoide this sinne  
of forgetfulnessc. The first is, that we prepare our selues be-  
fore we heare the word of God, that our hearts may be fit  
groundes to receiuē the seede of Gods word. And this is done  
first, by meditating vpon our sinnes, which we desire should  
be mortified, and on those vertues and graces, wherein wee  
are weake or wanting; and this will worke in vs an earnest  
desire to heare the word, which is the Physick that will cure  
our corruptions, & the food which will nourish & strengthen  
vs in all grace and goodnesse. Now those who feede vpon  
this heauenly banquet with a hungry appetite, and a good  
stomacke, they will well digest it, and retaine this whole-  
some nourishment; whereas they who heare the word and  
receive this food with cloied appetites, they are ready as soone  
as they haue receyued it, to cast it vp againe through for-  
getfulnessc.

Secondly, before wee come, wee must purge our hearts  
from all maliciousnesse and filthinesse, and remoue out of  
our minds all our worldly busynesses and distractions, which  
will cheak in vs the seede of Gods word, and keepe vs from  
hearing and remembraunce of it. If then we would keep and lock  
up the treasure of Gods word in the chest of our hearts, wee  
must first cast out of it the base rags of worldly vanities, for  
God and Mammon, spirituall wisdome and worldly profane-  
nesse, will never dwell together.

Thirdly, wee must before wee come haue recourse vnto  
God by hearty prayer, desiring him that with his holy spirit  
hee will not onely open our eares, that wee may reverently  
heare his word, but also write it in our harts, so as it may ne-  
uer be blotted out.

So in the hearing of the word, we are to performe these  
dueties, if wee would retaine it in memorie: first, we must  
heare it with delight, for if with *David we delights our selves*

Psal. 116. 16. *in Gods statutes, then we will not forget his word.* Psal. 119. 16. If we receive it with joy, as being that precious pearle, which alone maketh rich, then our hearts will be fixed on it, for where as the treasure is, there will the heart be also.

Luke. 4. 20.

Secondly, we must heare the word with great reverence and attention, fixing our eyes on the teacher, as they on Christ, Luke. 4. 20. and our hearts vpon his words : and so that which is receiued with such attentiuue reverence, will not easily slip out of memory.

Thirdly, we must obserue the methode and order of our teacher, how he deuideth his Text into severall branches, and how he passeth from point to point : and so the gene-  
rall points being remembred, will help vs to recall the par-  
ticulars vnder them contained; even as the body of a Tree  
bringeth vs to the maine boughes; the boughes, to the  
braunches; and the braunches to the little sprigges and  
leaues.

Lastly, after we haue heard the word we are to helpe our  
memories by prayer, meditation, and conference: for other-  
wise the foode of the word will be as meate vndigested, which  
cannot abide in the stomacke, or as the seede vncouered,  
which is devoured of the towles as soone as it falleth on the  
ground.

Verse. 7.

Exposition.

**A**nd so much concernig the second sinne, laide to the charge of the Priests: the third followeth together with the punishment denounced against it. Verse. 7. *As they were increased so they sinned against mee; therefore will I change their glorie into shame.* The which words containe two parts: first, the Priests sinne: secondly, their punishment. Their sinne was the vngratfull abuse of Gods abundant blessings and rich mercies, multiplyed vpon them; in these wordes: *As they were increased the more they sinned against me.* Where hee expresseth both the blessings multiplyed vpon the Priests, and their abuse of them; the blessings in these words, *as they were increased.* Whereby is signified, not onely that the Lord had multiplyed the Priests in number, but also

(and)

(and that as I take it more principally) that he had increased them in riches, power, and dignitie aboue the rest of the people; the which extraordinary benefites, should haue wrought in them an extraordinary measure of thankfulness and care to glorifie God, seeing he was the sole authour of all their preferment; as he also implyeth, whereas he saith, not that they had thus increased themselves, but that they were increased, namely by the Lord their God.

Their sinne was their vngratefull abuse of these benefits, in these words : *So they sinned against me*, that is, the more I multiplied my blessings vpon them, the more they multiplied their sinnes against me : for thus this word (*So*) is sometimes taken : as Exod. 1. 12. *But as they vexed them so they multiplied*, that is, the more they vexed them, the more they multiplied, as our translation also hath it. So in this Propheticie. Chap. 11. 2. *They called them, so they went from them*, that is, the more they called them, the more they went from them. This then was their sinne, that whereas Gods liberall bounty towards them, should haue made them thankfull to God, and zealous of his glory : contrariwise, his benefites made them wanton proud, and forgetfull of God; and not onely negligent of all good duetyes; but ready to commit any iniquitie and impietie against God. The which sinne, as it is odious in all, so especially in the Priests, as some also thinke it is implied in the words, *against me*, which they translate, *Sic paccaverunt mihi*, they haue sinned to me, whereby is intimated that the Priests sins, who draw neare vnto God, and not onely professe his law themselues, but also teach others, do more nearely touch the Lord, dishonor his name, and prouoke his wrath, then the sins of the ordinarie peoples; even as the crimes of a Steward whom his Lord putteth in trust with the rest of the familie, doe more discredite his master, and incense his anger, then the faults of the common seruants.

The punishment denounced against this sinne is contained in these words : *therefore I will change their glorie into shame*; where by glory, we are to understand al those benefits of

of riches, power and honour in which the Lord had increased them; all which he comprehendeth vnder the name glory, because they were their glory, or the things wherein they chiefly gloryed. So, whereas he saith, that hee would turne their glory into shame, the meaning is, that he would deprive them of all these benefits belonging to the Priest-hood, and so expose them to shame & reproach. As though he should haue said, because you haue vngratefullly abused all those benefits and prerogatiues which I haue endowed you with, aboue all the rest of my people, and in stead of the fruits of loue, thankfulness and obedience, haue taken occasion by my benefits the more to dishonour me, and to prouoke my displeasure, by multiplying your sinnes against me; therefore I will strip you vtterly of all my blessings, in which your chiefe glory consisteth, and so expose you to be scorned and despised of all who haue seene your passed glory, and now behold your present misery.

And this punishment was accordingly inflicted. First, when as the Lord exposed these ignorant Priests to the contempt of the people; but principally when as they were led into captiuitie, at what time not only the glory of the Priest-hood, but the Priest-hood it selfe ceased: and so they who were Captaines and leaders, became as common souldiers, yea, as miserable captiues vnder their enimies, who had no respect of their place and calling.

The priuiledges of the Ministerie.

And so much for the meaning of the wordes: the doctrienes are these. First, wee may obserue that the Lord aduanceth his Priesthood & Ministerie, and endoweth them with many singular prerogatiues and priuiledges, aboue the rest of the people, as he noteth in this place: the which may further appeare if wee consider their function and calling; for they are chosen of God to stand in his stead, to represent his owne person, and to performe his owne worke which himself performed vnto his Churche in the dayes of the Patriarks, vntill Moses time. Forthen the Lord taught them with his owne mouth, vntill the Israelites being terrified with his fearful voyce, earnestly desired that they might be informed

in

in Gods will by the Ministerie of men. Deut. 18. 18. So Deut. 18. 18.  
 our Sauiour performed this office and function, whilst  
 he remayned on the earth; but when he ascended into heaven  
 he appointed his Ministers to supply his place, & to instruct  
 his Church. Mat. 28.19. So that now they are in his stead, Mat. 28.19.  
 and as his ambassadours doe deliver the word of reconcilia-  
 tion vnto the people. 2 Cor. 5.20. Whose voyce if the peo- 2. Cor. 5.20.  
 ple here and obey, the Lord acknowledgeth that obedience  
 as done to himselfe; whom if they dispise, he accounteth the  
 contempt offered against his owne person. Luk. 10.16. Luk. 10.16.

But their dignitie and the greatnesse of their priuiledges God Ministers  
 will better appeare, if wee consider their office and Mini- are his mouth  
 sterie, and the titles wherewith in the Scriptures the holie to the people.  
 ghost hath honoured them. For First, in the Ministerie of  
 the word, they are the mouth of God to the people, and his  
 ambassadours; who performe his owne worke; as it is, 1. 1. Cor. 16.10.  
 Cor. 16. 10. euен the worke of reconciliation, justification,  
 sanctification and saluation. And therefore the Lord vouch-  
 safeth them this dignitie to be called συνεργοί τοῦ Θεοῦ, Fellow 1. Cor. 3.9.  
*Labourers with God*, vnto whose most glorious and infinite  
 Maiestie, it is an aduancement aboue the worthynesse of the  
 most excellent creature, to be acknowledged his meanest  
 seruant.

So in prayer, they are the mouth of the people vnto God, The mouth of  
 and as it were the ambassadours generall of the earth, by the people to  
 whom they make their suits knowne vnto God, intreat a God.  
 supply of their wants, and returne thanksgiving vnto the  
 Lord for all his benefits.

In like manner the Lord hath committed vnto them the  
 administration of the Sacraments, which are the seals of his They are the  
 covenants; whereby all his gracious promises, are ratified & keepers of  
 confirmed vnto vs; so that as in respect of the rich treasure the Sacraments  
 of Gods word, committed to their disposing, they are the  
 Lords treasurers; so in respect of the Sacraments, they are  
 the keepers of his great seals. Now if these offices be great  
 vnder mortall Princes, in corruptible thinges: how are these  
 officers aduanced who are vnder in these places the King of  
 Kings?

Kings ? who dispence not transitorie trifles, but heauenly treasures; nor seale assurances of earthly patrimonies, but of an eternall inheritance and a most glorious kingdome.

The titles  
given to the  
Ministerie.

Luk. 12.42.

Mat. 16.19.

Ezech. 34.2.

Mat. 9.37.

Cant. 4.13.

1. Cor. 3.6. and  
3.9.

Ephc. 4.12.13.

1. Cor. 4.15.

The temporall  
priuiledges of  
the Ministerie

1. Tim. 5.17.  
18.

But come we from their office to their titles, and we shall find that they are much aduanted aboue others : For the rest of Gods people are called his seruants, these his stewards, Luk. 12.42. who haue the custodie of his keyes committed vnto them, that they may releeue those of the familie who are obedient out of their store, and shut the stubborne and rebellious out of the doores. Mat. 16.19. They are called the Lords sheepe, these the shepheards, Ezech. 34.2. They the Lords corne and haruest, these his husbandmen, Mat. 9.37. They the Lords Plants in his garden, Cant. 4.13. these his gardeners who plant & water them, 1 Cor. 3.6. They liuing stones in the temple of God, these maister builders, 1 Cor. 3.9. who finish this worke and bring it to perfection, Ephe. 4.12. 13. They children in Gods familie, these spirituall fathers, who by the seede of the word beget them vnto God, 1 Cor. 4.15.

And these were the spirituall prerogatiues, with which the Lord hath endowed his Priesthood and Ministeries; besides which hee allotted vnto them many temporall priuiledges; as for example, the double honour of reuerence and maintenance : for in respect of the first, none were in greater honour & account among the people, next vnder the King, then the Lords Priests : and for the other none more plentifullly maintayned then they, who had not onely the tithes, but the first fruits, oblations, and daily sacrifices; all which they had not at the peoples denotions, but chalenged them in Gods right as being his portion, which when he gaue vnto them the land he referred for himselfe. Neither is the Lords liberalitie shortened towards his Ministers in the time of the Gospell, for he hath commanded the people to give vnto them *double honour*: the honour of reuerence, and the honour of maintenance, as appeareth, 1 Tim. 5.17. 18. For if the Lords care were such both for the honour and maintenance of the legall Ministerie and Priesthood, which was the Ministerie

Ministerie of the letter which killeth, the Ministerie of death and condemnations how much more that the Ministerie of the new couenant, which is the Ministerie of the spirit that giueth life, and the Ministerie of righteousesse, (that is, whereby we of sinners are made righteous) should excell in glorie, as the Apostle reasoneth. 2 Cor. 3. 6. 7. 8. 9.

2. Cor. 3. 6. 7.

The vse of this doctrine respecteth both Ministers and people : the Ministers, first, for instruction; that seeing the Lord hath aduanced them to such Honour and Dignitie, they walke worthy this high calling, thinking no paines too much which they shall take for the aduancement of Gods glory, who hath so exceedingly honoured them.

Secondly, for their consolation & encouragement against all the miserie, pouertie, reproch & contempt which they suffer in this life. For though outwardly they are poore and destitute of all worldly pompe, yet they are like the Kings daughter, all glorious within; though they are despised of men, yet they are highly esteemed before God; though the world esteemeth them as the very ofscouring of all things, yet the Lord hath chosen them to be his chiefe Officers, his Ambassadours, his Stewards, his Keepers of the inestimable Treasure of his Word, and of his great seales, the Sacraments of Baptisme and the Lords Supper.

The vse which concerneth the people is, that they honour them whom God thus honoureth, and that they behaueth themselves towards their Ministers, as it becommeth the rest of the familie to behaueth themselves towards the steward or Treasurer; the people towards the Ambassadour; yea the children towards their fathers. For looke what honor is done vnto them, as being Gods Ambassadours, that the Lord accounteth as done vnto himselfe, whose person they sustaine; looke what disgrace and reproach is offred against them as being his Ministers, the Lord esteemeth it as offred against himselfe, and therefore will never let it goe unpunished, eyther in this life or in the life to come: for if David could not endure thole insolent abuses which were by Hanun offered against his Ambassadours, whom in loue and kindnesse he sent

2. Sam. 10.

sent vnto him, but revenged them with the death and destruction of a great part of the people of *Ammon*: how much lesse can the Lord endure that reproach, injuries & outrages, should be offred against his Ambassadors, and not revenge these indignities, which are not so much offred against men, as in them against himself? Fearefull examples hereof wee haue in the Scriptures, as in the conspiracy of *Corab* and his associates, whom the earth swallowed quick. Numb. 16. In *Jeroboam*, whose hand was withered vp for the contempt and violence which he offred against the Lords Prophet, 1 Kin. 13. In the two Captaines & their fifties, who were destroyed with fire from heaven, because they came not to the Lords Prophet, with that submissiue reverence which besemeed them. 2 King. 1. 9. 10. 11. 12. In the fiftie two children who were destroyed by Bears, for scoffing at *Elysha*, 2 Kin. 2. And the in people of Israell, who because they mocked the messengers of God, and despised their wordes, and misused the Prophets, therefore they were subiected to Gods heavy wrath, and in the end vtterly destroyed. 2 Chro. 36. 16. 17.

Our vngratefull abuse of Gods benefits.

The second thing to be obserued is the gorse ingratitude of our corrupt natures: whereby it commeth to passe that the more God multiplyeth his mercies, the more ready we are to rebell against him, and to prouoke his wrath by our sinnes; for whereas Gods manifould benefits multiplied vpon vs should make vs to humble our selues before him, in that he hath made vs so deeply indebted to his infinite goodness; we contrariwise abusing them, make them serue as so many steps whereby we may ascend into the seate of pride; whereas they should serue as so many common places to put vs in minde of Gods gracious goodnes towards vs; we abusing them are made hereby more forgetfull of God, as though now being throughly furnishit, vve had no further neede of his helpe; vvhreas they should serue as so many motiues to stirre vs vp to holy obedience, that thereby vve may glorifie God, the author of all our goods; vve hereby grow more vndutifull, like cockred children towards their Parents, or pampered horses towards their maisters, and are more

more ready to fall into the sinnes of pride, voluptuousnesse, loue of the world, profanenesse, and vtter neglect of religion and all religious dueties; whereas the abundance of Gods blessings vvhich vve injoy, shoule make vs to pitie, and take compassion on those who want them, they abused through our corruption, doe make vs to disdaine & contemne them; furious and cruell in reuenge, and insolent in offring wrongs and injuries. And hence it is that the Lord doth so carefully warne the Israelites, that when they did injoy all the blessings of Canaan, they shoule not forget and rebell against him. Deut. 6. 10. 11. 12. Into which sinne they shamefully fell, notwithstanding they were thus admonished. So Psal. 62. 10. 1. Tim. 6. 17. Examples of this vngratefull abuse of Gods blessing, we haue in *Saul, Ieroboam, Naball, Nebu-* Hos. 10. 1. and *chadnezzar*, the people of Israell: but neuer vvas age more fruitfull of these examples, never land more plentifull in these vngratefull presidents, then this of ours; wherein the more the blessings of God abound, the more pride, forgetfulness of God, contempt of Religion, and the vtter neglect of all holy duties abound likewise; so that hard it is to finde a man bettered by Gods benefits; or more zealous of Gods glory, the more blessings they receive from him; but contrariwise the more they abound in honors, riches, peace, health, and all kind of prosperity, the more they shew their profaneness, irreligion, worldliness and vtter neglect of all holy duties. The vfe of this doctrine is, first, that seeing through our corruption we are so apt to abuse Gods blessings, we be made hereby more watchfull ouer our owne hearts, when wee are in prosperitie, that we be not overtaken with this vnthankfulness, and that wee bee no more earnest in begging these temporary benefits, then in praying also for an holy vfe of them, that they may serue as helps and furtherances vnto vs in all holy and Christian dueties: for if the more we abound in them, the more we abound in sinne against God, then doe they cease to bee blessings and benefits, and become snares to intangle vs, and thornes to choak in vs all vertue and godlinenesse.

Secondly,

Secondly, that we arme our selues with patience, when as wee are not so much increased in these temporall benefits, seeing the Lord herein respecteth the good of his children, and with-holdeth worldly blessings from them, because hee knoweth they would abuse them vnto sinne.

Thirdly, that we be not vexed out of measure with impatiencie, when as those of whom we haue best deserued, doe shew themselues vngratefull to vs, considering that wee continually shew our selues much more vnthankfull against God, vnto whom we are infinitely more indebted.

Vngratefulness  
condemned as  
a great sinne.

*Esay. 1. 2. 3. &  
5. 5.*

*Ezech. 16. 16.  
Hos. 10. 1. and  
13. 6.*

Ingratitude di-  
uers wayes  
committed.

*Ier. 44. 17.  
Hos. 2. 5. 8.*

*Esay. 10. 13.  
Dan. 4. 27.  
Hab. 1. 16.*

The third thing to be obserued is, that the Lord condemneth this vngratefull abuse of his blessings and benefits, as a great sinne, not onely in this, but also in many other places, So Esay. 1. 2. 3. he condemneth it as a vice worse then brutish, Esay. 5. 5. he complaineth that when he had done what hee could for his vineyard, yet still it brought forth wilde grapes : so Ezech. 16. 16. 17. that the people abused his blessings as meanes to further them in Idolatry. So Hos. 10. 1. and 13. 6. But as this sinne is in all men grieuous, so it is in Gods Ministers most haynous, both because the blessings which they injoy being extraordinary, doe require extraordinarie thankfulness, and also in that they are daylie informed out of Gods word, both whence they haue these benefites, and that the Lord for all, onely requireth a thankfull heart, wee hating nothing else to returne vnto him.

Now this vnthankfull abus of Gods benefits vnto sinne, is committed divers wayes. First, when as wee doe not acknowledge God the authour of the benefits which we injoy, but ascribe them vnto some other things; as vnto Idols, an example vwhereof vvee haue in the Israelites, Jerem. 44. 17. Hos. 2. 5. 8. or vnto a mans owne wit, power, industrie, and labour, an example whereof vvee haue in the King of Ashur, Esay. 10. 13. and in Nebuchadnezzer, Dan 4. 27. and this is to sacrifice to our owne nets, as is is. Hab. 1. 16.

Secondly, when as knowing God to be the authour of the blessings which we enjoy, we doe not praise him with thankfull hearts, nor employ his gifts to the aduancement of his glory,

glory, which are the chiefe ends for which he hath bestowed them. Psal. 105. 45.

Psal. 105. 45.

Lastly, vwhen as vve abuse Gods blessings as meanes and motiues to with-draw vs from performing the dueties which God requireth of vs, and to incite vs to the committing of the contrary vices. As vwhen by Gods blessings vvee are made more slack and negligent in the dueties of his worship and seruice, as those are who to maintaine state, come not to the assemblies of Gods Saints, to heare the Word, and call vpon his name, when as injoying prosperitie we be moued thereby to with-draw our hearts from God, and to set them vpon the world; when as honours make vs neglect him who hath aduanced vs; when as riches like thorns choak in vs the seede of the word, so as Gods spirituall graces can-not spring in vs; when as injoying pleasures, we wallow in these worldly delights, and spend that precious time wholy in them, which should bee bestowed in Gods seruice; when as by worldly prosperitie we are made more proud, insolent, disdainefull, impatient, reuengefull, cruell, vnmercifull, voluptuous, spending we care not what vpon back, belly, and vpon the filthy lusts of the flesh. And this is the chiefe and most vngratefull abuse of Gods benefits, when as we doe not onely not glorifie him, but dishonor and injure him in his owne gifts, as if the poore Subject being enriched by his Prince, should imploy his riches in furnishing himselfe for the seruice of the Princes enimie: or es if the wife hauing from her husband abundance of all things, should abuse his gifts for the hiring and rewarding of filthy adulterers, as Ezech. 16. 16. 17. 33.

17.33.

The vse of this doctrine serueth to conuince the greatest part of our land, of this sinne of vnthankfulnesse, seeing the more the Lord multiplyeth his benefits of peace, prosperitie, and abundance of all good things, the more we multiply our sins, abusing his grace vnto wantonnesse, and his manifold blessings, as arguments to continue vs in our impencie, securitie and hardnesse of hart. For are not those most colde in all dueties of religion, who most abound with these

The ingrati-  
tude of this  
land.

benefites? doe they not choake the seed of the Word in the most, and make it vnfruitfull? and in stead of louing and praysing God the more for his blessings, doe not men hereby grovvy louers of the vworld, and forgetfull of God? doe not those vwho abound most in wealth, honours, and pleasures, employ all to the dishonour of God and the seruice of sinne and satan, spending Gods gifts in pride, excessive brauecie, surfetting, drunkennesse and filthy lusts of the flesh, so that the Lord may in our time justly take vp this complaint of England, that the more he hath increased it in his benefits the more it hath sinned against him.

The punishment  
of ingratiude.

Esay. 5.

The last thing to be obserued is, the punishment of this vngratefull abuse of Gods blessings, and that is wherefoeuer Gods gifts are thus abused by any, there he will stripp them of them; and not onely so, but will also bring vpon them the contrarie euils: as in this place, because they abused their honour and advancement, hee doth not onely threaten to take it from them, but to turne it into shame and reproach. So he threatneth his vineyard, that because in stead of the sweete grapes of righteousness, it brought forth nothing but the fower grapes of sinne, after he had bestowed all his cost and labour about it, he would not onely abandon and let it alone, but pull downe the hedge, and lay it waste to be devoured of the beasts of the field. So when as the children of Israell, were not moued by Gods benefits to loue and obedience, but sinned and prouoked him with their rebellions; he doth not onely with-draw his blessings, but his wrath being inflamed against them he bringeth vpon them his fearefull judgements: Wherevpon one maketh this conclusion, *Quanto maiora beneficia sunt hominibus confusa, Chryso. super tanto graviora peccantibus indicia:* the greater benefits that wee receive from God, the greater shall bee our punishments, if we abuse them vnto sinne. Mat. 11. 21.

That we must returne thank-hath sowne the seed of his benefits amongst vs, wee returne fulnes to God vnto him the haruest of loue, obedience, and thankfulnesse; for his benefits otherwise if wee vnthankfully abuse Gods blessings vnto sinne

finne, the Lord will not onely strip vs of them, but also bring vpon vs the contrary euils : he vwill turne our peace into war, our libertie into thralldome, our health into sicknesse, our plentie into penurie & vwant, our glory into shame, and that vwhich vve most feare shall come vpon vs : or else vwhich is worst of all, if he continue these his gifts, yet he vwill make them of blessings curses, of benefits punishments, by giuing vs ouer to our owne wayes, and suffering vs to goe on as in all other our sinnes, so namely in this horrible abuse of his benefits, in the securitie and hardnesse of our owne harts, vntill he attach vs by death, and call vs to a reckoning before his seate of judgement, hovv vve haue spent, and vwhat vse vve haue made of his talents, vwhen as not being able to answere one vword, vve shall be bound hand and foote, and cast into vtter darknesse, where shall be vweeping and gnashing Mat.25.30. of teeth.

**A**nd so much concerning the third sinne, vwhereof the Priests are convicted and condemned, and the punishment denounced against it. The last sinne which particularly is laid to their charge is, their greedy luxuriousnesse, whereby they were vwholy addicted to pleasures, and pampered themselues vwith easie and belly-cheare; in the meane time neglecting the maine dueties of the Priesthood, vwhereby they should haue glorified God, and preserued from destruction both themselues and those also which vvere committed to their charge. And because they could not maintaine this profuse luxurie vwithout great commings in, and extraordinarie gaines, therefore they vsed all wicked and vnlawfull meanes to inrich themselues, both by neglecting the duties of their callings which God required, and committing grieuous finnes vwhich in his word he had forbidden. And this is contained Verse. 8. *They eat up the sinnes of my people : and they lift up their minds unto their iniquitie.* In vwhich words is set downe a maister sinne, and his attendant. The maister sinne is luxuriousnesse, in these vvords : *they eat up the sinnes of my people.* The attendant is vnlawfull

Exposition.

avarice, in these words following, *and they lift up their minds unto their iniquities*. In the handling whereof we are first to shew the meaning of the words, and then the doctrines which arise out of them.

Exod. 29. 14.

Leu. 10. 17

2. Cor. 5. 21.

And first we are to enquire what is meant by eating the sinnes of the people; for the vnderstanding vwhereof we are to know that in many places of the Scripture, sinne is put for the sacrifices, vvhich vvere offred for sinne: So Exod. 29. 14. *But the flesh of the Calfe, and his skinne, and his dung, shall thou burne with fire without the boaste, it is sinne*, that is, a sinne Offering. So Leu. 10. 17. *Wherefore haue yee not eaten the sinne*, (that is, the sinne offrings) *in the holy place*. And in this sense Christ is said to be made sinne for vs. 2 Cor. 5. 21. that is, an oblation for our sinnes, for the satisfying of his fathers justice, and the appeasing of his wrath. In which signification we are here to take it, so that by eating the sinnes of the people, is meant, the eating of their sacrifices vvhich were offred for their sinnes.

Leu. 6. 25. 26. 29.

But it may be demaunded, how this is imputed vnto them as a sinne, to eat these sacrifices, seeing it was the portion of the Priests which was allotted vnto them by gods own com-

I answeare, that they sinned in that these sacrifices did not belong vnto them; seeing they were appropriated vnto Gods true Priests and Levites, vvhich instructed the people, and worshipped God in the Temple at Jerusalem, according to his commandement: But these vvere Jeroboams Priests, chosen out of the basest of people of other Tribes, vwho being ignorant themselves, vtterly neglected the duty of teaching the peoples; neither did they offer the sacrifices in the place appoynted for Gods worship, but in the high places of Dan and Bethell. Secondly, in that in these sacrifices they aimed not at the glory of God, nor the good of the people: not at Gods glory, for they did not so much offer these sacrifices, that God thereby might be worshipped and serued, as that they might hereby serue their owne turnes, and make large prouision for their owne bellies; neyther did they respect the peoples

peoples good, for so they would bring store of Sacrifices, & oblations, vwhereby they might haue abundance of prouision, to mainetaine them in idlenes and voluptuousnesse, they were content to vvinck at their corruptions, to flatter them in their sinnes, to be altogether silent in admonitions and reproofes, and to perswade them, that though they lived in their sinnes, yet God would be well pleased and fully satisfied, if they brought their sacrifices to make their attone-  
ment. Whereby the people were moued to goe on in their sinnes without repentance, and to rest in the deede done, as though that were sufficient for their saluation. By vwhich their doctrine and praefise they viterly peruerterd the right end and vse of the Sacrifices, which were instituted of God to bring the people to repentance and faith. For first when the beast was to be slaine, they were enjoyned to lay their hands on the head thereof, that hereby they might acknowledge and professe, that themselues had by their sinnes justly deserued that death which the poore beast suffered, yea, euer-lasting death of body and soule; to the end that hereby their hearts might be pricked, and their consciences wounded with the consideration of their sinnes, and the apprehension of Gods justice and seuere wrath against them; and so be brought to mourne and bewaile their sinnes past, and to a settled purpose and resolution not to fall into them againe for the time to come. For which end also God appoynted these sacrifices as a certaine mulct and penaltie for sinne, that by this cost and charge they might be restrained from committing these sinnes, vwhich must be thus dearely expiated. Againe, wheras it vvas impossible that the bloud of Bulls and Goats should purge away sinne, hereby they vvere brought as by certaine types vnto Iesus Christ, who was the Lambe slaine from the beginning of the vworld, by whose bloud alone they were to haue redemption and remission of sinne.

But this doctrine they eyther knew not, or knowing it, they concealed it, as making much against their profit, and taught the people to rest in the outward Sacrifices as in the deede done, whereby they were not restrayned but rather

incouraged to live in sinne, seeing such easie remedies vvere prouided for them. And hence it is that the Lord vseth this metaphor of eating the sinnes of the people, to signifie their eating of the sacrifices offered for sinnes; because whilst they received their offerings they wincked at their sinnes, neuer giuing them any admonition or reproofe, but rather incou-raging them in their wickednesse, by putting them in hope of pardon for the oblations sake; they hereby turned their sacrifices into sinne, and might fitly be sayd to feed vpon the sinnes of the people, which they swallowed in silence for their owne profit.

And thus haue I shewed their luxurious pampering of themselues in ease and bellie-cheare, signified in the first words. Their greedy auarice, vvhetherby they maintained themselues in these luxurious courses, may partly appeare by that which hath beene saide, but is more plainlye expref-sed in the words following : *And they lift vp their mindes vnto their iniquitie*, that is, they not onely curiouly obserue what sinnes are committed by the people, but also earnestly desire that they may offend, that out of their falls they may raise their owne game and aduantage. So that in this place to lift vp their mindes vnto their iniquitie, is to expect, and as it were to gape after their sinnes as after a pray, which they earnestly couet to seaze vpon. And thus this phrase is vsed in other places, as Deut. 24. 15. Where it is said, that they should not delay to pay the workmans hire, because he is poore, *and lifteth vp his minde vnto it* (for so the words are) that is, earnestly expecteth, and wholy dependeth vpon it, because by it his life is sustained. So Ier. 22. 27. *But vnto the land where vnto they lift vp their mindes that they may returne, they shall not returne.*

The sinne therefore of the Priests which is here con-demned is, that they desired the people should commit many sinnes, that so they might receive the benefit of many sacrifices, and being thus enriched, might spend their time in idlenesse and luxuriousnesse; the which was an abhomina-ble wickednesse against God; for their allowance vvas graunted

Dcut. 24. 15.

Ier. 22. 27.

graunted vnto them, that they shoulde restraine the people from sinne by their instructions, admonitions and reproffes; and therefore they were to receiue their carnall things, that they might concommunicate vnto them spirituall things, and howsoeuer they gayned by the sacrifices offred for sinne, yet they shoulde not haue delighted in their sinnes, nay they shoulde haue mourned for them, and even haue groned vnder their burthen, to which end the sinne offering was al-  
*Leu. 10. 17.* lowed them, as appeareth, Leu. 10. 17. for so he saith, that *the sinne Offring was giuen the Priests, that they shoulde beare the iniquitie of the Congregation, and make an attemtment for them before the Lord.*

But these wicked Priests were so farre from restraining the people from sinne, that they encouraged them vnto wic-  
kednesse, by extenuating their offences, and offering vnto them a speedy and easier remedy; namely, that if hauing sinned, they would come and offer their sacrifices for sinne, God would rest satisfied, and receive them into former fauor; and so far were they from grieuing for their transgressions, that they desired earnestly that they might trangresse, and expected their falls, as wholy depending vpon them for their gaine and aduantage.

To conclude all in a short summe, the sinnes whereof the Priests are here accused are, that they gave themselues to idlenesse and belly-cheare, and turned the Sacrifices into a pray, wherewith they pampered themselves; and to the end that they might receive these oblations in more abundance, they wincked at the peoples sinnes, neuer admonishing nor rebuking them for them, but rather desired they shoulde sin that they might offer the more Sacrifices: possesing them with this conceipt, that God required no more, but that hauing sinned, they shoulde by their oblations make satisfacti-  
on. Wherby they encouraged them vnto wickednesse, seeing hauing satisfied their lusts by committing sin, there was no more to be done for expiation, but to bring new sacrifices, & so they might againe renew their sins, as oft as they pleased, so they would also renew their sacrifices and oblations.

The doctrines.

That it is a great sinne to receive the profits of our calling, and neglect the dutys.

And this is the meaning of the words: the doctrines to be obserued out of them are these. First, wee may note, that the Lord condemneth it as a great sinne, when a man seazeth vpon the profits which belong vnto his calling, & spendeth them in luxuriousnesse and belly-cheare, in the meane time vtterly neglecting the duties of his calling, for this was the sinne of the Priests in this place. The reason hereof is, First, because where the reward and profit of the calling is giuen vpon condition of the performance of the dutys of the calling, there if the dutys be neglected, and the profits received, it is esteemed no better then theft in Gods sight, because they are vsurped without any right, seeing they are not granted absolutely, but vpon condition of the duty which is neglected: as if the souldier receiuing pay from his prince, doe spend it vpon his lusts, and is never ready to fight against his enimies; and the seruant wages from his maister and never performe any seruice vnto him.

Secondly, because the end of our callings and the profits of them, is not that we should pamper our selues in ease, and satisfie our lusts, but that we should by the performance of our duties glorifie God, and further the good of the Church and common wealth, which who so neglects, they are like vnprofitable Drones, who gather no hony, but liue at ease and feed themselues with others labours.

Examples of this sinne we haue in *Ezra*, who spent all his time in hunting, which should haue beeene imployed in the duties of his calling. In the Sodomites, who spent their wealth in pride and pleasures, eating and drinking, idlenes and luxuriosnesse, and wholly neglected the relief of the poore.

*Ezech. 19.49.* *Ezech. 16.49.* In the Idol shepheards, who fleeced their sheepe, and fed vpon the milke, but did not feed the flocke, *Ezech.34.2.* And in the euill seruant, who feazeth vpon the reward due to the steward, and spent it in eating and drinking, but neglected the duties which he owed, both to his maister and the family. *Mat. 24.49.50.*

The vse of this doctrine serueth to condemne the practise of the Popish Monkes, who being abundantly provided for out

out of the Churches stocke, doe cloyster vp themselues in their Monasteries, and spend their time in idlenesse and luxuriosenesse, performing no dutie neither to Church nor common wealth; so also it serueth for the just reproofe of many amongst our selues; as of Magistrats, who being liberally maintayned at the charge of the common wealth, do neglect the duties of gouernment and executing justice, and spend their time in pleasures and idlenesse. So also of Ministers, who feaze vpon the preferments of the Church but doe not labour in the worke of the Ministerie: And lastly, of vnprofitable gentlemen, who injoying the fat of the land, doe spend it in pride, excesse, and voluptuous living, but performe no good dutie either to Church or common wealth. All which have a fearefull accompt to make at the day of judgement, seeing they take the Lords liberall wages, performing no service for it, but wastfully mispend it about the satisfying of their owne sinfull lusts; let not therefore such men flatter themselves with a conceipt, that what they injoy is their owne, and that they may doe with their owne what they list, for it is not their owne absolutely, but onelie on this condition that they performe the duties of their callings of which it is the reward, and it is then onely lawfull for vs to eat our bread, when as we haue earned it with the sweate of our browes, Gen. 3.19. Neither ought we to spend these gifts of God, for the satisfying of our owne sinfull lusts, seeing they are his Talents which he hath giuen vs to imploy, for the aduancing of his owne glorie, and the good of our fellow seruants.

The second thing to be obserued is, that howsoeuer these Men respect Priests did easily remit Gods right, so farre forth as it did not concerne their owne worldly profit, and were so meale-mouthed that they durst not speake against the peoples sinnes, whereby his holy name was dishonoured, yet they would loose none of their owne right in their sacrifices and oblations: whence vve may discerne a notable corruption that is in vs, which is our singular partiality in respecting our own cause more then the cause of God: for when the matter concerneth

Gen. 3.19.

their owne  
cause more  
then Gods.

concerneth him, wee are verie remisse, cold, and easie to be intreated, but when it concerneth our selues, verie earnest hote and inexorable : For example, the Magistrate makes lawes for the maintenance of his owne right, state, and dignitie, and being made doth most straightly execute them, but either he maketh no lawes at all to reppresse those sins which immediately impeach Gods glory, or if their be any made yet he is verie remisse in the execution : many Ministers are very slacke and timerous in rebuking of sinne, for feare of displeasing their parishioners, but if any part of their owne right or duties, be with-held from them, they shew themselves bould and resolute for the recoverie of it, though it be with the displeasure of the greatest; many maisters suffer their seruants to vse swearing and blasphemie, pretending they are so vnruyl that they can beare no sway with them, neither with their perswasions nor rebukes, but if they offer vnto them any wrong or damage, then they shew themselves men of absolute authoritie in inflicting vpon the offender sharp punishment; so they can easilie dispence with their seruants for the breaking of the Sabbath, and passe ouer the matter from themselues, by pretending that they would willingly bring them to the Church, and haue them to obserue a holy rest, but they are so stubborne and wilfull, that they cannot restraine them from their vaine and vnlawfull sports; and yet these men who can beare no rule with their seruants on the Lord day, haue authoritie and also vse it all the six dayes of the vveeke, to keepe them from these vnlawfull pastimes, and to make them to follow their worldly busynesse; and where is the cause of this great difference, surely not in the seruant, who might as easily be brought, to sit in the Church on the Lords day, as to work painefullly in his trade all the vveeke, but the fault lyeth vpon the maister, who is so earnestly resolute for the dispatch of his owne busynesse, that he will admit of no deniall or excuse; whereas contrariwise either he carelesly permitteth his seruants when the Lords day commeth to doe what they list, or dealeth so coldly and remisly on Gods behalfe, as it though

though he doe speake, he did not greatly care whether his speach be regarded or no: so when men see Gods name dishonoured by any sin, they are so bashfull and timerous, that they are hardly moued to speak in Gods cause, but if their owne name be traduced, and their credit impeached in any company, they shew themselves furiously violent in remouing the imputation. The caufe hereof is, our coldnesse in the loue of God, and our too much selfe loue, which maketh men thinke all too much which they doe for Gods sake, and all too little which they can doe for themselves; for if there were not this exceeding partialitie in our affections, wee would never shew our selues so partiall in our actions.

The vse hereof is, that seeing our corruption, we labour to reforme it; and to this end, we must continually endeavour to abate the inordinate loue of our selues, and to increase in our harts that heavenly loue of God; and so shall we grow more milde and moderate in our owne cause, and more fervently zealous in the cause of God, according to the example of *Moses*, who in matters which concerned himselfe, was Num. 13. 1. the meekest man vpon the earth, and was easily inclined to put vp wrongs, and to depart from his right; but when he was to deale for God, he tooke vpon him an holy obstinacy, so as hee would not consent vnto *Pharaoh*, that so much as a hoofe shoulde remaine behinde them, Exo. 10. 26. and shewed Exod. 10. 26. himselfe religiouly cruell, in slaying some of the Idolaters, and causing others to drinke the ashes of the Idoll. Exod. Exo. 32. 20. 27. 32. 20. 27. The like mildnesse and patience shewed *Samuel*, when his just gouernement was rejected by the inconstant people; and the like fervent zeale and holy anger, when hee was to deale in Gods cause against *A�ag* the enimie of the Church, and in reproving *Sam* (notwithstanding that he loued him) for transgressing Gods commandement, 1 Sam. 15. 1 Sam. 15. 23. 23. 26. 28. 33. 33.

The third thing to be obserued is, that the Prophet ha- Luxurious pro-  
uing first accused them of living idly in luxurious excesse, digity and  
vnder the phrase of eating the sinnes of the people, doth greedy cou-  
in the next place condemne them of greedy covetousnesse tounesse often  
and goe together.

and vnlawfull avarice, whereby they desired to enrich them-selues, euen by the sinnes of the people, that so they might maintaine their wastfull and profuse expences, about their pleasures and belly-cheare. And indeed fitly are these joy-ned together in the reproofe, seeing they are seldomе sever-ed in the offender; for idlenesse and luxurious excesse, is the mother which breedeth and bringeth forth vnlawfull cou-toufnesse, and this wicked auarice is the nurse of this excesse and idlenesse. When as men addicte themselues vnto idlenes, neglecting the duties of their callings, and yet will maintaine their port aboue their pitch, and wastfullly spend in pride, pleasure, and belly-cheare, aboue their meanes, then must they of necessitie fall to plotting and devising, how they may haue extraordinary supply by wicked and vnlawful meanes, when as those which are honest and approuable faile them; then they begin to covet other mens goods, and to plot meanes how they may compasse them; then they fall to stea-ling, purloyning, bribing, oppressing, couisening, deceiuing and what not, that they may enrich themselues & maintaine their excesse and pleasure. Thus Magistrates consume their people with tributes and taxations, that hereby they may maintaine their excesse and wastfull expences. Thus Minis-ters heape liuing vpon liuing, because they cannot be con-tent to liue frugally within their compasse, but must main-taine a port and state aboue their lawfull meanes, that by their profuse hospitality, they may aduance their credit, and so rush into forbidden pastures, being not content to feed in the circuit of their own tether. So Gentlemen, that they may maintaine themselues, their wiues, and children, in excessiue and almost princely brauery, are driuen to increase their fines, and inhaunse their rents to excessiue rates, and when all this is not sufficient to defray their charges, they are faine to give ouer hospitalitie, and to hide themselues in corners to saue expences. And thus also Citizens vying with one another, who shall exceede in pride and excesse, and not being able to maintaine themselues in this course by their lawfull gaines and honest labours, are driuen to vse all manner of fraud and

and deceipt in buying and selling, subtil flights, and indirect wayes; and when all this will not serue the turne, they are at the last constrainyd to breake and become bankrupts, either viterly ruined in their estates, or that which is worst of all they keepe in their hands the goods of those who haue credited them; and so seeke to rite againe by their fall, & to enrich themselues by bringing others into pouertie: or if not so, then they seeke to buy or farme some office, wherein they may liue by bribing, proling, extortion and exactiōn, or procure a patent for some Monopolie, that so they may aduance and raise their owne gaines, out of the losse & hinderance of the whole land and common wealth.

The vse hereof is, to moue men to liue within their compasse, and to imbrace temperance and frugalitie as being excellent vertues in themselues, and also singular meanes to preserue vs from many vices, and to restraine vs from rushing into grieuous tentations: For so long as a man living by his honest labours, doth keepe his expences with in the compasse of his gaines so long he hath much peace of conscience and contentation of minde, neither is he easily drawn by hazarding his credit and much lesse his soule, to gaine that wealth which he can well want; whereas those who spend their time in idlenesse pleasure and luxurious excesse haue always their mindes stretched vpon the racke of want, tormenting themselues with carking care, how they may salue their credit, and maintaine their idle brauerie, and luxurious wast; and not being able to compasse their desires by honest and lawfull meanes, they lye open to all tentatiōns of the diuell, and are ready to entertaine any wicked and dishonest course which seemeth to proffer vnto them the least guine.

Fourthly, we may here obserue, that the Lord condem- That it is an  
neth it as a haynous offence, when as men desire to enrich  
themselues by the sinnes of others; I say when as men desire  
the falls of their neighbours for their owne aduantage: other-  
wise it is lawfull for Magistrates to take penall fines, when  
as they doe not desire that their subiects should offend for  
haynous offence to in-  
deavour to in-  
rich our selues  
by the sinnes  
of others.  
their

their owne gaine, but rather by these punishments indeauour to restraine them from committing of the like faults. But to delight in the sins of our brethen, because thereby we haue gaine and aduantage, is outragious wickednesse in the sight of God; for seeing the plagues of God, death and condemnation is the due wages belonging vnto sinne, what do these men but greedely desire gaine, though it cost the price of mens bodyes and soules, and cast the offenders downe into hell? Now if it be an outragious sin to desire gaines, though it be purchased with the bodily life of our neighbour, what shall we thinck of the horriblenesse of their sin, who seeke their owne profit by hazarding both their bodyes and soules to eternall destruction? Thus doth the Pope of Rome offend, who inricheth himselfe by selling dispensations for sinne, and is content to tollerate filthy strewes, that thereby he may increase his yearely revenew: And thus doe Magistrates offend, when they rejoice in the peoples faults and transgressions, because by inflicting vpon them a penal mulct they inrich their owne cosiers. Thus doe Lawyers offend, who delight in the malice, discord, and contentions of the people, because hereby they haue fit opportunitie to inrich themselves with fees. Thus doe Judges and Officers of such Courts offend, as make a pray of the sinnes of the people, watching after & hopefully expecting the neglect of duties, as after a booty or prize, and rejoicing in their hearts, when as they heare of adulteries, flanders, and other enormous crimes, because they may out of them raise their owne profit, which wickednesse they manifestly commit, who change the course of the Law, and turne open punishments into priuie mulcts, and punishments which should be personall and exemplary, into punishments of the purse. Thus also do they sinne, who that they may preuaile in their suites, giue hire vnto the sons of Beliall to confirme their false evidence by wicked perjury. And thus doe shop-keepers grieuously offend, when as they can be content, that their seruants should in selling their wares, vse lying, swearing, and deceipt, that thereby they may put them off at the higher rate. But in this respect

respect Ministers doe most grieuously sinne, when as either they mislead the people, in errors and heresies, that they may haue the fitter opportunitie of enriching themselves; or when as they flatter them in their sinnes, and sow pillowes vnder their elbowes, that they may more securely goe on in wickednesse, that so by pleasing them in their lewdc courses, they may haue the greater interest in them, & in their purses, And this was the sinne of the Priests in this place, who by their false doctrine hartned the people in their sins, teaching them that when they had sinned, there was no more to bee done, for the appeasing of Gods anger, but to offer their sacrifices : and thus the Scribes and Pharisees countenanced children in their yndutifullnesse and rebellion against their parents, if they would bring vnto them oblations. Mat. 15. Mat. 15.4.5. 4.5.6. And this is the sinne of those false teachers which the Apostle Peter fore-telleth shoulde be in these latter dayes, which through covetousnesse shoulde with fained words make merchandise of mens soules. 2 Pet. 2.3. The which prophecie 2 Pet. 2.3. we may see most euidently accomplished in the Cleargie of the Church of Rome, who for mony sell dispensations for sinnes, and incourage the people in all manner of wickednesse, by offring vnto them easie remedies to free them from this burthen; namely, by doing or buying out of penance, by going on pilgimages, by offring to Saints, by purchasing of pardons, indulgences, and absolutions, by auricular confession, by giuing of money to haue masses, trentals, and dirges saide for their soules : for what worldly man would not be incouraged to liue in his sinnes, which are more deare vnto him then his wealth, yea, then the fruite of his owne body, as the Prophet sheweth; if he may be acquitted of the guilt Micah.6.7. and punishments thereof by confessing them to the Priest, and by giuing of money for the procuring of a pardon or dispensation ?

The vte of this doctrine serueth to make vs abhor the sin of covetousnes, which if we once intertwaine into our hearts, it wil lay them open vnto al wickednes; for as the Apostle faith, they who resolute vpon this, that they *will be rich, they fall into temptations*

Couetousnesse  
the roote of all  
euill.

tentations and snares, and into many foolish and waysonne lusts, which drowne men in perdition and destruction; for the desire of

**Tim.6. 9. 10.** money is the roote of all euill, &c. 1 Tim.6.9. 10. Yea it maketh men not onely themselfes to run into all manner of sin, not caring what wicked meaneys they vse for the increasing of their wealth, but also to take delight in the sinnes of other men, if they be aduantageable vnto them, not caring for a little gaine to sell and betray the soules of those to vtter destruction, for the redēeming whereof Christ did shed his most precious blood.

Verse 9.

**A**nd thus much for their sinne: in the next place he setteth downe their punishment, the which is first generally expressed, and then particularly specified: It is generally expressed. Verse 9. *And there shall bee like people, like Priest: for I will visit their wayes upon them, and reward them their deeds:* or thus, therefore like as the people be, so shall the Priest bee also, &c. In which words their punishment is described in a two-fold proportion of quantitie: first, that the people and Priests should without any difference beare the like punishments. Secondly, that this retribution of punishment, should be proportionated to their wayes and works.

Concerning the first, the Lord threatneth that because there was no difference to be found betweene the people & the Priests, but that both had vitterly neglected their duty: the Priests by huing in ignorance, idlenesse & luxuriousnes, neglecting the preaching of the word, whereby they should haue instructed the people, and misleading them by their false doctrine, into errors for their owne gaine & aduantage: the people in that they willingly desired to live in ignorance, & rather chose to be vnder the leading of those blind guides, because they would securely goe on in their sinnes, then vnder Gods true Prophets, who would gaul their consciences by their reproofes: therefore without difference or respect of persons, he would inflict vpon them like punishments, that is, hee would deprive both of all signes of his loue and fauour, cause both to be led into captiuitie, subject both to

many

many miseries and calamities, and make both alike contemptible and inglorious.

The which punishment as it did lye heauie vpon all the people in that they should bee stripped of all the benefits which they injoyed, and subiected vnto want and miserie, be made of free-men, bond-slaues, and of the children of God, the seruants of their enimies, so most heauily did it lye vpon the Priests, in that they fell as it were from the highest staire of honour, riches, and dignitie, vnto as low a bottome of penurie, contempt, and ignominie, as the meanest of the people. Where as there is any respect of persons, in punishing of them, though the offence be one and the same, yet are the punishments diuers and different, for those who are noble and in high place, more faire and easie punishments; for those of meane and base estate, those which are more cruell and ignominious: but the Lord telleth the Priests here, that he would haue no regard of their place, but without all respect of person or calling, would cause their punishment to be as sharpe and shamefull as the basest of the people. The like place vnto this we haue, Esay. 24. 2. *And there shall bee Esay. 24. 2.  
like people like Priest, and like Servant like Maister, like maide like Mistresse, &c. 3. The earth shall be cleane emptied and v-*  
*terly spoyled, &c.*

The reason why the Lord thus dealeth with them is, because they were not Gods true Priests, but shadowes onely; which were in the place, but performed no substantiall duty of that calling, and bore the title, but vtterly neglected the maine part of their office, the teaching of the people. Now their function, honours, and titles, did not lessen but rather aggrauated their sinnes, in that they vnthankfully abused Gods extraordinarie benefites, and made their sinnes more exemplarie and scandalous, in which respects it is truely sayde.

*Omnis animi vitium tanto confitius in se  
Crimen habet, quanto maior qui peccat habetur.*

Every vice is aggrauated by the dignitie of the person who doth commit it.

Nn

And

And this was the first proportion of punishment; the other is that he would proportionate their punishments according to the haynousnes of their offences. *For I will visite their wayes vpon them, and reward them their deeds.* In which words is set downe both the administration of Gods judgments, and the execution; the administration in these words; *I will visit their waies vpon them.* For the vnderstanding whereof we are to know, that the word visit is metaphoricall, borrowed from the practise of just Magistrates who going about to punish offenders, doe first visite and examine the faults, and then proceede to punishment: so the Lord to approue his righteous judgements, doth shew that hee will not inflict his punishments rashly, but vpon mature deliberation and examination of the delinquents: the which the Lord is able to doe in an instant, both in respect of his owne infinite knowledge and wisedome, and also in regard that he can alwayes readily produce our witnessesse against vs, euen our owne consciences.

The things which the Lord threatneth to visit and examine are their wayes; the which also is metaphoricall, and signifieth a mans course of life & conuersation, in the which he walketh as in his constant way; and if at any time hee chance to digresse out of it, yet he returneth into it againe: And thus it is taken Gen. 6.12. *For all flesh had corrupted his way upon the earth, & Psal. 1.1. Nor stood in the way of sinners.* So that he will not examine and punish them according to their extraordinarie actions, which are as it were slips out of the way, by-pathes and digressions, but according to their vsuall wayes, that is, the constant and continued course of their life and conuersation.

The execution of Gods just judgements, after due triall and examination, is expressed in these words: *and reward them their deeds.* Where the Lord threatneth that hee will deale with them as a just judge, neither rigorously intending the punishment aboue the fault, nor partially sparing them for fauour or friendship, but that he will equally proportionate the punishments according to their dements. Where

Gen. 6.12.  
Psal. 1.1.

we

we may note that he doth not say, he will reward them according to their thoughts and intentions, nor according to their words and speeches, because the one of these is hidden from men, and the other may be hypocritically coloured and dissembled, but that hee may approue his righteous judgements both to the offender and to all others, hee saith hee will reward them according to their deeds, which are open and manifest.

And this is the meaning of the words: the doctrines which arise out of them are these. First, wee may obserue Gods vpright and vnpartiall proceeding in the administration and execution of his judgements and punishments, whereby without any respect or acceptation of persons, cal-  
lings, or degree, he rendreth vnto euerie one according to The doctrines.  
Gods vnpartiall proceeding  
in the ad-  
ministration  
of his judge-  
ments.  
their deserts, as in this place, howsouer the Priests farre excelled the common people, in place, dignitie, and authoritie, yet because they were alike sinfull, he putteth no difference between them in their punishments. When the whole world rebelled against him, without any respect of persons, state, or condition, he ouerwhelmed them all with a generall deluge. When Pharaoh resisted his commandement, he found no more fauour then the basest of his people. When Nebuchadnezzar would needs be his man in his glorie, it was not his Monarchie could keepe him from feeding and lodging amongst the brute beasts. All Abrahams roialty power and authoritie, could not priuiledge neither him nor Isabell from hauing their blood licked by the dogges. In a word there was never any so great and mightie who had any fauour at Gods hand for their power and mightinesse; but if they as grieuously sinned, they also were as grieuously punished, as the poorest and most abject. The curse of the law is denounced indifferently against all who transgresse it; Deut. 27. 26. *Tophet is prepared of old, not onely for potter wicked men but also for the wicked King,* Esay. 30. 33. And without all respect of persons *the soule that sinneth must dye.* Ezech. 18. 20. The reason is because they are all alike the workmanship of his hands; and therefore as the potter is no  
more.

Deut. 27. 26.

Esay 30. 33.

Ezech. 18. 20.

more beholding to his pots which are more curiosly wrought, then to those which are made for the basest vse; so the Lord is no more bound to men of greatest dignitie, then to those of meanest condition, seeing all are his creatures, alike, and what they haue, they haue receiued from him. This reason *Elihu* tendreth, he accepteth not (saith he) the person of Princes, and regardeth not the rich more then the poore, for they be all the worke of his hands. Job. 34. 19. Againe, in respect of Gods infinite Majestie all are alike, and in respect of his soueraigne authoritie, all are equally his poore vassals, vnto whom he hath giuen his Law, from the obedience whereof none are exempted more then other, nor yet from the punishment therein denounced if they transgresse it. Yea, so far is God from sparing the great, rich, and mighty, that these of all other shall receiue the greatest measure of punishment. First, because they haue more vnthankfully abused his rich mercies as meanes to further them in their sins, which should haue serued as so many arguments to moue them to obedience, & then because being aduanced aboue others in place, dignitie and authoritie, their sinnes tend more to the dishonour of God, and hurt of their neighbours, then the sinnes of those who are in meane estate, because they are exemplary and scandalous, inticing and drawing inferiours to imitate their wicked practises; so that seldom do these high Cedars fall, but they beate downe many of the lower shrubs that stand about them.

Gods uprightnesse should moue vs to mortifie our sinnes.

Deut. 10. 16.

The vse of this doctrine eyther concerne all men in generall, or more especially respect those who are of higher place and condition: the vse which concernes all men is, first, that seeing the Lord who is to be their judge, judgeth uprightly without respect of persons, they be hereby moued to labour in the mortifying of their corruptions, in the & cleansing of their soules from sin, that so they may appeare righteous before him, and thereby escape the severite of his justice. And this vse Moses maketh, Deut. 10. 16. *Circumcise therefore the foreskinne of your hearts, and harden your necks no more.* 17. *For the Lord your God, is God of Gods, and Lord of Lords,*

*Lord, a great God, mighty and terrible, which accepteth no persons, nor taketh reward.*

The second vse is, that wee shake off securitie, whereby Gods justice men carelessly goe forward in their sinnes, as though God would never call them to reckoning, or though he did, yet were so mercifull that no place will be left for his justies such are to know, that as God is infinite in mercy, so also hee is infinite in justice, and therefore will execute his righteous judgements, according to their workes good or euill, without respect of any mans person : so that it behoueth euery one carefully to watch ouer their ownewayes, and to tremble with feare before Gods majestie, when as they finde that they liue in any knowne sinne without repentance. And this vse is made by the Apostle. 1 Pet. 1. 17. *And if ye call him father, which without respect of persons judgeth according to euerie mans worke, passe the time of your dwelling here in feare.* 1 Pet. 1. 17.

The third generall vse is, that we doe not offer wrongs and injuries against our neighbours, for though we can carry the matter so cunningly that they can get no aduantage against vs before the judgement seate of men, yet when God the vpright Judge shall come in his visitation, he will without respect of person revenge the wrongs of the injured, and pay every one by that measure wherewith they haue measured vnto others. And this vse also the Apostle maketh, disuading men from behauing themselves injuriously to others, because *heo that doth wrong shall recrice for the wrong which hee hath done, there being no respect of persons with G.O.D.* Col. 3. 25. Col. 3. 25.

The vse which concerneth Superiours : first, respecteth those who excell others in power and riches, that they bee not hereby emboldened to bee insolent in offering injuries, or cruell in oppressing the poore and weaker, knowing that there is a superiour power vnto theirs, who moueth respecteth their wealth and might, for hee regardeth not bribes, nor feareth the face of the Prince, more then the basest subject, who one day will goe his circuit and visitation, and summon

all to appeare at his Assises, and will haue the causes of the weake and needy, without partialitie tryed before him : For hee accepteth not the persons of Princes, and regardeth not the rich more then the poore, because they be all alike the work of his hands, as it is Job. 34. 19.

Job. 34. 19.  
Magistrates  
must execute  
righteous  
judgement.

Secondly, it respecteth superiours in authoritie, as Magistrates, and maisters of families, that they be hereby moued not to abuse their authoritie which God hath put into their hands, to his dishonour and the hurt of their neighbour. As first, that the Magistrates in the feare of the Lord execute righteous judgement, without hauing respect of any mans person, place, or state, not peruerting justice for feare, fauor, or reward; knowing that there is a supreame Magistrate aboue them, before whom they must be also judged, who cannot be corrupted or peruerted, from judging righteously, because *there is no iniquitie with him, nor respect of persons, nor receiving of rewards*, as Iehosaphat speaketh to his Judges. 2 Chron. 6.7. 19. 6.7. So likewise Maisters of families, are so to behauue themselves towards their familie and seruants, in loue, peace-ablenesse and justice, as knowing that they also haue a maister in heauen, and a judge of all their actions, who will judge without all partialitie, the person of the Maister and seruant, being vnto him both alike; and this vse the Apostle maketh of this doctrine. Eph. 6.9.

2 Chron. 19.

Ephe. 6. 9.  
God doth not  
continually pu-  
nish our sins,  
but deferreth  
his punis-  
hments to cer-  
taine dayes of  
visitation.

The second thing to bee considered is, that howsoeuer wicked men doe daily by their sinnes prouoke Gods wrath, yet the Lord doth not continually inflict his punishments, but as a just and mercifull Judge, deferreth them vnto certaine times of visitation, and as it were vnto certaine dayes of Assises, as appeareth in this place; for howsoeuer the Priests were so wholy corrupted in their wayes, that they deserved present punishment, yet he doth not presently inflict it, but deferreth it to the day of his visitation : so when the whole world was wholy corrupted with sinne, yet he deferred their punishment for the space of an hundred yeares. Though Sodome and Gomorrah abounded in all wickednesse, yet he put off the day of his visitation till the measure of

of their sinnes was full: and though the Cananites were outrageously sinfull, yet the Lord deferred to punish them for many yeares, till their sinnes were come to full ripenesse. The causes of which delayes are diuers: the first and principall is Gods owne nature, euen his patience and long-suffering, which maketh him long in resoluing to punish, and when he hath resolued, slow in execution: and thus the Lord himselfe professeth in that discription whereby hee maketh himselfe knowne. Exod. 34. 6. *The Lord, the Lord, strong, Exod. 34. 6. mercifull and gracious, slow to anger.* So David, Psal. 103. 8. Psal. 103. 8. *The Lord is full of compassion and mercy, slow to anger and of great kindnessse.* 9. *He will not alway chide, &c.* And this made Jonah lothe to denounce destruction against Nineveh because he knew that he was a gracious God and mercifull, slow to anger, repenting him of euill. As it is Ion. 4. 2. The second caute is, Ion. 4. 2. that men may haue time to turne from their sinnes by re-pentance, and so escape his punishments. For God taketh no delight in their destruction, but in their conuersion and saluation, as hee protesteth. Ezech. 33. 11. And this end Ezech. 33. 12. the Lord plainly noteth, Esa. 30. 18. *Yet therefore will the Esa. 30. 18. Lord waite that he may haue mercy upon you, &c.* And the Apostle plainly expresseth it. Rom. 2. 4. where he saith, that Rom. 2. 4. *Gods patience and long-suffering leadeth vs to repentance.* The Apostle Peter likewise, whereas he saith, that the Lord is patient towards vs, because he wold haue no man to perish, but wold haue all men to come to repentence. 2 Pet. 3. 9. Lastly, that he 2 Pet. 3. 9. may leaue the wicked and impenitent without excuse; for when as he hath shewed himselfe lothe to punish both by his delayes, and by vsing all meanes to reclaine them, and yet they stubbornly persist in their wickednesse, then are the judgements of God inflicted vpon them approued by all men, and euen by their owne guilty consciences.

Notwithstanding howsoeuer the Lord for these and diuers Gods delaying other causes deferreth the execution of his just vengeance, judgement makest men secure. yet men abuse this his long-suffering vnto sin, either imagining with the Atheist, that he hath not thunderbolts inough to dart against every sinner for every fault, or that there is

no prouidence, no justice, no God that regardeth the sins of men : or with the secure Worldling, that they may go on in their sinnes without repentance, because these punishments which are so long delayed, will never be inflicted; according

Eccl. 8. 11.

to that, Eccle. 8. 11. *because sentence against an evill worke is not executed speedely, therefore the hart of the children of men is fully set in them to doe evill.*

Mat. 24. 48.

An example whereof we haue in the euill feruant. Mat. 24. 48. who because his maister deferred his comming, so behaued himselfe as though hee

2 Pet. 4. 3.

would never come : and in those mockers who because the day of judgement is deferred, therefore walk after their owne lusts; like herein vnto foolish theues, who imagine that because the ludge doth not every day sit vpon the judgement seat, therefore they may securely steale, because the Assises will never come.

But such are to know, that as Gods mercy and patience will not suffer him to make hast in the punishing of sinne, so his justice will not suffer him for euer to let it go vnpunished; and howsoever hee doth not vsie martiall law in executing justice as soone as the offence is committed, yet let them assure themselves, that vnlesse by repentance they plead their pardon, he will surely visite them, either at his quarter Sessions in this life, or at his generall Assises in the life to come. Though *Saul* were long reprimed, after he was condemned, yet at last came the fearefull day of his execution. Though *Naborbs* bloud was long vntrenged, yet at last God visited this sinne, both vpon *Abab*, *Iesabell* and all their posterity. Though for a time *Ieroboam* flourished in his Idolatry, yet at length it brought a fearefull destruction vpon his whole familie. And though the Lord for a long while suffered the people of the Jewes with great patience and long-suffering, yet at last he payed them home, so that now they are a spectacle of his heavy wrath vnto all nations, and a reproach and hissing to the whole world.

The vsie of this doctrine is, first, for our instruction, that we imitate the Lord in his patience and long long-suffering, not letting the raines loose to fury and revenge, vpon euery occasion,

occasion, but rather striuing to ouercome euill with goodnesse.

Secondly, for our admonition, that we doe not abuse Gods patience to impenitencie and hardnesse of hart, least whilst we thus heape vp the measure of our sinnes, we doe also treasure vp for our selues wrath against the day of wrath, and of the declaration of the iust judgement of God, who will reward every man according to his workes, as it is, Rom. 2. 5. 6.

Rom. 2. 5. 6.

The third thing to be obserued is, that he saith he will visit their wayes vpon them; thereby giuing them to vnderstand, that hee would not in examining and judging of them vs according to our vsuall conuersation, and not our extraordinary actions.

God judgeth  
The Lord in the day of his visitation will not regard nor examine our sinnes to punish them, nor our good actions to reward them, if they be extraordinarie and extravagant, but will deale with vs according to our customeable carriage of our selues, and vsuall demeanure : so that if our way and course of life wherein we walke, be the way of holynesse and rightheousnesse he justifieth and approueth of vs, notwithstanding our many slips and fals in this way, and errours, by-pathes, and digressions out of this way : for not onely they are to be accounted blessed of God, who sinne not, seing thus the blessing should belong to none of the sonnes of Adam Christ excepted, but they also are blessed *Who haue not stood in the way of sinners, nor sate in the seat of the scorners*, as it is, Psal. 1. 1. that is, who haue not made Psal. 1. 1. a custome and vsuall practise of sinne and wickednesse; and the reason is, because the Lord doth not judge vs as he findeth vs in some by-way, where into we haue bene thrust with some violent or suddaine passion, but according to that way wherein we walke with a constant purpose and settled resolution. So it is saide that they are blessed, who are upright in their way, and walke in the Law of the Lord, Psal. 119. 1. that is, they are blessed notwithstanding all their infirmities and imperfections, who in the vprightnesse of their harts desire

desire to keepe a constant course in godlynesse; and howso-  
ever they often goe astray through errour and corruption,  
yet make choise of Gods Law as the way wherein they de-  
sire to walke. For if the *Lord should marke what is done a-*  
*misse, who were able to abide us?* Psal. 130. 3. If hee should  
*Enter into iudgement with vs, and examine our particular*  
*faults, none that liueth shoulde be iustified in his sight.* Psal. 143. 2.  
But the Lord knoweth our weaknesse, and accepteth of our  
desire and indeauours, *he doth not deale with vs after our sins,*  
*nor rewards vs after our iniquities:* but as a father hath com-  
passion on his children, so hath the *Lord compassion on them that*  
*feare him: for he knoweth whereof we be made, he remembred*  
*that wee are but dust,* as it is Psal. 103. 10. 13. 14.

As therefore a louing father beareth with the infirmities  
of his childe, when he seeth that he taketh good courses, &  
indeauoureth with an earnest desire to please him: so the  
Lord much more accepteth of the imperfect obedience of  
his children, when as he seeth that with vpright harts, they  
desire to serue and please him, couering their imperfekte-  
ions with Christ's perfect righteousness, and washing away  
their corruptions in his most precious blood, so as in the  
day of judgement they shall nor arise against them to their  
condemnation. Although *David did make a fearefull digres-*  
*sion out of the way of righteousness when as he committed*  
*murther and adulterie, and riumbered the people, yet God*  
*did not judge him according to these particular slips, be-*  
*cause in the whole course of his life he kept the wayes of the*  
*Lord, and hated all by-wayes of falsehood and iniquitie, as*  
himselfe professeth, Psal. 18. 21. and 119. 104. Hee did not  
condemne *Peter for digressing into the way of iniquitie*  
when as he denied his maister, because he did not voluntari-  
ly make choise of this way, but was suddainely thrust into it  
by violent feare; nor *Paul because he sometimes did the euill*  
which he would not, being taken captiuie with the violence  
of sinne, seeing he was in his generall course delighted in the  
law of God, and did earnestly striue against his corruptions.

So in like manner, he judgeth the wicked according to  
their

Psal. 130. 3.

Psal. 143. 2.

Psal. 103. 10.  
13.

God pardon-  
eth our infir-  
mities when  
we haue good  
indeauours.

Psal. 18. 2. and  
119. 104.

Mat. 26.

Rom. 7.

their wayes, and not according to their particular actions, God respect, neither doth hee respect their ague fits of Religion, and justice, when as generally in the course of their life, they cast his lawes behind their backe, and willingly walke in the wayes of wickednesse, but judgeth them according to their wayes, and the constant course of their conuersation. So it is saide that the *wicked shoulde eat the fruite of their owne wayes.* Prou. 1. 31. And the Lord threatneth to visit *Jacob* Pro. 1. 31. according to his wayes, Hos. 12. 2. Though *Pharaoh* sometimes confessed his sinne and justified God; though *Saul* vitered many good speeches, and performed many actions which might well haue beseemed a better man; though *Iehu* in a fit shewed great zeale in suppressing idolatrie, and in erecting Gods true worship; though *Ahab* once humbled himselfe before God, and by outward signes testified his re-pentance; and though *Herod* hard *John* the Baptist willingly, and in many things yeelded obedience to his admonitions, yet none of all these were approued by God, because whatsoeuer their particular actions were, yet they were wicked in their wayes, that is, in their life and conuersation.

The vse of this doctrine is, that wee labour for vpright <sup>We must la-</sup> hearts, and constantly resolute to forsake all sinne, and to im-brace all righteousness in our liues and conuersations; and then if besides our purpose and desire we digresse out of the right way by falling into some sinne through infirmitie and the violence of our corruptions, the Lord will spare vs as a father spareth his childe, who desirereth to please him, as hee professeith, Mal. 3. 17. Neither shall our imperfections and slips, with-draw Gods loue or hinder our saluation, because he doth not visite nor punish men, according to their errours and slips, but according to their wayes, and ordinarie course of life.

Secondly, it serueth for the terrorre of hipocrites, who surely goe on in the course of sinne, thinking that God will not be well pleased if at sometimes they make a shew of religion by going to the Church, or giuing an almes to a poore man, or by performing some other workes of justice, mercy, God regardeth not the extra-vagant good deeds of hipocrites, or

or liberalitie. But such are to know, that vntesse they keepe a constant course in godlines, and make the path of righteousness and holinesse their ordinary way, all their particular good workes, which are but as it were so many steppings aside out of their constant course of sinning, will little profit them in the day of Gods visitation, because they shall bee judged, not according to their extrauagant good deedes, but according to their wayes and ordinary conuerteration.

God judgeth vs according to our outward actions.

The last thing to be obserued is, that he saith he will reward them according to their deeds Whence we learne that in the execution of Godspunishments and judgements, he doth not proceed according to mens thoughts and intentions, nor yet according to their speaches and words, but according to their workes and actions; so that it will not availe vs, when God commeth to visite and judge vs, to say that we haue had many godly resolutions, religious intentions, and a good meaning; nor yet that we haue said, *Lord, Lord,* and made a goodly profession of religion and godlinesse, if we haue beeene profane and vnjust in life and conuersation, and haue not done the will of our father which is in heauen. Mat. 7. 21.

Mat. 7. 21. Seeing the Lord will reward vs, not according to our thoughts and words, but according to our deeds and works. Not that the Lord will in judgement neglect the thoughts and words of the godly, to reward them, and of the wicked to punish them; for the Lord seeth all things. Job. 42. 2. He searcheth the hearts and reines. Jer. 17. 10. And bee iudgeth eu'en the very secrets of men. Rom. 2. 16. And it is also layd that men shall give an account of every idle word at the day of judgement. Mat. 12. 36. But this is vnderstood, that the Lord will principally in giuing sentence, in dispensing of his punishments and rewards, respect our works and actions. So it is said. Rom. 2. 6. That God will regard every man according to their works. So Mat. 16. 27. it is said, that the Sonne of man shall come in the glory of his father, with his Angels, and shall giue to every man according to his deeds. And the Apostle telleth vs, that we must all appeare before the judgement seate of Christ, that every man may receive the things whch he hath done

Job. 42. 2.

Jer. 17. 10.

Rom. 2. 16.

Mat. 12. 36.

Rom. 2. 6.

Mat. 16. 27.

*in his body, whether good or euill.* 2. Cor. 5. 10. So likewise 2. Cor. 5. 10.  
 our Sauiour Christ setting down the forme of the last judgement, sheweth that the sentence shalbe pronounced according to their works. Mat. 25. 35. 42. From whence we are not Mat. 25. 35. 42  
 to gather with the Papists, that as wicked men are condemned for the demerit of their euill works, so the godly are saved for the merit of their good works; seeing there is not the like reason in that they are absolutely euill, but these not absolutely good and perfect, and therefore cannot justify nor save vs before Gods judgement seate, they being imperfect; but onely a lively faith, which doth apply vnto vs Christs perfect rightheousnesse. But for as much as this faith is a spirituall grace, and not outwardly seene, therefore the Lord to take away the brags of hypocrites, who would boast of that faith which indeede they haue not, and to approue vnto all his righteous judgements in dispensing of his rewards and punishments, doth not judge according to the roote of faith which is hidden, but according to the fruits of good works which are open and manifest.

The vse of this doctrine is, that we do not with ignorant people content our selues with our good meanings, nor with hypocrites rest in glorious speaches and in a goodly profession of Religion, but that wee labour to approue both our good intentions and outward profession to be indeed sincere and vpright, by our holy practise and actuall obedience. For *not every one who saith Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of the father which is in heauen.* Mat. 7. 21. *Not the bearers of the Law, but the doers* Mat. 7. 21. *thereof shall be iustified.* Rom. 2. 14. Not they that are bare hearers of the Word, but they which heare it and keepe it are blessed; as for those who are professors of pietie, and workers of iniquitie, they shall be separated from Christ and from his glory. Mat. 7. 23. Mat. 7. 23.

Secondly, it serueth to shew the miserable estate of the wicked in the day of Gods visitation, who shall haue a proportion of punishment according to their sinnes, for if every sinne deserue everlasting death, seeing Gods infinite justice being

We must not content our selues with our good meanings

Mat. 7. 21.

Rom. 2. 14.

Luke. 11. 28.

Mat. 7. 23.

The miserable state of the wicked.

being offended, cannot be satisfied but by an infinite punishment, what a fearefull measure of condemnation is prepared for those, who shall beare the punishment of their sins which are innumerable, &c of which they haue made an vsual and common practise!

**A**nd so much concerning their punishment generally expressed. In the next place it is particularly specified,  
 Verse 10. *For they shall eat and not haue enough, they shall commit Adulterie and shall not increase, because they haue left  
 The expositio. off to take heede to the Lord.* In which words he doth proportionate a punishment to their sinne, and withall adjoyneth another cause of all the euill which he brought vpon them. The punishment proportionable to their sin is, that whereas they bent their whole indeauour to pamper the belly, and to passe their dayes in all voluptuous excelle, the Lord threatneth that they should spend all their labour in vaine, for either they shalld not attaine to that plenty which they so earnestly desired, or though they had abundance, yet he would withdraw his blessing and make all vnprofitable, so as they should finde no contentment in any thing which they enjoyed: and whereas they exceedingly desired to haue store of children, vnto whom they might leauie that abundant wealth which they had couetously scraped by the wicked abuse of their office and Priest-hood, that so they might perpetuate their names and continue an everlasting memory of themselves in their posteritie; and because they could not haue so many children as they desired in lawfull marriage, therefore gaue themselves to vnlawfull lusts, and multiplied their adulteries, that so at least they might increase a bastardly broode, who might succeed them; the Lord threatneth that he would crosse them in this their wicked purpose also; for howsoeuer they multiplied their whoredomes for increase, yet their posteritie should not hereby bee multiplied, but their name should perish notwithstanding all their wicked douches, to continue it, and their wealth which they desired should be enjoyed by their children, should all come into the

the hands of strangers.

The meaning then of these words is this, that because these Priests cared not what wicked meanes they vsed so they might accomplish their desires, therefore the Lord threatneth to crosse and curse them in all their impious designes, so as they should by no meanes attaine vnto their euill purposes. More particularly, because they were addicted vnto all manner of wicked auarice, that being inriched they might spend their time in voluptuous pleasures, he therefore threatneth, that though they had store of foode, yet it shold not satisfie them; though they exceeded in all manner of voluptuous pleasures, yet they shold bring vnto them no manner of contentment, but the more they fed vpon them, the more they shold hunger after them; and howsoeuer they seemed filled, yea and cloyed with them, yet they shold not satisfie them, but rather increase their appetite. And because for the increasing of their posterity, they rather trusted to their adulteries, then to Gods blessing on their lawfull marriage, therefore he threatneth that they shold spend their strength in vaine, and notwithstanding all their wicked indeauours to the contrary, shold dye childelesse.

The cause and as it is were the roote of all these euils, is discouered in these words: *Because they haue left off to take  
begin to the Lord: or, to obserue and waite upon the Lord.* Which words may admit of a generall or more speciaall interpretation: generally they may be vnderstood thus, that therefore these euils came vpon them, because they had giuen ouer to obserue the Lord, his will, and his commandements, that they might performe obedience vnto them; for seruants are saide to obserue their maisters when as they diligently waite vpon them, and are ready at their beck, marking and obseruing both out of their words and countenances, what is their will and pleasure, that they may obey it. And thus this phrase is vsed Zach. 11. 21. *The poore of she sheepe which doe obserue me, or waite vpon mee,* that is, who indeavour to serue and please mee. So that in this sensē the sinne which is here laid to their charge was, that they had giuen ouer to serue the Lord,

Lord, and had forsaken his pure worship prescribed in his word, and not marking what Gods will was, had given over themselues to will-worship, and the inuentions of their owne braine.

The more speciall interpretation, which I take to be most fit and agreeable to the text is thus; that because they had vsed all wicked & vngodly meaneſ, to maintaine themſelues in voluptuous pleaſures, to attaine vnto riches, and to propagate their posteritie, and had left off to obſerue the Lord, that is, to wait vpon him, in the vſe of lawfull meaneſ, for the attaining vnto their deſires, not regarding what was his will, ſo they might haue their owne wil, nor relying vpon his prouidence, but vpon their owne vnlawfull ſhifts; therefore he would croſſe them in their wicked courses, and would ſo curse their vngodly meaneſ vnto them, because they would not relye themſelues vpon his bleſſing, in the vſe of thofe which were good, that they ſhould periſh in their frustrated hopes, and altogether faile in their deſires.

The doctriνes  
God croſſeth  
the purpoſes &  
plots of wicked  
worldlings.

And this is the meaning of the words; the doctriνes which arife out of them are diuers. First, we may generally obſerue, that howſoever the wicked & vngodly do make ſure account by their ſubtil plots and miſchievous praſtices to acco‐pliſh their deſires, and to compaſſe what they will, yet the Lord ſo croſſeth them in their euill courses, that they faile in their hopes, and are altogether disappointed in their deſignes; for either the Lord doth mereley鞠ruſte all their labour, in not ſuffering them to attaine vnto ſuch worldly benefits, which they pursue, or if they obtaine them, yet doth not ſuffer them to enjoy them, because he with-holdeth his bleſſing, and all comfort and contentment in the vſe of them. For the firſt: how many are there who haue ſet their harts wholy vpon the world, and with far more feruent deſire haue ſought for temporall benefits, then the ſaluation of their own ſoules, not caring what wicked meaneſ they uſed, ſo they might acco‐pliſh their deſignes, and yet haue beeene ſo croſſed by God, that they could neuer atchaine their wiſs? How many ambitious men haue ſpent their whole liues in climing

climing the hill of honour, sometimes labouring to aduance themselves by Machiuilian policies; sometimes indeauouring to clime vp by treading vpon other mens shoulders, not caring who fall so they may rise, and yet could neuer make any ascent at all, or if they did, haue tumbled downe againe before they haue come to the mid way, into the lowest botome of shame and disgrace? Whilst *Adam* sought to be in honour equall to God himselfe, he got a shamefull downefall, and if Gods mercy had not stayed him by the way, hee had fallen as deepe into hell as the Diuell. The old world laboured to get fame by raising a Tower vp to heauen; but the end was Babel, that is, confusion. *Absolon* desired to seat himselfe vpon the royll throne, but the aduancement which hee got, was to bee hanged on a Tree. *Nebuchadnezzar* would be honoured as a God, but he was abased vnder the condition of the meanest man, and became a companion of the beasts. So how many couetous men haue spent their time in greedy scraping of riches, who in scraping haue scattered them, and whilst (like *Eops Dog*) they greedily grapped after that which they had not, lost that they had? How many is there who in seeking wealth, haue found pouerty, prouing that true in their owne experience (which the wise man speaketh) that riches taketh her to her wings as an Eagle, and fleeth away the faster, the more eagerly shee is pursued? so how many haue fixed their mindes wholy vpon voluptuous pleasures, who by surfeiting, drunkenesse, and vnlawfull lusts, haue drawne vpon themselues grievous sicknesses and diseases, and haue ended their dayes in griefe and misery?

The vse hereof serueth to shew, the wretched estate of wicked worldlings, who miserably toyle themselues in pursuing these transitorie trifles, and yet in the end doe missle of their purpose and loose all their labours yea and that which is worst of all, after they haue made sale of their soules, by vsing all wicked meanes for the purchasing of these worldly vanities, they are mocked in their hopes, and whilst they put out their hand to receive their miserable bargaine,

Oo

and

and open the bag to see what they have gained, they finde in stead of honour shame, for riches poverty, and for pleasures griefe and miserie. Herein not vnlike to vnhappy vnthriffts, who hauing sould their goodly patrimonies for a meales meate, after they haue passed from them all their title and intrest, be sent away empty without any relief.

Wicked men  
have no com-  
fort in worldly  
benefits.

And this is the state of such wretched men, who vsing all wicked meanes for the compassing of their desires, doe after much hunting catch nothing : neither is the case of those much better who by vnlawfull courses haue gotten the possession of that which so eagerly they pursued; for though they haue it, yet they enjoy it not, though they abound in all worldly things, yet they haue no benefit by them, the Lord not giuing them hearts to vse them to their comforts and contentation. For how many are there who whilst they are pursuing these transitorie trifles doe highly esteeme of them, imagining that they shold attaine vnto a high degree of happinesse, if they might attaine them, but after that they haue once possession of them, can finde in their vse no comfort or contentation, either because they finde them far short of their expectation, or because they haue in them as much trouble and vexation, as pleasure and benefit, or finally in that they haue wounded their consciences by vsing wicked meanes in comming by them.

The desires of  
worldlings are  
in satiable.

Others there are, whom the Lord giueth ouer to be tormented with the hungrie furie of vnsatiableness, whereby it commeth to passe that all which they get of these worldly vanities, serueth but as fuel to increase the flames of their lusts, as drinke to their dropsie desires which nourish the disease but doe not quench their thirst, as sawces which rather sharpen the appetite then allay their hunger, and as winde in the stomacke which filling satisfieth not but rather tormenteth : the ambitious man can never be satisfied with honour, but is more tormented when he seeth but one aboue him, then delighted when he seeth thousands vnder him, & is more vexed with one supposed disgrace, then contented with innumerable honours which are done vnto him, as appeareth

appeareth in the example of Haman who was euen sick with Ester. 5.12.13; griefe and despight when onely Mordecai neglected him, though all the rest of the emperours court did him obeisance.

So the couetous man is neuer satisfied with riches; according to that Eccle. 5.9. *Hee that loueth siluer shall never be satisfied with siluer, and hee that loueth riches shall be without the fruit thereof.* Where he setteth downe a two-fold qualtie of a couetous man; the first is that he is insatiable; whereby is commeth to passe that the more he hath the more hee desireth, *et cum habet quod voluit, non habet quod vult,* when hee hath what hee desired hee resteth not satisfied, but still desireth more; and though hee hath too much yet hee hath neuer inough, though vnto others he seemeth to abound, yet in his owne judgement hee is still in want. In which respect Couetousnes is compared to a bottomles gulfe, or the graue, which are neuer filled, and to horse-leaches, which are stll sucking but are neuer satisfied. The other is his misery, in that hee depriuteth himselfe of the fruition of that which hee possesseth; for so wholie intentiue is hee in hunting after a new pray, that he pineth with hunger, forgetting to feed vpon that which he hath already caught, and so eager in pursuing that wealth which he hath not, that he quite forgetteth to vse that he hath, and therefore it is truely saide, that *andrum egit tam que habet, quam que non habet,* he hath no more vse of that which he hath, then of that which he hath not; in regard of which his miserable condition, the wise man preferreth vntimely birth before such a life. Eccle. 6.3.

Pro. 27. 20. &  
30. 15.

Eccle. 6.3.

So likewise the voluptuous man feedeth continually vpon pleasures but is never satisfied with them, for when hee hath injoyed one, he hungrith after another, and when hee hath injoyed thousands, he is as farre from contentment as at the beginning; so that pleasures to the voluptuous are like vnto sweet drincks; they are delightfull in the going downe but neuer quench the thirst. Pro. 23. 35.

Pro. 23. 35.

The vse of this doctrine is, that we doe affect these worldly things with great moderation, and that we vse onely those things <sup>be affected</sup> which are lawfull for the accomplishing of our <sup>moderately.</sup> desires

desires, for if we suffer our harts to be as it were nailed to the things of this life, then will they become so many baits to draw vs into tentations, and into the snares of the diuell. And when to obtaine them wee haue taken a certaine course to disinherite our selues of heauen, and to enter into sure possession of hell, this heauie but just judgement shall be added vnto all the rest, that wee shall be giuen ouer to be tormented with the *Canina appetentia*, the greedy worme, so as wee shall still be feeding vpon these earthly vanities but shall never be satisfied, and they shall be vnto vs as painted meates, which may for a time please the eye, but will rather increase our appetite, then allay our hunger.

We must set  
our harts vpon  
the Lord  
only.

Psal. 145.19.

Psal. 37.4.

Psal. 34.10.

Mat. 6.33.

Our meat  
nourisheth vs  
not when  
Gods curse is  
vpon it.

The vse is, that wee set our hearts vpon the Lord, and in the first place seeke heauenly things; for if we loue the Lord, we shall injoy him, and hee alone will throughly satisfie vs with all joy and contentment. If wee feare the Lord, hee will not onely tickle and allure the desire, but also fulfill and satisfie it. Psal. 145.19. *If we delight in the Lord, he will give vs the desire of our hart.* Psal. 37.5. And in a word, if we seeke the Lord aboue all worldly things, then shall we want nothing which is good. Psal. 34.10. Neyther shall vve need to feare, that by too earnest affecting heauenly things, vve shall depriue our selues of all earthly benefits, for we haue a promise from God who cannot deceiue vs, that if we will in the first place seeke his kingdome and righteousness, all earthly benefits necessary for vs, shall be cast vnto vs as vantages to the bargaine. Mat. 6.33.

The second thing to be obserued is, that though we haue never so great abundance of meate, and all manner of prouision, yet it will never nourish and satisfie vs, vwhen God layeth his curse vpon it. So the Lord threatneth that if the people sinned, he would breake the staffe of bread, and bring a two-fold famine into the land; the one kinde through the scarcitie of bread, vwhich may bee called the famine of the poore; the other through insufficiency of it to nourish, whereby it should come to passe that eating they should not bee satisfied; with which famine the rich shoulde bee pinched as well

well as the poore. Leu. 26. 26. The which judgement was inflicted vpon the Lewes, as appeareth. Hag. 1. 6. *Te haue somys* Hag. 1. 6. much and bring in little, ye eate but ye haue not enoughe, ye drinke but ye are not filled, ye clothe you, but ye be not warme, & be that earneſh wages, putteth the wages into a broken bag.

The reason hereof is, because the Lord is the God of nature, who hath not giuen to his creatures any absolute vertue and power, to attaine vnto the ends for which they were created in their owne strength, without his further blessing; but hath reserved vnto himselfe a superior and ouer-ruling power, whereby he can restraine their vertue and make them weak & impotent for any vſe. Yea, so can he ouer-rule them, that when he pleaseth he can accomplish by them contrary effects to their owne nature: as for example, if he withdraw his blessing, and lay his curse vpon them, bread and meate haue no more power to nourish vs, then the earth or stones; nay contrariwise they serue as the instruments of death to bring vs to our end, and haue the same operation with deadly poyon, causing vs to fall into desperate diseases. Riches without Gods blessing doe not bring comfort and contentment, but torment the possessour with care, and work in him a greedy insatiablenesse. Physick when God curseth it, killeth in stead of curing; and the very ayre it selfe, which in it owne nature, refreſheth the vitall spiritis, and preserueth life, when Gods curse lyeth on it, in stead of refreshing poyſoneth vs, and by the infection thereof, bringeth the plague and pestilence.

The vſe hereof is, that when the Lord hath giuen vnto us plentie of meate, drinke, apparell, riches, and all manner of prouision, that we doe not rest vpon, and trust in our store, as though being thus furnished we had no further neede of Gods helpe, which was the ſinne of the rich foole, Luk. 12. 19 who ſaid to his ſoule, *Soule thou haſt much goods laſed up for many yeares, ſlie at eaſe, eate, drinck and take thy paſtime.* For if we thus make an Idol of our owne prouision, by truſting and relying on it more then on God himſelfe, the Lord in his just judgement will breake the ſtaffes of bread, and ſo we

We must reſt  
on God in  
abundance as  
we ſaiſh want.

trusting to a broken staffe are sure to be most deceived, when wee most rest on it. Let vs therefore learne, not onely in the time of want, but also when wee abound in all plentie, to beg at Gods hands our daily bread, and to be as earnest in cravuage his continuall bleſſing vpon that which hee hath alreadie giuen vs, as in imploring the ſupply of our wants, before we haue received it.

God maketh  
small prouiſion  
ſufficient.

Mat. 4.4.

Dan. 1.12.15.

The ſecond uſe ſerueth to comfort Gods poore ſervants, for ſeeing it is not in the vertue, and much leſſe the quantity of the foode which wee receive principally, that we are nourished, but in Gods bleſſing; therefore though their ſtore be ſmall, they may ſafely reſt vpon Gods prouidence, who as he can leauue little vertue in great ſtore, where he meaneth to curse, ſo hee can adde double vertue to ſingle prouiſion, and make their ſmall pittance as ſufficient for the preſeruing of their health and ſtrength, as the great abundance of the rich. For as our Sauiour bath taught vs, *We liue not by bread onely, but by every word which proceedeth out of the mouth of God.* Mat. 4.4. If Elias haue but one meales meat, yet God can adde ſuch vertue to it, that in the ſtrength thereof hee ſhall bee able to traualle fortie dayes; if the poore widow wil depend vpon gods prouidence, though ſhe haue no more but a handfull of meale, and a crufe of Oyle, yet it ſhall by Gods bleſſing be made ſufficient to preſerue her the whole time of dearth. Though Daniell and his fellowes haue onely water and pulse to feed vpon, because they would not transgrefſe Gods commandement to haue better cheare, they ſhal thereby be fairer and in better liking, then they who eat the portion of the kings meat. And who doth not ſee by daily expeſience, that our poore country people, who feed for the moſt part vpon hard cheſſe, milke, and roots, through the bleſſing of God, haue greater ſtrength and better health, and longer life, then the richer ſort who pamper themſelues with all dainties?

We muſt make  
our prouiſion  
by lawfull  
meaneſs.

The laſt uſe is, that ſeeing we are for our nouriſhment to depend more vpon Gods bleſſing then vpon our owne prouiſion, hence we learne to eat our bread in the ſweat of our browes,

browes, and to furnish our store by honest & lawfull meanes, that so we may with comfort expect Gods blessing vpon our foode: otherwise if we make our prouision by wicked and vnlawfull meanes, though we haue abundance in possession, yet we shall haue little comfort in the vse, seeing we can haue no assurance of Gods blessing. For example, if any get their goods by fraud & deceipt, how can they hope that the Lord will blesse them in their theft, seeing he hath plainly tould them, *that they who eat the bread of deceipt their mouth shall be filled with grauell?* Pro. 20. 17. How can they expect the blessing of God vpon that food which is gotten by oppression and cruelty, whereby they eat the flesh and drinke the blood of the poore, as the Prophet speaketh, Mich. 3. 3. Seeing their meats swimming in blood call for vengeance, and even the stones in their walls, and the timber of their houses cry vnto the Lord against them, as it is Habac. 2. 11. *Habac. 2. 11.*

The third thing to be obserued is the disposition of wicked men, who care not what vnlawfull meanes they vse, so they <sup>were</sup> all vnlawfull men, may accomplish their desires. So the wicked priests coueting full meanes for to haue children, who might inherit their wealth, and by continuing their name might keepe them in perpetuall memorie, and not hauiing their desire satisfied by the ordinarie meanes of lawfull mariage, in stead of fleeing vnto God, who is the sole author of generation, they take vnto them harlots, and so imagined that by multiplying their adulteries they should also haue multiplied their posterite. Thus when men desire to be rich, in stead of crauing Gods blessing on their honest labours, in whose hands the earth is &c all that therein is, Psal. 24. 1. they fall to vsing vngodly and <sup>Psal. 24. 1.</sup> dishonest meanes, fraud and deceipt, oppression, extorsion, and all manner of crueltie; when they affect aduancement they doe not seeke Gods honour, that he may honour them, but rather vse Machiuilian policies to aduance themselves, <sup>1. Sam. 1. 3. 12.</sup> not caring so they may rise though it be with the ruine of many others. And the reason hereof is, because men trust in themselues more then in God, and depend more vpon their owne prouidence then on Gods promises, imagining Qo 4. <sup>that</sup>

that they are able to finde out a readier way, and a far more speedy course, for the atchieuing of their desires, then any is which God hath prescribed. But oftentimes it commeth to passe, that they make more hast then good speede, the Lord frustrating their purposes, and bringing their counsailes to noughe. Whilst *Achan* sought to bee presently rich, and would not stay Gods appoynted time, till he might injoy his portion in the Land of promise, he brought Gods fearefull judgement vpon himselfe and all his familie. When *Gebezie* laboured to enrich himselfe by vnlawfull means, he got gods curse with his gaines, euen the leprosie vpon himselfe and all his posteritie. When *Ab'solon* would needs sit on the throne before his time, though hee purchased the crowne with his fathers head, he was hanged in a tree. When *Haman* would raise himselfe, though it were with the ruine of all Gods people, he was raised indeed, but it was vpon the Gallowes.

We must waite  
on Gods bles-  
sing in the vse  
of lawfull  
meanes.

*Psal. 27.14.*  
*Psal. 37.34.*  
*Pro. 20.22.*

The vse hereof is, that as wee are to desire nothing but that which is good, so wee are for the compassing of it to vse onely lawfull and good meanes, waitting vpon Gods leasure, and watching for his blessing vpon our honest indeauours; and then we may vndoubtedly hope, that if that which wee desire be good for vs to receive, the Lord will graunt it vnto vs, according to his promises. *Psal. 27.14. Hope in the Lord, be strong and be shall comfort thine hart.* So *Psal. 37.34. Waite on the Lord, and keepe his way, and be shal exalt thee that thou shalt inherite the land.* *Pro. 20.22. Waite upon the Lord and he will save thee.* But if we will preuent the Lord by our owne subtil meanes, and take a speedier course for the compassing of our desires, then hee hath prescribed vs, namely, by our crafty fetches, and vnaithfull and vnhonest dealing, let vs rest assured that eyther the Lord will crosse all our deuiles, and frustrate all our wicked indeauours, or if we obtaine by these meanes the things which we desire, they are giuen vnto vs in Gods wrath and not in his loue, and accordingly wee shall finde in the vse of them a curse and not a bleſſing.

And

**A**nd thus much concerning the sinnes and punishments, both of the Priests and people. Now whereas it might bee well wondred at, that the people who professed them-selues the people of God, a chosen nation, and more holy and religious then al others, & that these priests who boasted that they were the Priests of the Lord, and had the Law and testimonies, which they were dayly to reade, study and publish vnto the people, should be besotted with ignorance, and corrupted with so many enormous crimes: in the next words he rendreth the reason, namely, that they were become brutish in their sinnes, because by wallowing themselues in brutish pleasures, they were wholly infatuated and deprived of their vnderstandings. This reason is expressed Verse 11.

Verse 11.

*Whoredome, and wine and new wine take away their heart.* As though hee should haue said, it is no meruaile, that these Priests and people, howsoever they make profession of religion, are sottish in their sinnes, and more like beasts then men; seeing by addicting themselues wholly to brutish pleasures, they haue lost the vse of common reason, and haue no vnderstanding in any good thing.

The expositio.

But let vs more particularly set downe the meaning of the words: By *Whoredome* and *wine* some vnderstand their Idolatry and delight in superstition; but I rather take them in their literall sense. First, because they better so agree with the verse going before, wherepon they seeme to depend, in the which they were condemned of voluptuousnes. Secondly, because howsoever Idolatry is vsually signified by whoredome, yet delight in Superstition, is not so fitly signified by wine. Thirdly, because I hold it alwayes best and safest to rest in the plaine and naturall meaning, and not to runne to Allegories, when such a sense agreeeth with the Analogie of faith, and with the circumstances of the place.

By Whoredome and Wine therefore, wee are to vnderstand generally all voluptuous pleasures, and more especially the sinne of vncleannessse and drunkennesse, which aboue all other brutish pleasures rob men of their hearts, and vnto which

which they were principally addicted, as before hath beeene shewed. Neither are we so to take it, as though Wine in it selfe were a stealer of harts, seeing if it be moderately vsed, it cheareth and refresheth the hart of man, and maketh him more fit for Gods seruice, to which end it was created; but by Wine wee are here to vnderstand the excessiue abuse of Wine vnto drunkennesse, which taketh away the hart, and quite extinguisheth the light of reason. Esay. 28.7.

Esay. 28.7.

Pro. 23.30.

It is further added vnto Wine, *New wine or sweete wine*, that by this repetition or rather addition he might amplifie, and more fully set forth their voluptuous excesse in drinking, in that they mingled the new with the old, or when they were glutted with the one, vsed the other that so they might set an edge on their dulled appetites, and whet their cloyed intemperance, that thus they might gull it downe in greater abundance. So that by this addition he chargeth them, that not onely they were addicted to drunkennesse, being overtaken through the infirmitie of their nature, but that they did voluntarily wallow in this sinne with delight, and because they would vsit it with greater pleasure, they tryed new and wanton conclusions, and did as it were set vp a schoule of riot, and intemperance.

Where by the way, he also tasketh their great ingratitude, in that the better the Lord fed them, the more they kicked against him; the more liberally he multiplied his benefits, the more they abused them to wantonnesse, voluptuousnesse, and all beastly Epicurisme.

It is further said that Whoredome, Wine, and new Wine did take away their hart. Whereby hart wee are to understand all the chiefe facultes of the soule, as the understanding and reason, the will and affections; so that through their voluptuousnesse their mindes were infatuated with blinde ignorance, their wils withdrawne from all goodnessse, and their affections become so brutish that they delighted in nothing but in beastly sensualitie. And in this sense the hart is vsually taken in the scriptures: for whereas man consisteth of two principall parts, the body and the soule, the body is vsually

usually called the flesh; the soule the hart. So Psal. 84. 2. *My* Psal. 84. 2.  
*Hart and my flesh rejoice in the living God.* 1 Pet. 3. 4. *Let the* 1. Pet. 3. 4.  
*high man of the hart be uncorrupt.* Psal. 16. 9. *Wherefore my hart* Psal. 16. 9.  
*is glad, my tongue rejoiceth, my flesh also doth rest in hope.* Gen. 6. 5. and  
Gen. 6. 5. and 8. 21. 8. 13.

And this is the meaning of the words: the doctrines are The doctrine.  
these. First, we may obserue, that prosperitie and abundance The abuse of  
are the causes why men wallow themselves in voluptuous prosperitie  
pleasures; not in their owne nature, for being so considered through our  
they are Gods good blesings and benefits, but as through corruption.  
our corruption, they are abused vnto sinne. And this sheweth  
the poysonous contagion of our natures, which so infecteth  
Gods creatures, that of wholesome drinke they become  
deadly potions, of good euill, and of blessings curses. The  
more God inlargeh our prosperitie, and multiplyeth his  
benefits, the better wee should remember and loue him, the  
more thankfull we should be vnto him, the more zealous of  
his glory, the more dutifull, obedient, & diligent in his seruice,  
seeing like a bountifull master he doth so richly reward our  
labors. And the more we abound in gods blessings, the more  
sobrietie and temperance we should shew in the vse of them;  
for we need not to be rauenously greedy at a full table, and  
the greatnessse of the cheare should rather abate then whet  
our appetites. But such is the hatefull corruption of our na-  
tures, that we make a quite contrary vse of Gods benefits; for  
when men are intriched with them, they forget God, they set  
their harts on the world, they never returne praise to the  
author of all their good, they wax key cold in their deuoti-  
ons, vndutifull, negligent, idle and wholy additt themselves  
to voluptuous pleasures, wastefully misspending Gods bles-  
sings in excesse, riot, wantonnesse, and belly-cheare, whereby  
they are made altogether vnsit to performe any seruice vnto  
God, and most fit to serue fathan, sinne, the world, and  
the lusts of their owne flesh. An example whereof wee  
have in this place; for when the Priests and people flourished  
in prosperity, and abounded in wealth, they gaue them-  
selves to all voluptuosity, to Whoredome and drunkennesse,  
whereby

whereby they were wholly infatuated, and became ignorant and forgetfull of Gods Law, negligent in their callings, and vnfitt for any good duties. Many other examples might bee brought to illustrate this point. The Sodomites inhabiting a place which was so enriched with Gods benefits that it was like another Paradize in pleasant store, abused these gifts of God to pride, gluttony, drunkennesse and all manner of vn-lawfull lusts. The Israelites for a little while abounding in a place of want, in stead of praising God for his benefits, sate downe to eate and drinke and rote vp to play. The rich glutton, hauing store of wealth, spent it all in purple, fine linnen, and delicate faire, but had not of all his prouision one meale meat to giue vnto *Lazarus*. And the other rich man furna-med the foole, when he had filled his barnes, and furnished himselfe with store, in stead of resoluing to praise God for his benefits, and to imploy them so as he might bee glorified in the vse of his owne gifts, resoluettly to live at ease, to eate, drinck and take his pastime.

The vse of this doctrine is : first, to admonish those who flourish in prosperitie, and abound in Gods blessings that they be carefull in imploying them to Gods glory, and so to vse them, that they may serue as helps to further them, in all holy and religious duties; for such is our natural corrup-tion, that if wee doe not prevent it with watchfull diligence, we shall abuse Gods bountie, and imploy our abundance for the pampering of the flesh in all voluptuousnesse.

The seconde vse serueth for the reprooife of many in these dayes, who being enriched with all abundant store, think vpon no better vse of Gods blessings, but to consume them in pride, excessie, gormandize, and drunkennesse, neuer remembryng that where the Lord giueth greatest wages, there he requireth most diligent seruice, nor that hee bestoweth vpon them abundance, that they may supply others wants, and out of their superfluitie relieve the poores necessitie. If it be to maintaine Hawks and Hounds, and Harlots, excessiue brauery, gluttony, drinking and good fellowship, they care not to spend many hundreds, but they can scarce afford a penny

*Gen. 13.8.*

*Ezech. 16.49.*

*Exod. 32.*

*Luke. 16.*

*Luk. 12. 19.*

a penny to the relife of Christ's poore members, when as they are ready to pine with hunger.

The second thing to bee obserued is, that as voluptuous pleasures doe take away the vnderstanding and transforme men into beasts, so especially whoredome and drunckenes: for first, for Whoredome, it maketh wise men fooles, and so infatuateth and besotteth the vnderstanding, that there is no place left, not onely for spirituall wisedome, but not so much as for reason and common sense. For they who are addicted to this vice, care not so they may satisfie their carnall lusts, though they runne headlong and blinde-fold into all mischieves; they expose their name to infamie and reproach; they wast their substance in maintaining Harlots, and bring themselves to extreame pouertie; they are so blinded that they cannot see the odious behauour, the shamelesse impudence, and vglie filthinesse of their Harlots, but are ready to judge their vices vertues, and to esteeme them of greater excellency then any other; they cast off all care of wife and children, as though they were meere strangers; they lay aside all shame, and thinke nothing so filthy which they may not speake, nothing so vnciuill which they may not doe in any presence; they consume their strength, infect their bodyes with loathsome diseases, shorten their liues, and damne their owne soules. And all these mischieves they runne into to satisfie their filthy lusts, and to injoy a short and brutish pleasure. Hence it is that the Heathen called *Venus* φρεγάλεπτης, a stealer of hearts, and made *Cupid* blinde, because they who are possessed with lust, loose the light of their vnderstanding, and the vse of reason. And hereof it is that the sin of vncleannessesse by a certaine kinde of eminence is in the Scriptures called folly, and the Adulterers fooles. So *Sichem* when hee deflowered *Dina*, is said to haue committed folly in Israell. Gen. 34. 7. So *Thamar* diswading *Ammon* from Gen. 34. 7. vncleannessesse, willeth him not to commit that folly. So the 2 Sam. 13. 12. wise man teacheth vs, that hee who committeth Adulterie with a woman, is destitute of vnderstanding, and destroyeth Prou. 6. 32. his owne soule. Prou. 6. 32. and Chap. 7. ver. 7. he marshallcs and 7. 7. him

him in the ranke of fooles, *I saw (saith he) among the fooles a young man destitute of understanding.* And least the similitude of follie should be too good to expresse his madnesse, he compareth him Verse. 22. To an oxe led to the slaughter, to shew that he was not onely a foole, but also brutish in his follie. The like may also be said of the sorne of drunkennesse, as I purpose els where to shew at large.

The vse hereof is, that every one abstaine from fornication, and possesse his vessell in holinesse and honour, as the Apostle exhorteth. 1 Thes. 4.3. And that like pilgrimes we abstaine from these fleschly lusts, because they fight against our soules, as it is, 1 Pet. 2. 11. For if we wallow in this sinck of filthy pleasures they will take away the heart, infatuate our understanding, and deprive vs of the vse of reason; and so we shall bee left, not onely destitute of pietie religion and honestie, but also of common civiltie and humanitie, and become like vnto brute beast, the formall difference of reason being taken away.

There is no  
meane or mo-  
deration in  
vnlawfull  
pleasures.

Pro.13.30

The last thing to bee obserued is, that they who addict themselves to pleasures, are so wholly ouer-ruled by their lusts that they can obserue no meane or moderation, but grow from delight to curious wantonnesse, and when they haue satisfied their naturall lusts and euen dulled and cloyed their sensuall appetites, they fall to deuice how by art they may renew & sharpen them. In which respect these voluptuous men are far worse then many other sinners, whose state neuerthelesse is most damnable; namely such as perseuerre in their sinnes without repentance, and will not leaue sinne till sinne leaue them; but these after their sins haue forsaken them, there being wanting naturall strength and meanes for the acting of them, will not forsake their sinnes, but vse all alluring meanes to intertwine them still, and earnestly indeauour to renew their strength that they may renew their wickednesse. Thus these drunkards when they were glutted with wine, they added new wine, the one hauing strength to inflame them, the other delightfull sweetnesse to allure them, that so by this varietie they might set an edge on their dulled

dulled appetite, and make them as it were long-winded and vnwearied in this drunken exercise. So the glutton when he hath cloyed his stomacke, with surfetting and gormandize, and satisfied, yea oppressed nature with loathing satietie, he laboureth by art to repaire nature, and to thrust it forward by invention, vwhen as it is quite tyred;not onely by varietie of dishes, the more daintie and delicate following the grosser and more common faire, but by innumerable sorts of sauces, the vsuall harbingers of gluttony and excesse. So that now cookery is become an ingenious profession, and requireth as much time to make an exquisite proficient, as some one of the liberall Sciences. The like also may be said of Fornicatours and Adulterers, vwho vwhen they haue tyred nature, and consumed their strength, labour to re-enable their disabled concupisence by exquisite wantonnesse, and when they are satisfied as being beasts, they remaine insatiable as being men,their reasonable or rather vnreasonable lust farre exceeding their sensuall concupisence. Hence it is, that when their lust hath out-run their strength, they labour to refresh it by obscene speeches,wanton Pictures, vnhonest dalliance, inflaming drincks,pampring meates,Italian rootes, and when all this will not suffice,they hire the noble art of Physicke it selfe, to become a baude to their vncleannessse, as though they could not run fast enough vnto hell,ynlesse they hastened their speede by laying all these Post-horses in the way.

The vse hereof is,that we give voluptuousnes her answere We must resist when she maketh her first motion, and turne it away with a voluptuous frowning countenance when it first knocketh at the doore at the first. of our harts. For howsoeuer at the entrance it looketh bashfully (for sinne knowing it owne vgliness cannot but bee ashamed of it selfe)yet when it hath once got entertainement it will grow bould and impudent,not admitting any repulse. First,it will allure nature,then delight it,then satisfie it,then glut it with loathsome satietie, and when it is quite spent and tyred,it will finde meanes to refresh it by curiositie and wantonnesse for a new conflict, but so as it is sure to receiue the greater foyle,

And

**A**ND so much concerning the third bill of inditement; wherein the people of Israell, especially the Priests are accused and convicted of diuers haynous crimes. Now least the people should thinke their faults extenuated, and themselues acquitted either from the guilt or punishment of their sinnes, because they were mislead by their blinde and wicked guides, he returneth againe vnto them, and frameth against them a new bill of inditement, wherein he accuseth them, that they wilfully joyned with their false teachers in their Idolatry, & were well contented to be guided by them, rather then by Gods true Prophets; and therefore it was just with God, that both the blinde leaders and blinde followers should fall together into the pit of destruction, seeing they both wilfully did shut their eyes, and loued the darkness of ignorance far better then the shining light of Gods truth.

This inditement containeth two things: First, an accusation of sinne: Secondly, a denunciation of punishment. Their sinnewhereof he accuseth them, was their Idolatrie, the which is of two kindes: first, their consulting with their Idols: secondly, their worshipping of them by oblations and sacrifices. Their consulting with their Idols is set downe in these words, Verse 12. *My people aske counsaile of their stocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from under their God.*

Verse 12.

The expositio. In which words is contayned two things: first, their sin: secondly, the cause thereof. Their sinne in these words: *My people aske counsaile of their stockes, and their staffe teacheth them.* Where first is set downe the persons who committed this wickednesse, and then the qualitie of their sinne is also expressed. The persons are saide to be not Heathens and Pagans, but the people of God. *My people aske counsaile, &c.* by which high title it is not his purpose to grace them with any priuiledge of honour, or to preferre them before the nations and infidels, but rather he raiseth them vp that he may giue

giue them the greater fall, and sheweth their honourable condition wherevnto they were aduanced by Gods free and vndeserued grace, that hereby hee may aggrauate the haynousnesse of their sinne. As though he shoulde haue saide, if these outragious sinnes be not to be excused in the gentiles and infidells, who haue onely the dimme light of Nature to be their guide, and whom I haue vouchsafed but common fauours; then how intollerable is this wickednes being committed by this people of Israell, vnto whom aboue all the nations of the earth, I haue vouchsafed this royall priuiledge and prerogatiue, to be called my chosen and peculiar people? vnto whom I haue giuen my lawes, statutes, and ordinances for their direction, and my Sacraments as assured seales of my loue and fauour, vpon whom I haue multiplied innumerable benefits to incourage them in my seruice: who haue abounded with Oracles of infallible truth, as the euent hath proued, and haue continually had my Prophets to satisfie them in their doubts, and to guide them in all truth: euen this vngratefull people, after all these benefits receiuied, haue causlely forsaken me and no necesitie vrging them haue consulted with their Idols. Neither is this haynous fault committed by some few persons, but as though they had made a common conspiracie, the whole body of the people haue associated and combined themselues together as one man, in this apostacie and Idolatrie.

The like place vnto this we haue Ier.2. 10. 11. &c. Where the Lord sendeth his people to the gentiles, to see if they could finde the like wickednesse committed by them against their Idols, which they had committed against him the true and euerluing God.

Ier.2.10.11.

The sinne committed by this people is, that they did  
ake counsell at their stocke, and their staffe did teach them. In  
which words their sinnes are both expressed, and also their  
folly in committing of them exceedingly aggrauated. But let  
vs come to the meaning of the words. Some expositors noe  
to be neglected, do vnderstand them allegorically, as though  
by wood and staffe were meant, their ignorant and false

P P Prophets.

Prophets, vpon whom they did rest & reliе for their direction in the right way, as the blinde asketh counsaile, and relyeth for his direction in his way vpon his staffe. But Allegories are needlesse where the literall sense is more probable, and agreeable with the Text; and besides it seemeth to me a farre fetched and vnsual Allegory, to signifie false Prophets by wood and staues, and therefore I rather thinke that as in-generall he accuseth them of their Idolatry, in that they did goe vnto Idols, call vpon and worship them so more especially that they did consult with them and aske their counsaile and direction about future euent.

The particular sinne therefore whereof he accuseth them was their Idolatrous and superstitious diuinations, whereof as there were many kindes, according to the diuers instruments which they vsed, as diuining by Oracles, by Lots, by fire and water, by flying of Birds, and looking into the intrailles of Beasts, by their tripodes, dead bodyes, and the like; so were there amongst them these two speciall kindes here

*Author libri.* mentioned, namely, when in their diuinations they vsed wod-  
613. manda- den Images, the which was called  $\xi\mu\lambda\omega\mu\alpha\tau\epsilon\iota\alpha$ , and also when  
torum.

as for the same purpose they vsed certaine crooked wands or sticks, which were fitted for their vse, with certaine Ceremonies, Pictures, and Characters written on them. The which kinde of Diuination was called  $\xi\alpha\beta\delta\omega\mu\alpha\tau\epsilon\iota\alpha$ , of which *Lixie* in his Romaine History and *M. Cicero* in his bookees of Diuination maketh mention. So that their sin here condemned was, that they forsooke the Lord, and his true Prophets, and refusing their direction, did consult with their Idols and Images, for the knowledge of future events; vsing many heathenish superstitions, and diuellish Ceremonies for this purpose. An example of this sinne we haue in the king of Babell, Ezech. 21. 21. *And the King of Babell stood in the parting of the way, at the head of two wayes, consulting by Diuination, and made his kniues bright (namely, which he vsed in killing and cutting vp his sacrifices) be consulted with Idols and looked into the Liner. All which kinds of abominationis were in the Israeltis much more abominable,*

Ezech. 21. 21.

seeing

seeing they had the law of God, wherein they were expressly condemned, as appeareth. Leu. 20.27. Deut. 8. 10. 11. 12. Leu 20.27.  
Deut 18.10.11.

Now this their sinne is further aggrauated by divers arguments; first, by their shamelesse impudency, in that notwithstanding they consulted with these Idols, and vsed all these diuellish ceremonies, yet they still boasted that they did not worship nor consult with the Images themselves, but God in the Image. And therfore it is not said that they did aske counsaile of their Images, but in their Images, for so the Text hath it; that is, vsed them as their instruments, wherein they boasted that they consulted with the true God. Secondly, he doth not simply say that they consulted with an Image or staffe, but they *aske counsaile in their wood, and their staffe teacheth them*, signifying hereby that they had learned no such thing out of Gods word, where all such practices are condemned as most odious abhominations, but that they were their owne will-worships, humaine inventions, and diuellish superstitions.

Lastly, he aggrauateth their sinne, by their sottish follie, in that they had not onely refused the counsaile and direction of the most wise and all-seeing God, but also had made choyse of base and blinde Idols made of wood and stome to be their guides and counsaillours; which were in other things (though not in this) far more senslesse then themselues, and suffered themselues to bee aduised and directed by their staues, which were not onely destitute of vnderstanding, but also of sense and motion, but as it pleased themselues to carrie, moue, turne and rule them, herein like vnto blind men, who refer themselues ouer to be guided by their staffe in their way which themselues carry. Yea, in truth herein farre more blinde and extremely sottish, in that the blinde mans staffe, howsoeuer it doth sometimes deceiue, yet most commonly it helpeth him to auoide dangers, whereas these men suffering themselues to be guided by these staues of diuellish superstition, are thereby misled into the deepe pit of eternall destruction.

This sottish folly of idolaters is most excellently deciphered

Esa. 40.20.21. by the Prophet *Esay*, Chap. 44. 14. 15. 16. where he saith, and. 44.14.15. that the blinde Idolater taketh a tree out of the forrest, and burneth the halfe thereof euен in the fire, and vpon the halfe thereof he eateth flesh, he rosteth the rost, and is satisfied, also he warmeth himselfe and saith, *Aba, I am warme, I haue beeene at the fire*, Verse 17. And the residue thereof he maketh a God, euен his Idoll, he boweth vnto it, and worshippeth and prayeth vnto it, and saith, *deliuer me for thou art my God*, &c.

And this was the sinne of the people of Israell: the cause whereby they became so deepeley besotted in this wickednes, is rendred in the next words: *For the spirit of Fornications hath caused them to erre, and they haue gone a whoring from vnder their God*. Where the Prophet sheweth that it was no meruaile they so fouly erred out of the way of truth, seeing they were wholly mislead by a spirit of Fornications, which made them to goe a whoring from vnder their God.

Now by this spirit of Fornications we are to vnderstand not onely the vno cleane spirit Sathan, vwho leadeth men into all manner of spirituall and corporall filthinesse, but more especially that vehement proannesse and feruent inclination vnto this spirituall whoredome and Idolatrie, which vwas deepeley rooted in the hearts of the people: for vehement affections and earnest inclinations, are with the Hebrewes called the spirit of such things as are so earnestly affected: as the

Num. 5. 14. The spirit of Ielousie : Num. 5. 14. The spirit of Lying : 1 King. 1. King. 22. 13. 22. 13. The spirit of Giddinessse : Esay. 19. 14. The spirit of Drouslinessse : Esay. 29. 10. The spirit of Vncleannessse : Zach. 13. 2. The spirit of error. 1 Ioh. 4. 6. In all which places is signified the exceeding proannes of mans corrupt nature vnto these euils, as thought the very soule it self were wholly set vpon them, or as if the soule were not so much the subject of the vices, and they the adjuncts, as the vices the subject of the Soule. And further this proannesse is called a spirit Metonymically, to point out vnto vs the chiefe authour and fountaine from whence it is diriued, euен Sathan the spirit of all wickednesse.

Moreover it is called the spirit of fornications, rather then the

the spirit of idolatrie, not onely because he would persist in the former allegorie of marriage, but also that hereby he might point out as it were in lively colours the disposition of idolaters. As though he would say, it fareth with these filthy idolaters, as with vncleane adulterers, who are so blinded and inflamed with their lust, and so besotted and hardened by their vice, that without either shame or wit, like brute beasts they runne headlong into their finne, and into all those mischeifes which doe accompany it, as though they were viterly deprived of all judgement and vnderstanding. And for this cause also he vseth the plurall number *fornications*, rather then the singular, to note both their furious earnestnesse and their accustomed practise in committing this finne.

Whereby he plainly sheweth that howsoeuer their Priests vitterly neglected their duty, yet were not the people hereby excused of their finnes; both because they gave themselues to voluptuous pleasures and thereby were deprived of their vnderstandings, and became proane vnto all wickednes, and also because they were not onely outwardly mislead by their false teachers, but also had inwardly in themselves a spirit of fornications, that is, a vehement pronesse vnto idolatry, wher-with they were wholly besotted.

Finally he addeth, *And they haue gone a Whoring frons under their God*, that is, they haue quite shaken off the marriage yoke, and with-drawing themselues from vnder the government and subjection of God their lawfull husband, haue wholly giuen themselues ouer to spirituall vncleanness, and to commit whordome with their impure Idols. The which words may be vnderstood as a cause of the former, that they therefore forsooke the Lord, and gave themselues ouer to be ruled by their Idols, because they were possessed with a spirit of fornications which caused them to fall into these grosse and absurde errors, or as an effect, that therefore they were mislead by the spirit of fornications, because hauing forsaken the Lord and his truth, he had giuen them ouer to a reprobate sense, & suffered them to be deluded by a

spirit of errour, & with strong delusions, because they would not imbrace nor loue the truth. For these are mutual and reciprocall causes, to imbrace false worship & idolatrie, & to forsake God; for when the idolater beginneth to worship his idols, hee renounceth the worship of God, and when he will not loue nor delight himselfe in Gods true worship and seruice, then the Lord giueth vp him to a reprobate sense, and to be deluded with strong delusions, as the Apostle sheweth,

Rom. 1. 23. 24.  
2. Thes. 2. 11.

The doctirines.  
The title of  
Gods people  
doth not grace  
or profit vs vn-  
lesse we loue  
like the people  
of God.

And so much concerning the meanning of the words : the doctirines which arise out of them are diuers. First, we may obserue that it is no true honour to grace vs, nor any sound benefit to profit and comfort vs, that wee beare the title of Gods people, and abound in his temporall gifts and bles-sings, if our life be not conformable to our titles and priuiledges; and if wee doe not thankfully imploy Gods benefits bestowed vpon vs, to the aduancement of his glory, the good of his Church, and the furthering of our owne saluati-on : yea contrariwise if wee vse them as incoueragements to harten vs in our sinnes, and vngratefully abuse them to Gods dishonour and the disgrace of our profession, making them serue as vayles vnder which we may more cunningly hide our leprosous sores of sinne and close acted wickednesse; then are they so farre from gracing vs that they wholy tend to our discredit, and so farre from being truely profitable, that they serue as so many arguments to aggrauate our sinnes, and to approue the justice of Gods righteous judgement when as hee taketh the most rigourous course in inflicting punishments. It was an high priuiledge of honour to the people of Israell to be intituled the people of God, but when they contened their true worship, forsooke the Lord, and consulted with Idols, all this tended to their vtter disgrace, and to make their idolatrie much more abominable then the idolatrie of the Gentils. So it was a great dignitie to the wicked Angels, that they were created the most excellent of the creatures, and were made the immediate Ministers of God, and as it were courtiers to the great King of heauen and earth;

earth; but when as they most vngratfully sinned against such as gracious creator, their excellencie did not benefit them, but aggravated their sinne and plunged them into the deepest bottome of just condemnation. It was a great mercie of God vouchsafed to the Sodomites, that they were placed in Gen. 13. 8. the garden of the world, where they abounded in all Gods temporall blessings, but when they abused Gods goodnesse and by his benefits became more rebellious, they were not hereby priuiledged from punishment, but inflamed Gods Gen. 19. more fearefull wrath against themselves, which caused fire and brimstone to raine downe from heauen and consume them. It was a great priuilege to the Israelites, to be the vineyard of the Lord, which he had hedged in from the rest of the world for his owne vse and delight, but when they answered not to Gods mercy in their obedience, but in stead of the sweet grapes of righteouesnes, brought forth the sowre Esa. 5. grapes of sinne, the Lord did not onely forsake it, but also pull downe the hedge, and layde it open to the common spoyle. It was a singular prerogatiue vnto them, that they had amongst them the profession of Religion, and the Temple of God, the place of Gods worship; but when they abused it as a visard of hypocrisie, to countenance their sinne, and as a shield to fence off all Gods threatnings of punishment, God sendeth them to Shilo to see a patterne of his fearefull Ier. 7. 4. 12. vengeance, which should also ouer-take them vnlesse they repented. Finally, it was a great dignitie, and roiall priuilege to the people of the Iewes, that they injoyed all earthly benefits in the land of Canaan, that they were Gods peculiar people, with whom he had made his couenant; his chosen nation; his roiall Priest-hood; the treasurers of his word; the keepers of his seales; and that they had the first offer of eternall saluation by Christ, and of the joyfull tidings of the Gospell: but when they abused this rich mercy by continuing in their rebellion, by stopping their eares to Christs heauenly Sermons; by crucifying the Lord of Life; and by continuing in finall impenitencie, after they were long called thereto by the preaching of the Apostles; all Gods patience.

patience, long-suffering, & innumerable benefits, served but as so many arguments to aggrauate their finnes, to bring vpon them more fearefull punishments, and to make their condemnation more horrible and grieuous, as may plainly appeare by these places. Math. 11. 21. Luke. 13. 34. 35.  
 Mat. 11. 21.  
 Luk. 13. 34.  
 Rom. 2. 4. 5.  
 Rom. 2. 4. 5.

**Gods blessings** By all which it appeareth that Gods benefits are not blessedly abused doe ag- sungs vnto vs if we doe abuse them as motiues vnto finne, but rather they make our finnes out of measure sinfull, and our punishments more intollerable. And of this the reason is most apparent; for as it excuseth the neglect of dutie, when the partie to whom it is to be performed is but a meere stranger, and extenuateth the fault, when as it is committed against an enimie, so it doth much aggrauate it, if he be a familiar acquaintance, or neere friend, vnto whom we are deeply indebted for many benefits: if the wife do misdemeane her selfe towards a crabbed and perverse husband, though it doth not altogether excuse her, yet it extenuateth her fault; but if she thus behauet her selfe towards a husband who is most kinde and louing, and omitteth no good duty which can be required of him, the world is ready to crie shame against such misbehavior. If the seruant neglecteth his duty to such a maister as performeth no duty vnto him, but defraudeth him of his wages, and daily oppresteth him with new injuries, although it will not justifie his doings, yet it will lessen his faults; but if this neglect be towards such a one as is louing and liberal, it deserueth justly a sharper censure and more seuere punishment. So if the Lord were vnto vs as a stranger or enimie, a bitter husband, or cruell maister, we might haue som-what to say for the neglect of our dutys; but seeing he is most bountifull and benigne, requiting euery dramme of loue with a pound of kindnesse, and rewarding euery penniy-worth of seruice, with a talent of wages, yea, seeing he preventeth vs with his free grace, and beginneth, and continueth, and multiplyeth his benefits without any manner of our deserts, if after all this we neglect our dutys to such a God, so gracious, and infinite in mercy, yea, and

and contrariwise abuse his owne gifts to his dishonour, and take occasion by his benefits the more to prouoke his wrath by our sinnes, what judgements are too heauy, what punishments too grieuous for such vnthankfull wretches ?

The vse hereof serueth to teach vs, not to content ouer selues We must not with the priuileges of Christians, vnlesse we liue the liues of content our Christians; not to rest in Gods temporall benefits as being felues with the sufficient arguments of his loue, or vndoubted pledges of our Christians vn-saluation, vnlesse we haue also the grace giuen vs to employ them to the aduancement of Gods glorie, and to vse them their liues. to those good and holy ends for which God hath bestow-ed them. For it will nothing avayle vs that we are chosen out of the rest of the world to be Gods peculiar people, vn-lesse as it becommeth the inheritance of God we be purged from our iniquities and be zealous of good workes; it will not profit vs to be intertayned into Gods owne familie, if we doe not behaue our selues as it becommeth his children and seruants; nor to haue the couenant and the seales thereof, the glorious Gospell of Iesus Christ, and the Sacraments of Baptisme and the Lords supper, vnlesse this covenant be as well written in our harts as in our booke, and be as fruit-fully practized, as it is faithfully delivered. In a word wee shall be neuer the better for the abundance of temporall be-nefits as peace, plenty, health, libertie, and the rest, vnlesse as wee surpassee others in these priuileges and pledges of Gods loue, so also we doe excell them in loue towards God, zeale, thankfulness, and holy obedience : yea contrariwise if God haue sownen amongst vs the seeds of his mercies with a liberal hand, expecting a fruitfull haruest of holynesse & righteousness, and we in stead hereof retorne vnto him the tares and cockle of sinne and wickednesse, we shall bee but the nearer vnto a curse, and his great bountie and innumerable benefits shall serue as so many arguments to aggrauate our sinnes, and multiply our punishments.

Secondly, it serveth to beate downe the glorious bragggs  
of the Papists and sinagogue of Rome, whō boast them-  
selues as being the peculiar people and Church of God,

That the Pa-  
pists in vaine  
boast of the  
priuileges,  
of their  
upon Church.

vpon whom the Lord hath multiplied manifold benefits spiritual & temporal, and in whose custody still remaine the treasure of Gods word, and his seales the Sacraments : but though it should be graunted vnto them that their Church in former times hath had these priuiledges, and that yet there remaine some steps and prints of them, this doth not any whit commend them or make their state the better, yea rather it serueth to aggrauate their fearfull Apostacie, their haynous rebellion, and abhorminable idolatrie, in which they liue and perseuer, notwithstanding the Lord hath formerly dealt so gratisously with them, and presently doth not take that just vengeance of their sinnes, which they long agoe deserued. For howsoeuer the Lord hath caused the light of the Gospell to shine vnto them, whereby he hath discouered the sottish grosseenes of their idolatrie and superstitions, yet they will not forsake their idols *and turne to the living God, who hath made heauen and earth,* but like vnto the Israelite here spoken of, they worship their images of wood & stone, and daily commit more then heathenish idolatrie; they consult with their idols in all their difficulties and dangers, going on pilgrimage vnto them for their counsaile and direction; they make vowes vnto them, & offer them oblations in every high place, that is, in the innumerable temples which they haue erected for this purpose; and they are so wholy seduced by the spirit of fornications, that if any man gaine say them in these their wicked courses, they are ready to pursue and persecute him with sword, fite, and fagot. In a word they haue wholy corrupted Gods worship and seruice, and are become more sottish in their superstitions and idolatrie, then either the Turkes or Pagans. So that if they will needes vaunt themselves of their titles, that they are Gods people and Church, and in their priuiledges which they haue aboue others, they doe but glory in their shame, seeing they are so many arguments to aggrauate their sinnes and vngratefull wickednesse, in that they are worse then the Turkes and infidels in heir idolatrie and superstition, especially in this respect, that they haue had many singular meanes graunted them

Act. 14. 15.

them by God for their conversion and reformation, which the other haue wanted, and yet notwithstanding all Gods mercies, persist in their apostacie and rebellion.

The second thing to be obserued is, that the Lord condemneth it as a haynous sinne, to worship Images, and to aske counsaile of stocks & stones. And in truth what groser Idolatry can be imagined then to give that honour and worship which is proper the vnto Lord, to the works of mens hands, as to fall downe before a base Idoll, to creep vnto it, to invocate it, and to offer vnto it vowes and oblations? neuerthelesse how fottishly absurd soever this Idolatry be, yet hath it many patrones amongst those who make profession of Christianitie, namely, the whole Church of Rome, who allow by their doctrine and practise, both the making and worshipping of Images, not onely of God himselfe and the three persons in Trinitie, but also of Angels and Saints. But we are to abhorre this grose Idolatry, as being in the word of God condemned as impious, and derided as fottish and ridiculous. It is expressly condemned in the second commandement, *Thou shalt not make unto thy selfe any grauen Image, &c.* So Deut. 4. 15. Take therefore good heede unto your selues, Deut. 4. 15. for yee saw no Image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire. 16. That you corrupt not your selues, and make you a grauen Image, or representation of any figure, whether it be male or female, &c. So Lev. 19. 4. Lemit. 19. 4. & and 26. 1. Esa. 40. 18. And least we shoulde thinke that this was onely a legall ordinance, which is abrogated by the Gospel, as one of the Papists doth impudently affirme, it is no *Catbarinus*. Iesse strictly vrged in the new Testament, and the neglect thereof condemned, as appeareth Rom. 1. 23. 1 Cor. 10. 20. 1 Cor. 10. 20. 1 John. 5. 21. Rom. 1. 23. 1 John. 5. 21. Pfal. 97. 7.

And as the Lord hath strictly forbidden and condemned this sinne, so also hath he seuerely punished it, as we may see by the example of the Israelites, Exod. 32. In the time of the Exodus. 32. Judges, and of the Kings, of *Ieroboam*, *Ahab*, and the rest, Deut. 27. 15. according to his word. Deut. 27. 15. Pfal. 97. 7.

But as the Lord hath condemned the making and worshipping

Psal. 115. 4. 5.

worshipping of Images as wicked, so also as fottish and ridiculous, as may appear. Psal. 115. 4. 5. &c. And 135. 16. 17. &c. Esay. 40. 20. 21. &c. And 44. Ver. 9. to 21.

The Papists  
confuted who  
say that Images  
are Lay mens  
bookes.

But it is objected by the Papists that Images are Lay mens books. I answer that if Lay men haue no better books, the greater is the Cleargies sinne, for the Lord hath giuen the booke of holy Scriptures, not onely vnto them, but to the Laytie also, that by studying therein they may be led into all truth; but they vse them like little children or fooles, for taking away from them the rich treasure of Gods word, in stead thereof they giue vnto them babies and pictures to play withall, to keep them as it were from crying and complayning. They take away from them the profitable schoolmaister which would throughly instruct them in the will of God, because hereby all their jugling and deceipt would be discouered; and giue them Images to be their play-fellowes. Yea, in truth they deale farre worse with Gods people, for childish babies, and play-fellowes, are vnto children harmelesse delights, whereas these Images are pernitious vnto their soules, by seducing them out of the way of truth into the way of error and falsehood, as the Scriptures plainly teach vs. Ier. 10. 15. They are called *vanitie and the work of error*, not onely because they grossly erre that make, but they also that serue them. They teach men indeed, but what is their doctrine? euen *the doctrine of vanitie*, as it is Verse 8. They vse a kinde of dumbe eloquence to perswade simple men, but what is it they speake? The Prophet Zacharie telleth vs, Zach. 10. 2. *Surely the Idols have spoken vanitie*. They teach Ideots, but what is their lesson? the Prophet Habakkuk telleth vs, Chap. 24 ver. 18. *They are teachers of Lyes*.

Ier. 10. 15.

Zach. 10. 2.

Hab. 2. 18.

Not only Im-  
ages of the hea-  
then Gods for-  
bidden.

Deut. 4. 12.

Esay. 40. 18.

Act. 17. 29.

Rom. 1. 23.

But they reply that in these places the Images of the heathens are condemned, but they make and worship onely Images of the true God and saints. I answere that as in the commandement all manner of similitudes are forbidden, so principally Images of the true Ishouah, as the Law-giuer doth expound himselfe in many places. Deut. 4. 12. 15. Esay. 40. 18 to 26. Act. 17. 29. Rom. 1. 23. For what greater dishonor can

can be offered vnto God, then to represent him who is an invisible Majestie, by a base visible Creature, and to circumscribe him in a little Image, who is infinite and incomprehensible?

Secondly, they object the Cherubins which couered the Mercy seate, and the brasen Serpent. To which I answere, that both the one and the other make against them, for they were both made by Gods expresse Commaundement, but they make Images, which in his Law are expressly forbidden and condemned. The Cherubins were made not to be worshipped, but to couer the mercy seate, that when the glory of God appeared, men might be kept from curious prying into his secrets, and that seeing no manner of similitude they might make no resemblance of him. And the brasen Serpent was not erected that the people should worship it, but that it should be a figure and type of Christ, & a Sacrament of their curing and healing, not onely in respect of the wounds which the fiery Serpents made in their bodies, but of those spirituall wounds which the old Serpent Sathan had made both in body and soule by the sting of sin. And when the people did alter the end and vse thereof, and abused it vnto Idolatry, *Ezekias* in zeale to Gods glory did breake it in peeces. 1 King. 18. 4.

And thus they object for their making of Images: now for their worshipping of them, which is the grossest kinde of Idolatry, and so extreamely repugnant to the word of Gods, they alledge in their excuse that they doe not worship the Images themselues, but onely so far forth as they haue relation with the things wherof they are Images. To which I answere, that this excuse is both false and vaine: the falsehood of their doctrine appeareth by their practise, for if they did not worship the images themselues, to what purpose did they by their deuices giue vnto them a seeming life and motion, as the turning of the eies, the moving of the hands, and the bending of the head and body, and why was one Image had in great esteeme, & another image of the same Saint neglected and disregarded?

The Cheru-  
bins brasen &  
serpent no ex-  
cuse for Po-  
pish Images.

King. 18. 4.  
The popish ex-  
cuse for wor-  
shipping ima-  
ges answered.

Secondly,

Secondly, their excuse is vaine, seeing this is that Idolatry which is so much condemned in the Scriptures: for the Israelites when they worshipped Images, did profess that they did not worship the Idols of wood and stone, but God in them; so when they made a golden Calf in the wilderness, they had therein a respect to God, who brought them out of the land of Egypt, and professed that in it they worshipped the true Jehovah, as appeareth. Exod. 32. 4. 5. So Micah his mother faith, that shee had dedicated the silver unto the Lord, to make a grauen and molten Image. Iud. 17. 3. So Jeroboam hauing made the golden Calves, saith: behold O Israell thy Gods which brought thee out of the land of Egypt:

*Exod. 32. 4.* 1 King. 12. 28. 1 King. 12. 28. that is, the Image and similitude which representeth the true God: neither would any haue beene so sottish as to beleue that the Calves which themselues had lately made, had freed their fore-fathers out of their captiuitie. And as we haue heard the people worshipped not the Image of Baal, but God in the Image: and therefore the Lord saith, they shoulde no more call him Baali. Chap. 2. ver. 16. Yea even the heathens themselues thus excused their Idolatrie, as Augustine witnesseth: *Non ego illius lapidem colo & adoro quem video, sed sernio ei quem non video. Quis est ille? Numen quoddam invisibile quod presidet illi simulacro:* that is, I doe not serue and worship that stone which I see, but I serue him whom I doe not see. And who is hee? a certayne invisible and Diuine power which hath the charge of that Image.

We must laud  
Gods name for  
freeing vs from  
popish idolatry

The vse of this Doctrine is, first that we laude and magnifie the name of our gracious God, who hath freed vs from this more then Egyptian darknesse of Idolatry and superstition, and hath placed vs in his Goshen and true Church, where by the cleare shining light of his Gospell he hath dispelled these foggy mists of sottish ignorance, and hath plainly discouered even to the eyes of little children those dolstollish follies, with which the wilest of their fore-fathers were blinded and mislead.

Secondly, it serueth to admonish vs, that we doe not with the

the vnthankfull Israelits desire to returne againe into this We must not  
 Egyptian seruitude, because we would injoy those pompous desire to return  
 pleasures which the aduocates of Rome doe offer vnto vs, into this Ro-  
 but that we rather make choise of the afflicted way of gods  
 truth, which wil in the end bring vs to the heauenly Canaan. mish seruitude.  
 And to this purpose we must auoide not onely the grossest  
 kindes of Idolatrie and superstition, but also all the petite  
 sorts therof, yea we must carefully flye the meanes of idolat-  
 rie, as will-worship, society with Idolaters, especially in that  
 neere bond of mariage, ignorance of Gods true religion,  
 whereby wee make our selues like blind men, which may  
 easilie be led any way, and as it were an easie pray to be de-  
 uoured of those locusts, the Priests, and Jesuits, which are  
 come out of the bottomelesse pit.

Lastly, we are hereby admonished to imbrace and loue We must loue  
 the truth, which the Lord by the Ministers of his word hath God truth if  
 in such plentifull manner and measure deliuered vnto vs, least we would not  
 for the contempt of his Gospell, he gue vs ouer to strong be seduced  
 delusions, and to beleeue lyes; which seduction is a certaine with Papists  
 forerunner of eternall condemnation, as the Apostle sheweth  
 2 Thes. 2. 11. 12. And whilst we make profession of the 2. Thes. 2. 11.  
 Gospell let vs labour to bring foorth the fruits thereof in 12. Mat. 21. 43.  
 holinesse and righteousness, least the Lord doe cause his  
 kingdome to be taken from vs, & bestow it vpon some other  
 nations, who will be more fruitfull, for what shoulde they doe  
 with the light who wilfully shut their eyes against it ? and to  
 what purpose shoulde they injoy the Gospell of righteou-  
 nesse, who in their liues bring forth nothing but the fruits of  
 iniquitie ?

The third thing to be obserued is, that the Lord condem- That it is an  
 neth it as an haynous sinne, to consult with idols, and to vse haynous sinne  
 diuination for direction in time of daunger, or for knowledge to vse diuinati-  
 on of future things, which are contingent. And this may further  
 appeare both by Gods earnest prohibitions of the vse of on.  
 these vnlawfull arts, and by the punishments threatned and  
 inflicted vpon the offenders. The Lord hath straightly for- Deut. 18. 10.  
 bidden them, Deut. 18. 10. 11. *Let none be found amongst you* Deut. 18. 10.  
*that* 11.

that maketh his sonne or daughter to go through the fire, or that useth Witchcraft, or a regarder of times, or a marker of the flying of Foules, or a Sorcerer, or a Charmer, or that counsaileth with spirits, or a Southsayer, or that asketh counsaile of the dead; for all that doe such things are an abomination unto the Lord,

**Exod. 22. 18.** &c. The punishment denounced is death, Exodus. 22. 18.

**Leu. 20. 27.** Thou shalt not suffer a Witch to live. So Leu. 20. 27. If a man or woman, haue a spirit of Dimination in them, they shall dye the death, &c. The which punishment was accordingly inflicted.

**1 Sam. 28. 3. 9.** by *Saul*. **1 Sam. 28. 3. 9.** And by *Iosias*. **2 King. 23. 24.** The

**2 King. 23. 24.** execution of which punishments the Lord taketh vpon himselfe if the Magistrates neglect it, as it is, Mich. 5. 12. *I will cast off thine Inchanters out of thy Land.* Besides which tempo-

rall death, the Lord denounceth death eternall, consisting both in the separation from the joyes of heauen, as appeareth, Apoc. 22. 15, and also in the torments of hell fire, as it is, Chap. 21. 8.

That it is a great sinne to consult with Witches.

**Leu. 19. 31.**

The like may be said of them who consult with diuiners, and aske counsaile of them; for as they joyne together in their horrible sinne, so they shall not be disioyned in their punishments. Their sin is forbidden as haynous. **Leu. 19. 13.** *Ye shall not regard them that work with spirits, neyther South-sayers, yee shall not seeke to them, to be defiled with them, I am the Lord your God.* Their punishment denounced by God, is death, and seperation from the Church of God, as appeareth. **Leu. 20. 6.** The which punishment was inflicted vpon

**1 Chro. 10. 13** *Saul*, for consulting with the witch of Endor. **1 Chr. 10. 13.** And vpon *Abaziah* for asking counsaile of *Baal-zebub* the

**2 King. 1. 3. 4.** God of *Ekron*. **2 King. 1. 3. 4.**

The vse hereof serueth to reprove many amongst vs, who when either themselves or their friends be sickle, or when they haue lost their goods by theeues or other casualties, or when they curiously desire to know what shall befall them in the time to come, are ready to vse these wicked and Diabolical meanes for the satisfying of their desires; wherein they bewray notable diffidence, impietie, & folly: diffidence, in that if the Lord defer his helpe a little while, they will not waite

waite his leasure, nor trust in his promises, but rather relye vpon the diuell, and vpon the direction of his wicked instruments. Their impietie is hereby manifested, in that they seeke to free themselues from those afflictions which God hath laid vpon them by Sathan's helpe, (as it were) whether God will or no, for if it were his will they should be released, he would graunt them lawfull meanes. Lastly, they shew their folly, not onely in that they inquire of them who haue a spirit of dissination, and of the Sowthayers who murmur and whisper, and leaue the Lord most wise and most mighty, and goe from the living to the dead; contrary to, the admonition of the Prophet, Esay. 8. 19. but also in that they imagine they can preuaile against God by Sathan's assistance, who is but his flae, and so fast tyed in chaynes, that he is not able to stir without his permission.

Fourthly, we here learne what is the cause why Idolaters, who otherwise are exceeding wise, doe liue in most sottish superstition, and are blinded with such childish follies as may moue in any just cause of admiration; namely, because they are seduced with a spirit of fornications, that is, not onely abandoned of Gods spirit, who leadeth vs into all truth, but also wholy lead with the vnclean spirit Sathan, the chiefe author of spirituall whoredome, who begetteth in these children of disobedience a spirit of Idolatry, that is, a vehement and earnest desire to liue in this sinne; with which they are so wholy transported, that they goe forward in their grosse and absurd courses, not onely against religion, and the reuealed will of God, but against reason, nature, and common sense. An example hereof wee haue in the Israelites, who howsoeuer they had so manifold experience of Gods mercy and power, in multiplying his benefits vpon them, and in their miraculous deliurances, & preseruation from their enemies, and of his seuere justice in punishing their Idolatries, yet were so seduced with this spirit of fornications, that neither Gods mercyes nor judgements could restraine them from forsaking his true worship, and seruing the Idols of the Heathens, in as grose manner as those who never heard of

The cause why  
the wisest Idol-  
laters live in  
sottish super-  
stitions.

God and his word. The like experience we haue in the Papists at this day, who howsoeuer they are worldly wise, in the things of this life, yet being bewitched and carried headlong with this spirit of fornications, they suffer themselues wittingly and willingly to be abused by their false teachers, as if they were the most ignorant ideots in the world; they beleue the carnall presence of Christ in the Sacrament of the auiter, contrarie not onely to religion but also to reason, nature, and their owne sense, and adore their breaden God with diuine worship; they are content with great summes of money to purchase pardon of their sinnes of the Pope, who is a sinfull man like themselues, yea the man of sinne; they whip and torment themselues before their idolls like Baalls Priests; they creepe to the Crosse; and goe on pilgrimage to images of wood and stone, and by praying, vowing, and offering vnto them, they acknowledge them as their Gods, seeing they give vnto them all parts of diuine worship, whereas they are creatures more base and impotent then themselues; and whence proceedeth all this but that they are giuen ouer of God to strong delusions, and to beleue lyes, bewitched of the euill spirit sathan, and wholy transported and mislead with the spirit of fornications.

We must take heed we be not transpor-  
ted with the spirit of sinne.

Rom.7.22.

The vfe hereof is, that howsoeuer we are sometime led captiue of sinne, and through infirmite be overtaken with the corruption of the flesh, yet that we carefully take heede we be not transported wholy with the spirit of sinne, desiring to breake Gods commandements, &c delighting in our transgression. Let vs watch ouer our harts, that they may do faithfull seruice vnto God though the other members bee sometime intrallled in the bondage of sin, & though in the spirituall conflict we receive some wounds of sathan, the world, and the flesh, yet let vs be sure to keepe fast buckled vnto vs the brest-plate of righteousnes, sinceritie, and integrtie, so as we may truely say with the Apostle Paul, that we *delight in the law of God concerning the inner man, howsoeuer wee find another law in our members, rebelling against the law of our minds, leading vs captive unto the law of sinne, Let vs wholy resigne*

refigne our selues ouer to bee guided by the spirit of God, that so we may be assured that we are his sonnes and children; for if Gods spirit be not our guide to leade vs into all truth, Rom.8.14. we shall be seduced by the spirit of sin, and carried headlong into all manner of sottish and outragious wickednesse.

Fiftly,we here learne that as soone as men addict them-selues to wil-worship,superstition, and idolatrie, they shake off Gods yoke, and withdraw themselues from vnder his gouernment; as the Israelits in this place, who when they went a whoring after their idols, are saide to haue departed from vnder their God. So Deu.31.16. *They will goe a whoring after Gods of a strange land, and will forsake me and breake my covenant.* And so themselues confess that they did forsake the Lord when they serued Baalim, Judg. 10. 10. though they professed that in Baal they serued the true God, as appeareth, Hof.2.16. Thus the Lord saith that as soone as the people burnt incense vnto their Gods, and worshipped the worke of their owne hands,they forsooke him. Ier.1.16.

They that addict themselues to idolatrie shake of Gods yoke.

Deut.31.16.

Judg.10.10.

Hof.2.16.

Ier.1.16.

The reason is manifest,for they who refuse to be gouerned by the kings law, and either make their owne will a law, or submit themselues to be ruled by the law of a strange Prince, they doe not onely reject the law but also refuse to haue that Prince for their gouernour; but the word of God, is his law and the scepter of his kingdome,whereby he ruleth all his subjects, and therefore they who will not be ruled by this law, but by their owne will, and humaine inuentiones and traditions, in refusing Gods law they refuse and forsake God himselfe, and will not admit him for their gouernour. And hence it is that the Lord joyned these together,where he saith,that *Saul* had forsaken him & had not performed his commandements, 1 Sam.15.11, and 1 King.11.33. *Because they haue forsaken me, &c. and haue not walked in my wayes.* Againe the Lord is our true husband, and the couenant of marriage on our part is, that we will obserue marriage fidelite, and keepe our faith which we haue plighted vnto him inviolable, which wee performe when as wee worship him alone in spirit and truth, according to his revealed will: when

1.Sam.15.11.  
1.King.11.33.

as therefore we either goe a whoring after Idols, or instead of Gods true worship, offer vnto him our owne will-worship, and humane inventions, wee violate our faith, break the bond of marriage betweene vs, and so renounce the Lord from being our husband.

The vse hereof is, that we most carefully avoide all manner of Idolatry, Superstition, and will-worship, and not flatter our selues with a conceipt that the Lord will be content with our devotion and good meaning, though it dissent from his word, that we may prostrate our bodie vnto an image, and reserue our hearts for God, and that his will & our owne wils, his Law and humane inventions may well stand together, in his worship and seruice; for God and Idols, the Ark and *Dagon*, light and darknesse, righteousnesse and vnrighteousnesse, true religion and sottish superstition, will never agree together, but as soone as we receiuie the one, we doe *ipso facto*, exclude and forsake the other, and therefore wee are put to our choise, whether wee will forsake the true *Iehouah*, or the Idoll *Baal*, Gods true religion, or our owne Superstitions.

Verse 13.

**H**Ethero we haue spoken of their first kind of Idolatry, that is to say, their consulting with Idols : The second followeth, which is their worshipping of them, by offring vnto them sacrifices and oblations: Vnto which is annexed the punishment which is inflicted vpon them, for both the one and the other. Verse 13. *They sacrifice upon the tops of the mountaines, and burne incense vpon the hils, under the Oake, and the Poplar tree, and the Elme, because the shadow thereof is good; wherefore your daughters shall be harlots, and your spouses*

**The expositio.** *shall be Whores, &c.* The which words containe two parts: the first is an accusation of sinne: the second is a denunciation of punishment. Their sinne was their Idolatrous worship, which also was performed in places prohibited by Gods expresse commaundement. *They sacrifice upon the tops of the mountaines:* Where bee more plainly sheweth what he meant by the spirit of fornications in the former

Verse,

Verse, namely, that they had forsaken the Lord and his true worship, together with the place vnto which it was appropriated, and committed spirituall whoredome with their idols, which they erected to themselues vpon euery hill and mountaine.

So that here he accuseth and condemneth them of a double finne; the first was their Idolatrie, wherby they worshipped God in Idols and Images of wood and stone, contrary to the expresse Word of God, both in the second commandement and else where: the second was that they worshipped in prohibited places; for the Lord had exprefly charged them that they should offer their sacrifices in no place, but in his Tabernacle and Temple, and that they should erect no other Alters, but the Alter for the burnt offrings and for the incense, which himselfe had caused to be made, and placed first in the Tabernacle, and then in the Temple, as appeareth. Deut. 12. 11. 13. 14. 2 Chro. 7. 12. Exod. 20. 24. Deut. 27. 5. 6. 7. Ios. 22. 10. 16. 19. Both that hee might hereby restraine them from will-worship, and also that hee might typically teach them, that as they had but one Temple to serue in, so they had but one God to serue; as they had but one Alter for their sacrifices, and one for their incense, so there was but one Mediator which sanctified all their oblations, and perfumed all their prayers, whereby they became like sweet odours in Gods nostrils.

<sup>2</sup> Chro. 7. 12.  
Exod. 20. 24.  
Deut. 27. 5. 6.  
Ios. 22. 10. 16.

But they neglected the commaundements of God, and erected altars, and offred sacrifices vpon the hils and mountaines; imitating therein the heathenish Gentiles, who erected their Temples in woods and groves vpon the tops of hils, according to that :

*Lucus in urbe fuit media, latissimus umbra, &c.*

*Vir. Aeneid.*

*Hic Templum Junoni ingens Sidonia Dido*

*lib. 1.*

*Condebat.*

Whereof also their Temples were called *Pibana*, because in respect of their high situation they were eminent and conspicuous; to which they were moued by these considerations, because being more stately & maiestically, they thought them-

them more fit for divine worship, and also because they thought these places in regard of their eminencie nearer vnto heauen, which is the place of Gods chiefe residence, wherin they preferred heathenish wil-worship and their owne naturall reason before the expresse word of God.

And this was that idolatrous superstition, which is so often condemned in the bookees of the Kings & Chronicles; namely, that they did worship in the groves and high places, yea & kings otherwise godly & religious, are blemished with this note of disgrace, that they suffered such kinde of worship, and did not cut downe the groves, and vtterly demolish these idolatrous places. Thus *Salomon* sinned in erecting an high place for *Chemosh* the abomination of *Moab*, in the mountaine, &c. as appeareth 1 King. 11. 7. And thus the Israelites daily prouoked Gods anger against them, as we see both in this place & in diuers others. Esa. 57. 7. Ier. 2. 20. Ezec. 6. 13.

1. King. 11. 7.  
Esa. 57. 7.  
Ier. 2. 20.  
Ezech. 6. 13.

It is further added by way of more particular description that they burned incense vpon the hils, vnder the Oakes, & the Poplar tree, and the Elme; and the reason mouing them therewerto is adjoyned, because the shadow therof was good, the meaning is that they sacrificed and burnt incense in their groves, and made choyle for this purpose of such trees, as were most pleasant, and by reason of their broad and thick leaues, most fit to cast a delightful shadow, which would not onely shelter them from the schorching heat of the Sun, but also stirre vp in them a kind of superstitious devotion. The which also was increased by a conceit which they had of the trees themselves; for as they put more holynesse in the hils then in the vallies, so also in one tree more then in another, in respect of the diuers idols, vnto which they were consecrated, according to that :

Virg. eglog. 7.

*Populus Alcide, gratissima vitis Iacbo,  
formosa myrtus veneris, sua laurea Phaebo.*

That is, the Poplar tree is most acceptable to *Hercules*, the Vine to *Bacchus*, the Myrtle tree to *Venus*, and the Bay tree to *Apollo*.

Whereby the Prophet sheweth, that they were vtterly fallen

fallen away from the true religion to Paganisme and Heathenish superstition and idolatry; for which sinnes they were much more vnexcusable, both because for them principally the Lord had cast out the nations before them, and alſo had giuen them expreſſe and ſtraight commandement, that they ſhould vtterly demolifh and deface all theſe idolatrous monuments, deſtroy the places wherein the nations ſerved their Gods, vpon the high Mountaines, and vpon the hilſ, and vnder every greene tree, and ouerthrow their auſters, and breake downe their pillars, and burne their groues, hew downe the grauen images of their Gods, and abolifh their names out of the place, Deut. 12. 2. 3. and 7. 4. 5.

Deut. 12. 2. 3.

So that they could not pretend ignorance for their excuse, and 7. 4. 5. being ſufficiently inſtruceed both by Gods workeſ and alſo by his word, and therefore it is maniſt, that being who- ly carried away with a ſpirit of fornications they committed theſe sinnes proudly and preſumptuously againſt Gods Ma- jeftie, preſeſing humane invenſions and their owne ſuper- ſtitions before Gods reuealed will.

Neuertheleſſe ſome colour of excuse they had to blinde their owne judgementes, gagge their conſciences, and to ſtop the mouthes of all reproverſ, namely, becauſe the shadow of theſe groues and trees was good, that iſ, both pleauant and profitablie; pleauant both in reſpect of the delightfull ſhade, and the ſweetneſſe of the aire, which uſually accompanyeth ſuich places, and profitablie not onely for the inlarging their deuotions, but becauſe they were thereby alſo preſerued from the ſcorching heat of the ſunne, with which the people of theſe countries were ſometimes moleſted, and ſo fittet as they thought with more alacritie to perfrome their religioſe ſeruices.

So that the cauſe why they transgrefſed Gods comma- dement was as it ſeemeth their good meaning, whereby they imagined that by taking their owne courses, they ſhould be much better fittet for his ſeruice, then by following his di- rection in his word; which in truthe was nothing els but car- nall and abhominable pride in them, whereby they thought

themselves wiser than God himselfe, and preferred their own wil-worship and humaine inventions, before Gods revealed will.

And thus haue we seen what their sinne was, as it is here plainly expressed; the which also in the same words is much aggrauated: first, in that they did not onely seldome fall into this sinne, but made it an vsuall and common practise, & this is signified by the Verbe here vfed in the original, which being in the second Conjugation of Actives, doth imply the frequency of the action, as *Tremelus obserueth*; as also where he saith, that they sacrificed on the mountaines and hils, in the plurall number, and vnder the Oke, Popler, and Elme, whereby he intimateth that the Israclites were not contented to commit this Idolatry in one or two places, or vpon some few Altars, but they had many hils, many groues, many Alters, & many Chappels and Temples, which they had erected in euery part of the Land. Wherein it seemeth they gloriyd as though they were in better case, and much to be preferred before the Iewes, seeing they had but one Temple, & one Altar for sacrifices, and another for sweet incense, where as they had great varietie and choise of Temples and Altars for their deuotions.

Secondly, their sinne was aggrauated by their shamelesse impudencie, for they did not commit their spirituall whoredomes in secret corners, but in the eye of the world in most eminent places.

Lastly, in that they were not abashed at their wickednes, but rather justified it by pretending their good meaning, aduancing themselves before all who had not aspired to the same degree of sinne, and that through affected and wilfull ignorance, for their practise was repugnant and opposite to the expresse word of God, which was not onely committed vnto them in writing, but also faithfully expounded and zealously inforced by Gods true Prophets.

And this was the peoples sinne: their punishment followeth, whereof there is two degrees: the first, that he would punish them in their familie with shame and reproach: the second,

second, that he would with-hold the meanes, with which such abuses shoulde bee reformed, whereby they were discredited and disgraced. The first is contayned in these words, *therefore your Daughters shall be harlots, and your Spouses shall be Whores.* The which words some understand as the fruit and effect of their Idolatry, both because spirituall whoredome is vsually finished and perfected with corporall adultery, as appeareth in the example of the children of Israell, seduced by the daughters of Moab : Num. 25. 1. 2. 6. and also because husbands and fathers gaue their wiues and daughters fit occasion and opportunitie to play the harlots, whilst they absented themselves in the hils and groues about their Superstitious deuotions, yea, and prouoked them also by their bad example, when vnder colour of Religion they gaue themselves to all vncleannessse, as it is the vsuall practise of Idolaters.

But I rather expound these words, as the punishment the Lord threatneth to inflict vpon them for their Idolatry; namely, that he would punish their spirituall whoredome with carnall whoredome, and because by their frequent Idolatries, they had grieuously dishonoured his name, therefore hee would disgrace and dishonour them, by causing their houses to become stewes, and theft daughters and spouses, or daughters in Law (as the word may indifferently signifie) to become strumpets and common harlots. The which punishment the Lord inflicted vpon the Gentiles, who because they turned the glory of the incorruptible God, into the similitude of the image of a corruptible man, and of birds, &c. therefore God gave them vp to their owne harts lusts, vnto vncleanness Rom. 1.23.24. and to defile their owne bodyes amongst themselves, &c. as it is, Rom. 1.23.24. Where we are to obserue that the Lord punishest one sinne with another, not by infusing corruption, or by prouoking vnto wickednesse, but onely by with drawing his grace, and by giving men ouer to their owne vile affection.

Now this punishment by the Law of requitall, is proportionated vnto their sin, for as the Idolaters did rob God of his honour

3 Sam. 2. 13.

honour to give it vnto Idols, so the Lord threatneth to spoile them of their houours, and to expose their names to infamie and reproach, by suffering their wifes and daughters to play the Harlots; and because being his spouse and children they prostituted themselves to idols, and exceedingly grieved him by their Adulteries, therefore hee would vexe them also, by suffering their wifes and children to defile themselves with Adulterers, that so by their owne griefe, they might learne how much they had grieved the Lord with their spirituall fornications.

Whereby the Lord sheweth, that in the day of his visitation hee needeth not to seeke farre for meanes of reuenge, seeing he could make them their owne executioners, and their nearest and dearest friends the instruments of his wrath, to inflict on them deterrued punishments.

The doctirnes  
God as well  
condemneth  
Idolatrous ce-  
remonies as I-  
dolatrous wor-  
ship.

Leu. 10.

2 Chro. 26. 18. quired. Thus *Saul* was rejected, and *Vzziah* was smitten with  
19. the Leprosie, because they vsurped the Priests office.

The reason whereof is this, because the Lord is author of that commandement which concerneth the circumstance, as well as of that which concerneth the substance, and is no lesse disobeyed in the one then in the other. Neyther doth the Lord.

Lord so much respect the matter, or object of the transgression where about it is made, as the minde of the transgessour, and the neglect, or contempt of his commaundement. For example in the sinne of our first parents, he did not respect the eating of the Apple, but their disobedience to his precept, their pride, infidelitie, and rebellion. Hee did not regard the gathering of sticks on the Sabbath day, but the contemptuous breach of his commandement, which he had published immediately before. In a word, all the ceremonies of the law were in themselues matters of no such necessarie, but forasmuch as the Lord had commaunded ceremoniall duties, as well as morall, and exercised the Churches obedience in them both, therefore it was a great sin to contemne the ceremonies and ceremoniall worship, because the commaundement of God was transgressed herein, as well as in the neglect of morall duties. And this is that which *Samuell told Saul*, when he laboured to extenuate his sinne, that *disobedience was as the sin of witchcraft, and to transgresse Gods expresse commandement wilfully though in a small matter, was as Idolatry in his sight.* 1 Sam. 15. 23.

1 Sam. 15. 23

The vise hereof serueth to teach vs, that we submit our selues to be ruled by the prescript rule of Gods word, as in all our actions, so especially in performing the duties of his worship and seruice, neither declining vnto the right hand nor to the left; for to doe more then he requireth is superstition, and to doe lesse, profanenesse. As therefore it was a sinne in the old Law, to offer sacrifice in any other place but in the temple, because God had restrayned his publike seruice to that place alone; so it is a sin of superstition in the time of the Gospell, to put more holinesse in one Churche then in another, seeing now Christ hath abrogated the ceremonies of the Law, and made all places alike, requiring this alone of vs, that *in every place we lift vp pure hands, and worship God in spirit and truth;* as it is, John 4. 23. 24.

John 4. 23. 24.

And as they superstitiously sinne, which put difference in places dedicated to Gods publike worship and seruice, seeing in his word he hath taken such differences away, so they likewise

likewise offend, who confound publike & priuate worship, together with the places allotted to either of them, because god in the scriptures hath distinguished them. For example, when God requireth publike worship on his sabbaths in the assemblies and congregation, it is a sinne for any man to neglect this, though he offer vnto God his priuate seruice at home by reading and praying. So whereas God in his publike seruice requireth vnanimitie and vnitormitie, it is a sinne for any in the assemblie to distract himselfe from the rest, and to make a rent in these holy exercises; as to reade priuately when the Minister with the congregation prayeth publiquely, or to pray when he preacheth. For if it be an absurd kinde of vnmanerliness, to speake to our better whilst he speaketh vnto vs, because such confusion hindreth both our hearing and understanding, or whilst he conferreth with vs about important affaires, to turne from him & talke with another; then is it no lesse absurditie to speake vnto God in prayer, whilst he speaketh vnto vs in the Ministerie of the Word, or when hee dealeth with vs about busynesses of no lesse moment then the saluation of our soules, to turne from him and give our selues to priuate reading.

The maine euill in sinne is the transgression of Gods commaundement.

Secondly, we are taught hereby not to extenuate our sins, by alleadging that the things wherein we offend are but trifles, and matters of small moment; for the maine euill in sin is the transgression of Gods commandement, & the euill disposition of the sinner. Now Gods commandement is broken in small matters, as well as in great, and a man may shew more malice and wickednes in committing a sinne but light in it owne nature, when as it is committed vpon knowledge, against the conscience, presumptuously, & contemtuously against Gods maiestie, then another who falleth into a grievous sinne which is not aggravated by these circumstances. What smaller matter in it selfe then to eate an apple? yet herein our first parents did grievously sinne, because they transgressed Gods expresse commandement, and shewed grose infidelitie and pride in this action. What lesse matter then to gather a few sticke vpon the sabbath day? yet because

because it was an action of contempt against Gods majestie, who in his law had newly forbidden it, it was a more hay-nous sinne in Gods sight, then *Danials* murther & adultery, because the one proceeded from malice of hart and profane despite of God, the other from the frailtie and infirmitie of the flesh.

The second thing to be obserued, is the spreading leprosie The spreading of idolatrie, which if it once haue infected vs, though it seeme leprosie of ido-but a small specke or spot at the first, it will in short time latrie. ouer spread the whole bodie. At the first through *Jeroboams* instigation the Israelits erected Idols but in two places of the land, namely Dan and Bethell, but as we see, it so increased in a small time that idols were erected and worshipped almost in euery hill and mountaine, and vnder every greene tree, as appeareth in this place. The like example we haue in the papists at this day; in former times they onely erected images in Churches, to put them in mind of Christ, and of the Saints, but when they had thus farre transgressed Gods commandement by their will-worship, they did not stay here, but haue also giuen vnto them diuine worship, & haue multiplied their idols and images in number farre aboue any heathens and pagans; the cause hereof is, the corruption of mans nature, which is exceedingly addicted to this idolatrie and superstition, partly through grosenesse of vnderstanding, affecting a palpable deitie and diuine worship, which is subjeft to the feneses, and partly through pride, preferring his owne inuentions and wil-worship, before the will of God revealed in his word.

The vse hereof is, that we doe not onely flee from idolatrie in the grossest kinde, but also that wee shunne the first beginnings thereof, for if in the least degree we giue way vnto it, we shall from one degree ascend vnto another, till we come to the highest; partly because we are naturally possessed with a spirit of fornications, which carrieth vs headlong into this sin, and partly because the Lord will give vs vp to a reprobate feneſe, and to be deluded with ſtrong delusions, if wee doe not imbrace and loue his truth, but incline to vvill-worship

beginnings of ido-latrie.

## wil-worship and Idolatry.

Good intentions hauing no found ground no better then wil-worship

Exod. 32.1.5.

Judg. 8.17.

Judg. 17. 3.

Rom. 8.7.

The third thing to be observed is, that our good intentions in Gods seruice, which haue no ground in his word, are nothing else but wil-worship and superstition. The Israelites made choyse to worship in the groues and ynder the greene trees, because the shadow thereof was good, that is, because they thought these pleasant places and delightfull shade in the sweet and open ayre, were most fit and conuenient for religious worship: but because this their good intention was contrary to Gods word, which restrayned publike seruice & sacrifices vnto the Temple at Ierusalem, their good meaning could not pridle them from the just censure of Idolatrie and Superstition. So *Aaron* in a good intention made a golden calfe. Exod. 32.1.5. But it was condemned and punished as grose Idolatry. *Gedeon* in a good intention made an Ephod of the Midianitish pray, but it was an occasion of Idolatry, and the ruine of his house; and *Micahs* mother in a good intention made a moulten Image, Judg. 17.3. and *Micah* himselfe consecrated one of his sonnes to be a priest vnto it, Verse. 5. and entertained a Leuite for the same purpose, with the like good meaning, and yet neuerthelesse all this was but grose superstition and Idolatry in Gods sight.

The vse hereof is, that we be not deluded with this conceipt, that the Lord will accept of any manner of seruice, so it proceed from a good meaning & intention, for if it haue no warrant out of Gods Word, but bee repugnant thereto, whatsoeuer our meaning and intention bee, it is but vyl worship, superstition and Idolatry in Gods sight. And therefore we must not examine what we intend, but what God requireth; not what we like as most fit and conuenient, but what is pleasing vnto God. And this examination is to be made not according to our owne phantasies and carnall wisedome which as the Apostle saith, is enimie against God, but according to the canon and rule of Gods word, which that we may the rather doe, let these reasons perswade vs : first, because the Lord hath straightly forbidden and condemned all manner of vyl-worship, and in his seruice hath precisely restrained

restrained vs to his word for our direction. Deu. 5. 32. Take Deut. 5. 32.  
 heed that you doe as the Lord your God hath commanded, turne and 12. 8. 3.  
 not aside to the right hand nor to the left, And 12. 8. Tee shall  
 not doe after all these things, that we doe here this day, that is,  
 every man what seemeth him good in his owne eyes. And Ver. 32. Whatsoever I command you, take heede you doe it, thou shalt  
 put nothing thereto nor take ought there from. So Numb. 15. 39 Ezech. 20. 18.  
 Pro. 30. 5. 6. Ezech. 20. 18. Col. 2. 20. Num. 15. 39.  
 Pro. 39. 5. 6. Ezech. 20. 18.  
 Col. 2. 20.

Now the causes why the Lord doth so earnestly forbid The causes  
 all manner of vvil-worship, are principally two : first, it doth why the Lord  
 exceedingly derogate from his wisedome, when as men doe forbiddeth all  
 not think his lawes sufficient for their gouernment & dire~~cti~~<sup>n</sup>on, but labour to perfect them by their owne inventions, as  
 though they were wiser then God himselfe. Now if it be an  
 odious thing to an earthly prince that his subiects should  
 take vpon them to alter, or adde, or detract from his Lawe,  
 or in stead of submitting themselves to be gouerned thereby,  
 should make their owne vwill a law, though they should  
 make never so faire a shew of their good meaning & intentions;  
 then how odious and abominable a thing is it for vs,  
 thus to demeane our selues towards God who is infinite in  
 wisedome, and the supreame king of heauen and earth.

Secondly, because where wil-worship and humane inven~~tions~~<sup>Wil-worship</sup> are intertayned, there soone after the true worship of banisheth the  
 God is expelled and banished, for such is the aversenesse of true seruice of  
 mans corrupt nature towards the true worship of God, and God.  
 proarnesse vnto humane inventions and superstitions, that  
 when they are both together, he nourisheth and maketh high  
 esteeme of wil-worship, as being the birth of his owne bram,  
 and vtterly neglecteth Gods pure and sincere seruice, which  
 in his word he hath prescribed, as though it were the child of  
 a stranger. And this is a notable fruit of pride and selfe loue,  
 when as men preferre the wisedome of the flesh before the  
 wisedome of God, and their owne inventious before his com-  
 mandements. The which was the sinne of the Scribes and  
 Pharisies, who as our Sauiour charged them, made the com-  
 mandements of God of no authority, whilst they established  
 their

Mat. 15.16.  
and 23.23.

their owne traditions. Mat. 15. 16. And vwhilest they vvere ouer busie in tithing Mint, Annis, and Commin,they were vvholy negligent in the vvaughtie matters of Gods Law, at Iudgement, Mercy and Fidelitie,as it is,Mat.23.23.

Wil-worship is  
vaine and vn-  
profitable.

Mat 15.9.

Col.2.22.

Esay.1.12.

Zach.7.5.

Rom.12.1.2.

Ephe.2.10.

Secondly,it behoueth vs to imbrace Gods pure and sincere vvorship prescribed in his vword, and to auoide vvil-vvorship & our owne superflitious deuotions,because when vve haue spent our time and euen tyred our selues in these things all our labour will bee spent in vaine. So the Lord himselfe saith, Mat.15.9. *In vaine they worship mee,teaching for doctirnes mens precepts.* And the Apostle saith that humain inventions and traditions, *as touch not,taste not,handle not, doe peris in the ussing.* Col.2.22. For if we would haue any wages for our labour, vve must doe the Lords vvorke vwhich himselfe hath commaunded, otherwise hee vwill demaund of vs,as hec did of the Israellits,Esay 1 12. *Who hath required these things at your hands.* And vwill say vnto vs,as he did to the Priests and people of Israell, Zach.7.5. *When yee fasted and mourned did ye fast unto me? did I approue it?* and *when yee did eate and drinke, did yee not eate and drinke for your selues?* Should ye not heare the words which the Lord hath cryed by the ministry of the former Prophets? &c. The reason hereof is plaine, for as the Lord hath appointed vs to traualle,so also he hath appointed our way,out of vwhich who-soever turneth aside, the faster hee goeth the further hee is from the end of his journey, and so spendeth his labour not onely in vaine but to losse. *This is the way walke in it.* If vve vwould offer our bodyes a liuing sacrifice, boly and acceptable unto God,which is our reasonable seruing of God, vve must not followv our ovvne invenions nor humane traditions, but *labour to finde ons what is the good will of God,* acceptable, and perfect, as it is, Rom. 12. 1. 2. And if vve would doe good vworks indeed,vve must not followv our owne phantasie, but Gods commandementes : for vve are created unto good works in Christ Iesus,which God hath ordayneid that wes should walke in them, as it is, Eph.2.10.

Lastly, this may restraine vs from Wil-worship and superstition

superstition, in that whatsoeuer our good meaning & deuoti- Wil-worship is  
on is, yet in truth whilst vve offer vnto God superstitious & the seruice of  
idolatrous seruice, we doe not worship the Lord but sathan,  
the vncleane spirit, & chiefe author of this spirituall whoredome. So when the Israeliteis vvorshipped idols, and offred  
sacrifices vnto them, howsoeuer they pretended that they  
vvorshipped the true *Iehouah* in them, yet the Lord plainly  
faith, that they did not offer vnto God, but vnto diuels.  
Deut. 32. 17. So Psal. 106. 37, *They offered their sonnes and* Deut. 32. 17.  
*daughters unto Diuels.* And the Lord plainly faith, that Psal. 106. 37.  
whilst they worshipped their images in the wildernesse,  
they did not offer vnto him, whatsoeuer they pretended, as it  
is, Amos. 5. 25. The reason hereof is plaine, for whose will Amos. 5. 25.  
vve obserue, them vve obey; and their seruants vve are, to  
whom we yeeld obedience, as the Apostle sheweth, Ro. 6. 16 Rom. 6. 16.  
But the vvill of God is, that we should vvorship him in spirit  
and truth, according to the prescript rule of his Word, turning  
aside neither to the right hand nor to the left; the vvill  
of Sathan is, that either vye doe not vvorship God at all, or  
that we worship him vwith our owne wil-vvorship & super-  
stitious deuotions; and therefore they vwho leave the sincere  
and pure vvorship of God, and vvill not obey his revealed  
vvill, but serue him vwith their owne inuentions & humaine  
traditions, they may be truely said notwithstanding their  
good intentions to vvorship the diuell, rather then the true  
God.

The fourth thing to be obserued is, that the Lord doth God punisheth  
not onely punishe finne vwith punishments properly so called, one finne with  
but also doth punish one finne vwith another, not by infusing another.  
vvickednesse, or by tempting, that is, alluring or prouoking  
men vnto sin, for God thus tempteth no man, as it is, Iam. 1. 13. Iames 1.13.  
But by withdrawing his grace, and giving them ouer to bee  
misled by their owne corruption. Thus hee punished *Pba-*  
*raob* with hardnes of hart, not by making it hard but by de-  
nying the oyle of his grace, whereby it should haue beeene  
softened. Thus hee tempted *David* to number the people,  
2 Sam. 24. 1. because his wrath was kindled against Israell 2. Sam. 24. 1.

for their sinnes. Thus he punished the Gentiles Idolatry, by giving them vp to their own vile affections & to a reprobate sense. Rom. 1. And thus in these latter dayes, because men will not loue and imbrace his truth, he sendeth amongst them strong delusions, that they should belieue lyes. 2 Thes. 2. 11. And this is the most grieuous punishment which can be inflicted in this life; for other punishments through the blessing of God, are vsuall meanes to bring vs vnto him, by true repentence, but when vve are punished by adding sinne vnto sin, we doe more and more flye from him. Other punishments are sharp eye salues, to make vs see our misery, that vve may be moued to sue for Gods mercy, and do make vs loath sin, when as we feele the smart, and see the cursed fruite whiche it bringeth forth; but by this punishment mens understandings are darkned, and their hearts hardened, and their consciences feared, and so multiply their sinnes, and increase in fearfull manner the measure of their condemnation.

God punisheth spiritual whoredome with corporall vncleanesse.

Num. 25. 1. 2.

More particularly vve here learne, that the Lord punisheth spirituall whoredome with corporall vncleanesse, euen as contrariwise he punisheth carnall adultery vwith spirituall fornication. Of the former vve haue an Example in this place, and in the Israelites, who joyned with the Moabites, first in their Idolatry, and then in filthy whoredome. Yea, and in our owne times the Lord punisheth the spirituall fornication of the Whore of Babilon, the Church of Rome, by giuing them vp to vile affections, and to all kindes of abhominable filthinesse, which maketh them infamous throughout the world. Of the latter wee haue an example in Salomon, who being vnmeasurably addicted to the sin of vncleanesse, and therefore given ouer of God to his owne lusts, was seduced by his strange wiuess to commit also with them spirituall whoredome with their Idols.

That it is a most dangerous punishment when God punisheth one sinne with another.

The vse of the generall doctrine is, that we carefully take heede least vve securely lie vnder that heauie punishment, whereby God punisheth one sinne with another; otherwise we may easily deceiue our selues and think our state happy when it is most miserable. When the Lord layeth vpon vs corporall

corporall punishments, our very sensfe and feeling putteth vs in ninde of our sinnes, and with a kinde of vrgent necessitie forceth vs to sue for Gods fauour by vnfayned repentence: but for the most part we are insensible of this heauy punishment, through the pleasing sweetnesse of sinne, and the blindnesse of our vnderstanding in spirituall things. But the more difficulty there is in the matter, the more circumspection let vs vse in watching ouer our selues; and when Gods word teacheth vs, that God is just in punishing of sin, and our owne consciences tell vs, that we haue grieuously offended; if we haue no sensible punishments layed vpon vs for our sinnes, in vwhich we lye vwithout repentance, let vs obserue, if the Lord doe not punish vs by this other way, namely, by giuing vs ouer to security and hardnes of hart, and to commit sinne vpon sin without any remorse or touch of conscience.

Now the best meanes to prevent this judgement is, to make a holy vse of Gods more gentle chastisements, to be moued thereby vnto true repentance, for vsually the Lord doth not inflict vpon his Church this fearefull punishment, till they haue often neglected and despised his fatherly corrections, wherby they shoulde haue beeene reclaymed. So long as there is any hope of amendment, the Lord vseth his rod of chastisement, but when they vwill not bee reformed, but desperately sinne against God, the Lord casteth his rod aside, thrusteth them from vnder his discipline and gouernement, and suffereth them to runne on in their owne wicked courses.

The vse of the particular doctrine is, that vvee imbrace Gods pure worship and seruice, and do not defile our selues with Idolatry, superstition, and our owne vvil-worship, for if we dishonour the Lord by our spirituall whoredome hee will dishonour vs by suffering those of our familie to disgrace and discredit vs by their corporall whoredome. If we vexe and grieue our gracious husband, by prostituting our soules and bodyes to commit spirituall vncleannes with Idols, he wil vexe & grieue vs by suffering our wiues & daughters

to become harlots, and by turning our houses into common stews.

The Lord neuer wanteth  
means to execute his judgements.

2.Kings.10.

2.King.19.37.

Lastly, we may here obserue, that the Lord neuer wanteth meanes to execute his judgements; for to say nothing of his owne absolute power, whereby he is able to destroy the sinner with a word of his mouth, he hath whole armies of his creatures readie to be the instruments of his wrath. So that when men prouoke his anger, hee cannot onely raise their enimies against them to bring them to destruction, but euen their familiar acquaintance; yea euen the children of their owne body, and their wiues who lye in their bosome are ready to be the executioners of Gods vengeance when he appointeth them. When he meant to bring a judgement vpon the house of *Abab*, he could make the tutors and gouerners of his children, to become their executioners. When he purposed to cut off proud *Senacharib*, he could vse his owne sonnes *Adramelech* and *Sharezer*, to take away his life; and though *Daniel* had had no other enimie which might haue beene Gods scourge to correct his sinne, his owne sonne *Absalon* will not be wanting to chaste him, so farre forth as God permitteth; yea if the sinner had neither friend nor enimie to execute Gods vengeance, he can make them to become their owne executioners, as wee may see in the example of *Saul*, *Achitophel*, *Iudas*, *Nero*, and many others.

1. Cor.10.22. The vse hereof is, that we doe not by our finnes, prouoke God vnto anger, seeing wee are not stronger then bee, as the Apostle speakeith; for besides his owne strength whereby he is able to destroy vs euerie minute, he hath the helpe of all his creatures, yea he can vse our owne strength for our vtter ouerthrow, and make our best patrons and protectors to become our murtherers.

The folly of those who labour to please men more then God, and to hazard the losse of his loue, by committing of sin against their knowledg and conscience, rather then they will hazard the losse of the loue of some carnall friends, seeing if they had done that

that which is vpright in Gods sight, they should hereby haue some assurance of Gods loue, who hath the harts of men in his hand, and can make their enimies to become their friends; whereas on the other side when they prouoke Gods wrath by their sinnes, hee can easilie make those whom by euill meanes and wicked policies they haue made their friends to become their mortall foes, and the instruments of his anger, to take just vengeance on them for their sinnes.

**A**ND thus much concerning the first degree of their punishment: the second followeth, Verse 14. *I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated (or doe separate themselves) with harlots, and sacrifice with whores, therefore the people that doth not understand shall fall.* • In which wordes are contayned their punishment, and the cause thereof: their punishment is particularly expressed in the first wordes, *I will not visite your daughters, &c.* and then vpon the inferring of the cause, it is in more generall sort repeated and ratified in the last wordes, *therefore the people that doth not understand shall fall.* The cause of this punishment is expressed in these words, *for they seperate themselves with harlots, and sacrifice with whores.*

And these are the parts: the exposition followeth. Some **The Expositio-**  
of great learning and judgement, doe reade these vvordes **Iunius &**  
by way of interrogation thus, **should not I punish your daugh-**  
**ters because they play the harlots? &c.** as though hee should  
say, I will most certainly punish them, and I appeale to  
your owne consciences whether it be not just that they  
should be punished for their vncleanesse. The which in-  
terpretation they imbrace because they thinke that it could **Heb. 13:4.**  
not stand with Gods justice to suffer their adulteries to goe  
vnpunished.

But howsoever this exposition be agreeable with the  
analogie of faith, and is not contrary to the circumstances of  
the place, yet I preferre before it our owne translation; first,

because it better agreeth with all antiquitie : secondly, because it more fitly accordeth with that vwhich vuent before, and that which followeth. For before hee sayd that hee vwould punish the spirituall whoredome of the Husbands and Fathers, with the corporall Adulteries of the Wiues and Daughters; and now hee further sheweth the meanes whereby hee would inflict this punishment; not by infusing this wickednes into them, or by inclining or vrging them to commit these sinnes, but by not onely with-holding his grace vwhich should stay them, and so leauing them to their owne naturall corruption, which in it selfe was most prone to this vncleannessesse, but also by denying to chaftice and correct them for their sinnes, whereby they might haue beene restrayned or reclaimed from them, the vwhich im-punitie would bee an occasion through their corruption, to make them more securely to goe forward in their wickednesse. And because it might seeme hard that the God of justice should, when sinne abounded, make a non-sizes, and tollerate such wickednesse : hee sheweth in the next words the cause hereof, namely, that hee suffered their Wiues and Daughters to liue in whoredome and vncleanes, that hereby hee might punish vwith reproachfull infamy and shamefull disgrace their Husbands and Fathers, because they committed both carnall and spirituall vwhoredome against him.

Yea, but howsoeuer it was just vwith God to punish the sinnes of the husband and fathers, with the sins of the wiues and daughters, yet how can this stand with his justice not to punish their sinnes also? I answere that we are not to vnderstand these words generally and absolutely, as though he would inflict vpon them no kinde of punishment, or at no time visite them for their sinnes. For it is said, that *whoremongers and adulterers God will judge*, Heb. 13. 14. but more specially, that he would not lay vpon them that kinde of punishment which is called chaftisement and correction, whereby God restraineth his children from sinne, or reclaymeth them by repentance when as they are fallen into it, and that

hee

hee would not punish them as yet, but would suffer them to goe on in their sinnes, vntill thereby hee had punished the sinnes of their husbands and fathers, and then vwhen the measure of both their vwickednesse vvas full, he would ouerwhelme them all in an vniuersall deluge of his judgements, both in this life and the life to come.

And this vvas their punishment: now the cause is annexed; for they separate with Harlots, and sacrifice with Whores: which vwords some reade also with an interogation, and doe expound them thus: *Should not I punish your daughters because they are harlots? &c. Because they, that is, their fathers do separate, that is, make choysse with their harlots at home of their best and fatest things, which they may offer vwith their Whores publikely vnder shew of religion.* But this exposition seemeth forced and farre fetched, that the Lord should punish the daughters and wiues vvhoredomes, because the fathers and husbands joyned with harlots in their Idolatry, besides that addition of separating the fatest things for Idotrous sacrifices, standeth but vpon bare conjectures to say nothing of the interrogation and changing of the naturall signification of the particles, where no necessity vrgeth and constraineth. And therefore I rather choose another exposition, vvhich better agreeth vwith the words of the Text, and with the drift of the Prophet in this place. For vwhereas before he had said he would not by his punishments restraine their daughters and wiues from their adulteries, whereby they were vtterly disgraced, and their houses made infamous; in these words he justifieth this his heavy punishment, by shewing that he had just cause to inflict it. For there was no reason why their name and reputation should be in any account with him, seeing they themselves had no regard of his glory, but had shamefully dishonoured his holy name by making an apostacie from him and his true Religion, and committing both carnall and spirituall whoredome with their louers.

And this is the generall meaning and maine drift of the Prophet, the which will more euidently appear in the more

particular examining of the words. Where first wee are to note that in this speach there is a change of the person, for in the beginning hee said, *your daughters, &c.* In which tenour if hee had proceeded hee should haue added, *for you seperate your selues, &c.* but he turneth his speach from them and vseth the third person, *for they seperate, &c.* the which howsoeuer it is vsuall in the writings of the Prophets, yet it seemeth this conuersion of speach is purposely in this place affected; for by turning from them hee sheweth his indigation and detestation of their sinne, as though they were so defiled with their corporall and spirituall whoredomes, that they were not worthy to be spoken vnto from the Lord.

It is further added : *for they seperate with harlots, &c.* the originall word *Paradb*, which is heere translated Seperate, is as some thinke derived from *Peredb*, which signifieth a Mule, which is so named because amongst all the beasts they are most adultrous and lustfull, howsoeuer they doe not generate. And therefore *Drusius* thinketh the latine word *disiunctus* most fit to expresse the meaning of it, which sometimes signifieth the act of vncleanness. So *Plautus in Aulular.*

*Me tu quidem hercle (dicam palam) non diuides.*

By this phrase then is signified both their spirituall and corporall whoredome; their spirituall whoredome vwhich is here principally vnderstood by way of Allegorie consisted herein, that they seperated and diuided themselues from the Lord their true husband, by breaking the bond of marriage, forsaking his true religion, and prostituting themselues to commit spirituall whoredome with their idols. Which spirituall fornication well deserued to be punished with corporall adulterie, that as they dishonoured God by the one, so the Lord should cause them to be dishonoured by the other. Their carnall adulterie by themselues committed may here also be implied, as an effect of the spirituall, in which respect also they made diuers kindes of separation with their harlots. For they separated themselues from their lawfull wiues, to joyn with harlots, and separated

their

their harlots from their Husbands, to ioyne with them, and both together seperated themselues from the company of men, because this vice of whoredome lurketh in corners, and loueth the vayle of night and darknesse which hideth from the eyes of men her soule defouintie and vglie filthinesse.

And I doe the rather expound these words in this generall sense, both because they may well beare it, and also because this spirituall and carnall whoredome are seldom seuered, it being an vsuall paradoxe with idolaters to judge the sinnes of vncleannessesse to be veniall, as we may see in the example of the Israelites in former times, and in the Papists at this day, whose deuotions and superstitions are so polluted with carnall filthinesse, that all Christendome doth take knowledge thereof. Now in this respect also it was just with God to punish them with the adulteries of their wiues and daughters, for seeing they had defiled and deflowered other mens wiues and daughters, it was a just and proportionable punishment, that theirs also should grinde vnto other men, as Job speaketh.

Job. 31.9.10.

Now this their finne is more plainly signified in the next wordes, where hee saith, that *they did sacrifice with whores*: Where hee sheweth that as their harts were diuided from God, and joyned both with their spirituall and carnall louers, so they made profassio[n] of their apostasie and adulterie in their open practise; for as they secretly committed carnall whoredome with their strumpets vnder colour of religion and deuotion, so they openly joyned with them in their spirituall adulterie and idolatrie, by sacrificing vnto their idols. And here againe I expound the wordes both of corporall and spirituall filthinesse, because as their sacrificing is expressed plainly, and not by Allegorie, so wee are to vnderstand the other word (*their whores*) not by Metaphor, but in it owne signification. And therefore as by their sacrificing is signified their spirituall whoredome, so by their sacrificing with harlots is implied also their carnall vncleannessesse.

And

And thus I haue shewed both their punishment and the cause thereof: now in the last words is contained a further reason, vwhy they should bee thus severely punished, and then their punishment is in some generall tearmes repeated and ratified. The reason is, because they were a people that did not vnderstand, that is, a people not onely destitute of the knowledge of God and his true Religion, but also so besotted in their superstitions, and so vholly possessed vwith affected ignorance, and vvilfull indociblenesse, that neyther Gods Word, nor his vworks, his mercies nor his judgments, vwould make them to see their sinnes, or bring them to repentance.

Where hee taketh away an objection, vwhich might bee made by the hipocrites, naniely, that it would not stand with the justice of God to deale so severely vwith the peoples; for they had a good meaning in all their deuotions, and if they fayled in the manner of vvorshipping God, it was through ignorance, and therefore to bee excused. To which objection, the Prophet seemeth to answere, that they were ignorant indeede, and by reason hereof they fell into all manner of sinne, but their ignorance did not excuse their faults, neyther was it selfe to bee excused, seeing they contemned the meanes of knowledge and remayned ignorant, because they would be ignorant, and affected the darknesse of superstition, more then the light of Gods truth.

The punishment denounced is, that *they shall fall*; that is, because they are indocible and will not by any meanes bee informed in the right course, therefore the Lord will give them ouer to their owne blindnesse of minde, that so they may goe on in their superstition and Idolatries, and remaine perplexed in their reprobate errours, vntill at length they stumble, and fall into the pit of vtter ruine and destruction.

**The doctirines.** And this is the meaning of the words : The Doctrines which arise out of them are these. First, we here learne that it is a fearefull judgement of God vpon cyther a Common wealth

wealth or familie, when as hee sufferereth sinne and wickednesse to abound, and doth not restraine men by his punishments, nor reclaime them by his corrections : And contrariwise that it is a signe of Gods loue and fatherly care to ouer those whom hee doth chalftise with manifold afflictions for their sinnes, that so hee may reclaime them from their euill wayes; whereas if they should flourish in their wickednesse, it would be a notable meanes to hearten them in their sinne, and to make them securely to goe forward in their euill courses, without euer calling themselues to a reckoning.

And this may appeare both by testimonies of Scripture, by Examples, and by Reason. For the first, the Apostle *Paul* sayeth, that *the Lord doth suffer with long patience the vessels of wrath prepared to destruction, to shew his wrath, and to make his power knowne*, that is, hee suffereth them to goe on in their sinnes without punishment, that when they abuse his patience and long suffering as incouragements in their wickednesse, hee may haue just occasion to manifest his power and wrath in taking due vengeance on them. So when the Israelites did goe on in their sinnes, and would neyther bee reformed by his mercyes, nor his judgements, hee threatneth that hee will correct them no more. *Esay. 1. 5.* Wherupon it would follow, *Esay. 1. 5.* that being left vnto themselves, they would desperately and securely liue in sinne, for when as God doth not visite men for their sinnes, they goe forward in them, as though they should never bee called to a reckoning, as it appeareth. *Ecclesiast. 8. 11.* *Because sentence against an euill worke is not executed speedely, therefore the heart of the Children of men is fully set in them to doe euill.* So the Lord rendreth this reason why the people did not reverence, nor feare him, nor remember him, nor his word, *Esay. 57. 11.* *Is it not (saith Esay. 57. 11.) hee) because I hold my peace, and that of long time, therefore thou fearest not me?*

But on the other side it is a notable signe of Gods mercy It is an notable and loue, when as hee crosteth vs in our wicked courses, signe of mercy and

when God correcteth vs  
for sinne.

and will not suffer vs to prosper in our finnes, that being by these afflictions discouraged in our euill wayes, wee may returne backe, and prevent his heauy judgements by true repentance. To this purpose the Apostle sayth, that *when wee are iudged, wee are chastened of the Lord, that we should not be condemned with the world*, 1 Corinth. 11. 32. And therefore hee maketh it a signe of Gods loue, and an argument of our adoption, when as wee are chastened of the Lord. Hebrew. 12. 6. *Whom the Lord loveth hee chasteneth, and scourgeth every sonne whom hee receiveth;* And on the other side concludeth, that those who liue in sinne and are not chastised they are bastards, and no sonnes. For as im-punitie causeth these to goe on in wickednesse to their destruction, so affliction howsoeuer for the present it is not sooyous but grievous, yet it is profitable, because it helpeth to mortifie our sinnes, and bringeth forth the quiet fruit of righteousness unto them which are thereby exercised, as it is, Hebrewes 12. verse 10. 11.

The former doctrine confirmed by examples.

This also appeareth by examples. When the Sodomites liued in their finnes, hee suffered them still to enjoy their pleasures and abundance, and never redlaymed them from their wickednesse by his chastisements, but suffered them to continue in their finnes till the cry of them ascended into heauen, and called for that last and fearefull vengeance, whereby they were viterly destroyed. So hee suffered the Cananites to possesse that pleasant land, which flowed with Milke and Honie, in great peace and securitie, till the measure of their finnes being full, hee powred out vpon them the full Viols of his Wrath. So Dines liued in all pompous pleasures, till Death brought him into hell torments. And thus *Job* doth at large describe the great prosperitie of the wicked, evn to the time of their funerals. Job. 21. 7. to the 13. And *David* often obserueth how exceedingly the wicked flourished in their wickednesse, evn to their vtter destruction. Psal. 37. 35 and 72. 3. 4. 5. 12. &c. 73. 3. 4. 5. 12. &c.

But

But the case of Gods Children and Seruaunts is farre otherwise, for vvhен they sinne the Lord doth chasteſe them for their amendment, and will not ſuffer them to goe on in their finnes to their deſtruſion. Wee read but of one finne which *Noah* committed, that is to ſay, his finne of drunkeſneſſe, and yet the Lord puniſhed it by expoſing him to the deriſion of his owne wicked ſonne; ſo wee read but of three crimes which holy *Dauid* fell into, though hee were a King expoſed to maniſtould tentatiōns, his adulterie, murther, and pride in numbring the people, and yet the Lord ſuffered none of the three to goe vncorrected, for hee puniſhed his adulterie committed in ſecret with anotherſ mans wife, by letting his ſonne defile his concubines in the ſight of all the people; his murthering of his ſeruant, with the death of his child, and by not ſuffering the ſword to depart from his house, his numbring of the people, by an exceeding plague and pestilence, ſo that if *Dauid* a man according to Gods owne hart, doe but ſtep a ſide out of the way of righteouſneſſe, the Lord is readie to whip him into it againe, by the ſcourage of afflictions; and that not for want, but in the abundance of his loue, be-cause hee ſhould haue no incouragement to goe on in finne, which would bring him to deſtruſion. And this *Dauid* himſelfe well knew, and therefore faith, that before hee was afflicteſ bee went aſtray, but being afflicteſ bee kept Gods word. Psal. 119. 67. And therefore hee faith, that it was good for him that bee had beeſe afflicteſ, ſeeing hereby bee had learned Gods ſtatutes, verſe 71. And Psalme 94. 12. Hee pronounceth them bleſſed whom God doth chafeſe and teacħ in hiſ Law. So the Lord telleth *Dauid* that if hiſ ſonne *Salomon* ſinned hee would chafeſen hiſ with the rod of men, but hiſ mercy ſhould not depart from hiſ, 2 Sam. 7. 14. giuing vs to vnderſtand that hee will not let hiſ children eſcape in their finnes without correction, and yet neuertheleſſe remaineth merciſfull vnto them. Finally, howſoeuer the gen-tiles were ſuffered to goe on in their idolatrie, and to flow-riſh in their finnes; yet as ſoone as hiſ owne people Iſrael did

Exod. 32.

did leave his pure worship and follow Idols, hee did severely punish them as appeareth, Exod. 32, and in the History of the Judges and Kings.

The former doctrine propounded by reasons.

Lastly, this appeareth by cleare evidence of reason : for as impunitie is a manifest signe that God giueth men ouer to goe on in their sinnes to their destruction, because he denyeth them the meanes, whereby they might come to the sight of their sinne, and vnto true sorrow for it; so it is a good signe that God loueth vs, as his Children, when hee vseth vs like his Children, that is, correcteth vs for our faults, and affordeth vnto vs the meanes whereby wee may bee reclaymed. Wee are so blinded with carnall securitie and selfe loue, that wee cannot see our transgressions and ini-  
quities, and afflictions are that sharpe, but yet soueraigne water, which helpeth to the recovery of our sight; when as therefore the Lord denyeth to afflict vs liuing in sinne, what doth he else but leaueth vs to our own naturall blindnesse, to goe on in our sins, till we fall into the pit of destruction ? They are those precious salues, which serue to draw out the core of our corruptions, and those wholesome, though vn-  
pleasant potions, whereby wee are purged from our sinnes; when as therefore the Lord afflicteth vs, hee intendeth to cure and purge vs, but when he with-holdeth these meanes, his purpose is, to let vs fester and rot in our sin, and to let vs abound in these grose humours, which will bring the sicknesse and death of the soule vnto vs; they are those purging fires, which purifie vs from the drosse of our corruptions, and therefore when the Lord casteth vs into them, his purpose is to make vs pure gold, fit for his treasurie of eternall happiness, but when he letteth vs alone in the drosse of our sinnes, his meaning is to let vs rust and canker, and to cast vs away as refuse filuer.

The Papists confuted who glory in the outward pomp of their church

The vse hereof serueth to confute the vaine bragges of the Papists, who boast of the glory, pompe, riches, and the flourishing estate of their Church; vsing it as an argument of Gods loue towards them, and of the truenesse of their Church and Religion, that they are blessed with great

great prosperitie, and on the other side objecting the crosse and manifold persecutions which the professours of the Gospell are subject vnto, as a reproach to their Religion. But seeing so many sinnes are not onely committed, but also tollerated, yea, defended and countenanced in that Church, their immunitie from afflictions and punishments can bee no signe of Gods Loue, but rather that in his heauie displeasure, hee hath given them ouer as a desperate cure, and because by no meanes they vwill bee re-claymed from their Superstitions, Idolatries, Adulteries, and other enormous crimes, that therefore they are giuen vp to a reprobate sense, and to their owne filthy lusts, that so committing sinne with greedinesse, they may treasure vp against themselves wrath against the day of wrath, and of the declaration of the iust judgement of God.

And the like vse also may secure Worldlings make of this Doctrine, who blesse themselues in their sinnes, because they are not crossed in their euill courses; seeing nothing ought to bee a greater terror vnto them then this, that the Lord leaueth them to themselues, and with-holdeth from them this wholesome meanes of their amende-ment.

Lastly, it serueth for the comfort of Gods Children, when as they are sharply afflicted for their sinnes, seeing this is no signe of Gods hatred and of their rejection, but rather of his Loue and Fatherly care ouer them, which causeth him to lay vpon them these chastisements, that hereby they may bee re-claymed from their sinnes, and not suffered to runne on in their euill courses to their destrucion.

The second doctrine which wee here learne is, that if we dishonor wee doe neglect our dutie to G O D, hee will make those who owe vs dutie, to neglect this dutie when we most ex-pect it; and if wee dishonour him by our sinnes, hee will cause vs to bee dishonoured and disgraced, not onely by our enimies and strangers, but also by our nearest and most familiar friends; So because the people of Israell, who pro-fessed

fessed themselves the spouse and children of God, did by forsaking the Lord their husband and father, and adhaening vnto Idols, grieuously dishonour his holy name, the Lord layeth vpon them a proportionable punishment, that their wiues and daughters should neglect to them all loue, conjugal duties, and filiall obedience, whereby they should not onely inwardly bee vexed and grieved in their minds, but also outwardly in their names be exposed to infamie and reproach.

The like example wee haue else where in the booke of God; when *Noah* neglected the duty of temperance and sobriety towards God, his wicked sonne *Cham* neglected the dutie of reuerence towards him. When *Elie* was so indulgent towards his sonnes, that hee would rather displease God, by suffering them to dishonour his name, they hee would displease his sonnes by giuing them due correction, whereby they might haue beene reclaymed from their sinnes, they neglected all dutie to their father, contemned his holy admonitions, and so brought shame and reproach vpon the whole familie. For the Lord caused in one day not onely the glory to depart from Israell, when the Arke was taken, which chiefly redounded to the dishonour of *Elie*, who then was the Judge of Israell, but also tooke away his sonnes, which were to be the glory of his house, and togeather with them the office of the Priesthood, and so made him inglorious both in the Common-wealthe, Church, and in his owne priuate familie. The like may be sayd of *David*, who because hee dishonoured GOD, and caused his holy name to be blasphemed amongst the Gentiles, by his sinnes of adulterie and murther, as also by his indulgency towards his Children, whom hee not onely corrected not, but not so much as reproved; the Lord punished him not onely as hee was a King, but also as hee was a Father, by suffering both Children and Subjects to neglect their duetie: and as both by the sword of the Children of *Ammon* and his owne uncleanesse hee had dishonoured God; so the Lord vised both the sword and filthinesse of

of his owne Children to his dishonour and disgrace. For *Ammon* his Sonne defiled *Tamar* his Daughter, and then *Absalom* murthered *Ammon*, because his Father had not as hee ought duely punished his abominable filthinesse. And then againe when as justice was not executed against *Absalon* for his murther, according to Gods Law, hee liued to the dishonour of his Father, who had not giuen glory to God by inflicting deserved punishments for sinne, defiling his Concubines in the sight of the people, and thrusting him for a time out of his kingdome, with extreame perill of his life.

The vse of this Doctrine serueth, first, to teach vs, that aboue all things wee labour in the performance of all holy Duties, to aduance the glory of Gods holy Name, whereby it will come to passe, that the Lord will bee carefull of our honour and reputation, and so guide and direct by his holy Spirit all those who belong vnto vs, that they shall performe all good Duties vwhich may both credit and comfort vs. Whereas on the other side if wee dishonour God by neglecting such duties as hee requireth, he will withdraw his spirit, and give ouer our inferiours to their owne vnaturall stubbornesse and perversnesse, and then they by neglecting all good duties will dishonour and disgrace vs.

<sup>1</sup> Sam. 2.30.

1 Sam. 2.30.

Whence chieflie proceede all disorders in families.

Secondly, from hence wee learne, whence originally proceede all disorders and enormous Crimes[in] families, namely, because the chiefe heads neglect their duety towards God, and so dishonour his holy Name. It is an vsual complaint which foundeth in every mans eares in these our dayes, that children are vndutifull to parents, stubborn and disobedient, and that Seruants vyere neuer so negligent in performance of all dutyes towards their superiours; and men wonders to see such a great difference betweene these times and those which went before.

But if wee would goe to the fountaine of these euils, and finde out the core of all these corruptions, wee shall finde that howsoeuer inferiours cannot be excused, yet the

fault is principally in the Superiours and governours. Either because they neglect their dutie towards them, from whom they expect dutie, as by being like *Elie* indulgent, not correcting the vices of their Children, and so honouring them more then God, or by being loose in their government, or lewde and scandalous in their example; or finally because they doe not like *Abraham* instruct their familie in the wayes of the Lord themselves, nor take care that they may be instructed by others; and so living in ignorance, and neglecting all duties which they owe to God, it is no meruaile that they are vndutifull and disobedient to parents and governours, seeing the loue and feare of God is the fountaine of all loue and dutie towards men. Or if so be men can pleade not guiltie in all these inditements, yet if they be arraigned at the barre of Gods iudgement, and have their owne consciences produced as witnesses against them, they will bee forced to confesse, that they haue ben exceeding negligent in performing all good duties towards God himselfe, and through their coldnesse, backwardnesse, want of zeale, and disobedience, they haue beene wanting to God in the aduancement of his glorie, and contrariwise haue dishonoured his name and scandalized their profession; and therefore it is most just with God that hee exposeth them to shame and reproach, by suffering their children and seruants to live in such infamous sinnes and rebellious wickednesse, as disgrace and discredit the whole familie, without any inward restraint of his spirit, or any outward stop by afflictions and punishments.

Ignorance  
doth not free  
vs from the  
punishment of  
sinne.

Thirdly, whereas hee saith that this people who did not vndeſtand, that is, who continued ignorant of God and his will should fall, and bee ouerwhelmed with Gods judgements, hence wee obserue that ignorance will not free vs from punishment, but rather will make vs to bee swallowed vp of vengeance in the day of wrath. For the better vnderſtanding whereof wee are to consider what ignorance is lawfull and good, and what is finfull and wicked, what ignorance excuseth and extenuateth sinne, and mitigateth

mittigateth punishment, and what doth aggravate them. Of divers  
 And first, wee are to know that there is a lawfull and com- kinds of ig-  
 mendable kinde of ignorance, when as wee doe not pre- norance.  
 sume to understand above that which is meete to understand, but that wee doe understand according to sobertie, as God bath 1 Commen-  
 deals to every man the measure of Faith, as the Apostle spea- dable ignorance.  
 keth. Rom. 12.3. And when as wee leauie the secret things Rom. 12.3.  
 not reuealed in Gods word to the Lord, and earnestly labour to informe our selues in those things which are reuealed as it is Deut. 29. 29. not curiously prying into Gods hidden Deut. 29. 29.  
 Mysteryes, but rather drawing before them the curtaine of reverent ignorance. For example it is no sinne to bee igno-  
 rant of Gods secret will and counsaile, and of his works  
 before the Creation, of the orders and degrees of the An-  
 gels; or not to comprehend by a cleare and distinct know-  
 ledge the Mysterie of the Trinitie, the hypostaticall Vnion  
 of Christ two natures; nor the Vnion betweene Christ and  
 his Church; seeing some of these are not manifestly reuealed, but as it were, in a darke Myrrour; and some being infinite and incomprehensible, can no more bee comprehended by our shallow vnderstanding, then the whole world can bee grasped in a mans hand, or the maine Ocean can be contained in a nut-shell.

The sinfull ignorance is of two kindes : The first, ne- Of sinfull and  
 cessary : the other voluntary and affected. Necessary igno- necessary ig-  
 rance is eyther that darknesse of vnderstanding, and blind- norance.  
 nesse of minde deriuied from our first Parents, which is one  
 of the branches of originall sinne; or that actuall ignorance  
 which continueth in vs after wee come to yeares, when  
 as we are deprived of the meanes of knowledge, both which  
 cannot bee excused, much lesse defended, in that wee are  
 ignorant of those things which wee ought to know, and that  
 through our owne default, as being guilty of the sinne of  
 our first Parents : for God in them indued vs with a cleare  
 light of knowledge, but wee in them did fall into sinne, and  
 thereby put out the light, and defaced the image of God in  
 our understanding.

Necessarie ignorance extenuateth faults.

But howsoeuer this ignorance is the euill of sinne, and not the euill of punishment alone, as some haue imagined, yet it doth excuse other faults and finnes, and also lessenth the punishment. It doth excuse wholie a fault before men, when as it is committed through necessarie ignorance, all meanes of knowledge being wanting; but before God it doth not wholly excuse and acquite vs for the reasons aboue alledged, but onely in part, and as the schoolemen speake, it freeth vs à *tanto non à toto*, that is, it lessenth our sinne and punishment but doth not wholly take them away: so our Sauiour saith, that the seruant that knew not his maisters will, and did commit things worthy of stripes, should not altogether escape vnpunished, but should bee beaten with fewer stripes, Luke 12. 48. And that Tire and Sidon who wanted those meanes of knowledge which Corazin and Bethsaida neglected, should not altogether be acquitted in the day of judgement, but more easilie punished. Math. 11. 21.

Luke 12. 48.

Mat. 11. 21.

Ignorance as  
it is the punish-  
ment of sinne  
excuseth not.

But yet this also is to be held with this caution and reservation, that wee vnderstand it onely of primarie and simple ignorance, and not of that necessarie ignorance which is a just punishment of sinnes; namely, when as men being enlightened with the knowledge of God and his truth, are for with-houlding of this truth in vnrighteousnesse, and not louing nor imbracing it, given vp of God to a reprobate sense, to blindnesse of minde, and to bee seduced and besotted with errours and stronge delusions. Which was the case of many of the Israelites in this place, of the Gentiles, Rom. 1. 18. 28. and is the state of many in these dayes, as it was foretold, 2 Thes. 2. 10. 11. For this ignorance is so farre from excusing other sinnes, that in it selfe it is damnable desperete; for howsoeuer in regard of the absence of meanes it is for the present necessarie, yet if wee respect the first causes thereof it is wilfull and obstinate.

Rom. 1. 18. 28.  
2. Thes. 2. 10.  
11.

The meaning of Acts. 17. 30. Now whereas it may be objected, that the Apostle saith vnto the Gentiles, that the Lord did not regard the times of

of their ignorance. Act. 17.30. wee are to know, first, that it is not taken simply but comparatively, that hee did not regard so much their sinnes committed in the time of ignorance, as those which they shoulde commit after the manifestation of his truth : and secondly, that the speach is not legall, shewing what God would exact in the rigour of his justice, but Euangelicall, namely, that hee would not impute those sinnes of ignorance vnto them, but bury them in Christes death and obedience, so that now they would imbrace him as their Sauiour by a liuely faith, and bring forth the fruits hereof in vnfained repentance, forsaking their former ignorance, and the sinfull fruits thereof, and labouring after knowledge and holy obedience.

The other kinde of ignorance which is affected and voluntary, when as men continue ignorant, because they neglect and contemne the meanes of knowledge offred vnto them, is so farre from excusing other sinnes, that it doth much aggrauate them, as being it selfe in a desperate degree of sinne, and also the cause of much other wickednesse; for therefore they refuse to know their maisters will, because Psal. 36. 3. they are desperately resolued not to obey it, and will not understand, because they will not bee hindered in their course of wickednesse. Of such the Psalmist speaketh. Psal. 36. 3. *Hee hath left off to understand, and to doe good, or least bee should doe good.* And as this doth aggrauate mens sinnes, so also it doth increase their punishment, and augment the fearefull measure of their condemnation. But of Verse 1. & 6. of this I haue already spoken, and therefore I will here passe this Chapter. it ouer.

The vse hereof is that wee doe not labour to hide our sinnes vnder this broken vail of Ignorance, or extenuate our faults by pretending that if wee doe offend, it is because wee are ignorant, and know no better, for our ignorance after that wee haue so long injoyed the light of the Gospell, cannot bee necessarie, but voluntary and wilfull, because wee neglect or despise the meanes of knowledges, and therefore this ignorance will not excuse vs, but rather

aggraveate both our sinne and punishment.

God giueth  
ouer those who  
dispite the  
means of their  
conversion.

Lastly, wee here learne, that when the Lord hath vsed all meanes both by his word and works, his benefites, chalengements, and more gentle punishments, to bring a people to Knowledge, Faith, and Repentance; and they neuerthelesse neglecting and contemning these meanes, doe continue in wilfull Ignorance, grose Infidelitie, and secure Impenitencies; then the Lord will give them ouer to their owne wicked courses, and suffer them to fall head-long both into the euils of sinne, and the euils of punishment. For Example, hee will giue them ouer to the blindenesse of their mindes, to runne on in Errours, Heresies, Superstition, and Idolatry; to the perversenesse of their wils, to refuse the good, and chuse the euill, to their owne vile affections, to commit such abominable wickednesse, as nature it selfe, though much corrupted abhorreth and detesteth, and even to a reprobate sense, that they may heape sinne vpon sinne, and treasure vp against themselues wrath against the day of wrath. And when hee hath often assayed fatherly corrections, and light afflictions, to amend them, and they will not bee reformed, hee will cause them to bee overtaken by his fearefull plagues and heauite judgements, and in the end plunge them into the gulfe of destruction and eternall condemnation. An Example hereof wee haue in this place, for when the Israelits would not vnderstand, nor bee reformed, neyther by Gods Word nor works, his mercies nor iudgements, the Lord caused them to fall and to be ouerwhelmed with most fearefull punishments. When the Gentiles would not serue God according to that light of nature, which hee had giuen vnto them, hee gaue them vp to their owne vile affections, and to a reprobate minde. Rom. 1. When the Lord giueth vnto men meanes of knowledge, and they refuse instruction, then hee will pronounce that fearefull sentence. 1 Cor. 14.38. *If any man bee ignorant, let him bee ignorant.* If hee long affordeth the meanes of regeneration, and yet men continue in their vnrigheteousnesse, and naturall corruptions, hee will leaue them

Rom. 1.

1 Cor. 14.38. *If any man bee ignorant, let him bee ignorant.* If hee long affordeth the meanes of regeneration, and yet men continue in their vnrigheteousnesse, and naturall corruptions, hee will leaue them

them to themselves, and passe vpon them that disinfintue sentence. Apoc. 22. 11. *Hee that is uniusf, let him be uniusf* Apoc. 22. 11. *still; and hee that is filthy, let him bee filthy still.* If hee in his patience and long-suffering, doe giue vnto sinners long time of repentance, and also graciously affordeth vnto them the meanes of their conversion, then is there nothing to bee expected but vtter destruction and desolation, if by all these meanes they will not bee reclaymed. So when the people of Iuda grieuously sinned, the Lord hauing compas-  
on on his people, sendeth his Prophets to call them to re-  
pentance: But when as they mocked the Messengers of  
God, and despised his words, and mis-ved his Prophets,  
then there being no remedy, the wrath of the Lord was  
kindled against his people, and hee deliuered them into  
Captiuitie, and made their Land desolate, as appeareth.  
2 Chron. 36. 15. 16. 17. And in the time of our Saviour 2 Chro. 36. 15.  
Christ, when as they stopped their eares against his graci-  
ous call, and would not vnderstand the great woorkes of  
Redemption wrought by him, which was so euidently  
declared, both by his Word and workes, hee pronounceth  
against them the fearefull sentence of desolation and destruc-  
tion. Luk. 13. 34-35.

Luk. 13. 34-35

The reason hereof is, because the Lord the most wise Physition of our soules, will not loose his labour, by minis-  
tring his Physicke to such Patients whose diseases are de-  
sperate, and therefore when they wilfully refuse to bee cu-  
red, rend in peeces his prescriptis, pull off his plaisters, and  
reject those wholesome Potions which hee ministreth to  
purge them from their corruptions, and to restore them to  
their spirituall health, he giueth them ouer to themselues to  
dye and perish in the sicknesse of their soules.

Secondly, as the Lord hateth all other sinne, so his soule abhorreth the contempt of his Word, which hee hath ap-  
pointed to bee the meanes of the conversion and saluati-  
on of all sinners. And therefore if his sword of the spirit  
will not make a separation betweene vs and our sinnes, hee  
will make it a sword of vengeance and destruction, to cut vs

Esay. 45. 23.  
and 55. 11.

off in his fierce wrath. For it is never drawne out but it accomplisheth eyther the work of his mercy, or of his judgement. So the Lord saith, Esay. 45. 23. *I have sworne by my selfe, the word is gone out of my mouth in righteousness, it shall not returne, &c.* And 55. 11. *So shall my word bee that goeth out of my mouth, it shall not returne unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.* So the Apostle saith, that Gods word is the fauour of life to them that are fained, and the fauour of death to those that perish. 2 Cor. 2. 15. 26.

16. The vse hereof serueth to teach vs, that with all carefull diligence wee make profitable vse of the meanes which the Lord hath giuen vs, both for the inlighenting of our vnderstandings, and the reforming of our liues. For if hauing the word of God purely and sincerely preached, wee continue in wilfull ignorance, and will not vnderstand, if being allured by God mercies, and inforced by his judgements, wherwith diuersly at diuers times hee hath exercised vs, wee notwithstanding continue in our impenitency and securtie, what remayneth but that the Lord should giue vs ouer as a desperate cure, and suffer vs to runne on in the course of sinne, vntill at length wee fall into the pit of destruction in this life, and into the bottomlesse gulf of condemnation in the life to come ?

The second  
part of the  
Chapter.

**A**N D thus much concerning the former part of this Chapter, in which I haue shewed are contayned diuers bils of Inditements against the rebellious and apostate Church of Israell : now because they were desperately suncke in their wickednesse, and past all hope of recoverie; In the second part of the Chapter hee laboureth to perswade with the house of *Iuda*, that they should not joyne with them in their sinnes, nor be seduced by their euill example to make the like Apostasie, least accompanying them in their defection and rebellion, they were also made pertakers of their punishments,

And

And this is the Prophets maine drift and scope in the second part of this Chapter. The parts thereof are two : The first is an admonition to the house of *Iuda*, to auoide the sinnes of the Israelits. The second contayneth certaine reasons to enforce it, taken both from the haynousnesse of their sinnes, and the greatnessse of their punishments. The admonition is expressed, verse 15. *Though thou Israell play the harlot, yet let not Iuda sinne : Come not yee into Gilgall, neyther goe yee up to Beth-aven, nor sweare, The Lord liveth.* In which admonition he doth first ingenerall dissuade them from imitating the Israelites in their sinne, and especially from their Idolatrie and Apostasie; and then hee dehorteth them from certaine speciall meanes, whereby they might easily be brought to communicate with them in their impiecie, namely, joyning with them in irreligious societie, and intermingling Gods pure worship with their superstition and Idolatrie.

The generall dissuasion is contayned in these words : *Though thou Israell play the harlot, yet let not Iuda sinne*, as if hee had said, although thou Israell being wholy possessed with a spirit of fornication, art so desperately addicted to idolatrie and spirituall whoredome, that there is no hope remayning that euer thou wilt be reclaymed, yet let not the Lord be as it were robbed of both his sonnes in the same day, O let not *Iuda* who is not as yet come to that desperate degree of sin, be seduced by your bad neighbour-hood and euill example, and deriuе the same guilt of iniquitie vpon himselfe, for so the word *Aſſam* vsually signifieth such a fault or guilt as is deriuēd from one to another, the one being the motive and impulsive cause of the other sinne.

The ground of this dissuasion was the dangerous estate of the people of *Iuda*, first in regard of their neere neighbour-hooде with these idolatrous Israelites, who were ready to seduce them both by their example and allurements; the which is implyed in the first words, *Though thou Israell, &c.* As though he should haue said, seeing thou Israell which art

so neere a neighbour and kinsman to Iuda, art so defiled with idolatrie, that there is great daunger least thou should poyson them with thy contagion, yet let *Iuda* carefully take heede to auoide thy lepros infection. Secondly this amplyfieth their daunger, that they were already tainted with their superstition and idolatrie, which through their naturall corruption and proanes vnto this sin was apt to spread further and further, and therefore like a good Phisition he laboureth to cure their ague in the first fits, and to stay them from falling any deeper into this sicknesse of sinne. And to this purpose hee admonisheth them that they should not imitate the Israelites in their Idolatrie, but purge away their dreggs of superstition, wherewith they were alreadie corrupted, and restore Gods pure worship in his Temple amongst them, by the office and Ministerie of his true Priests and Levites.

Now howsoeuer this admonition did principally concerne the people of Iuda, yet the Prophet doth here publish it to the Israelites, speaking of Iuda in the third person, as being absent : And this hee doth because hee was a Prophet purposely sent to the house of Israell, to call them to repentance, and therefore hee admonisheth the people of Iuda in their hearing to take heed of their sinnes, and to retaine amongst them Gods pure worship, partly that hee might hereby make them ashamed of their sinfull state, which was a just cause why their brethren should shun their company, and partly that by a certaine kinde of emulation hee might draw them likewise to repentance.

And this is the meaning of the generall dissuasion, whereby hee dehorteth them from imitating their sinnes: In the next wordes hee dislwaedeth them from the meanes, by the vse whereof they might be intangled in their sinnes; and these are two : the first was their frequenting of places dedicated to Idolatrie: the other joyning with them in their superstitious and idolatrous seruice, in which they intermingled the worship of God with the worship of idols, and the commandements of God with their owne inventions.

The

The first meanes is contayned in these words, *Come not yee  
into Gilgal, neither goe yee vp to Beth-aven.*

For the vnderstanding whereof wee are to know, that this Gilgall vvas a towne scituate neere Ierricho, on the east part thereof beyond Iordaine, which was exceeding famous amongst the people of Israell and Iuda, for there the Arke of God first rested after they were entred into the land of promise; there *Iosua* erected an Alter in perpetuall remembraunce of that famous miracle, whereby *Jordan* was diuided, so that the Israelites passed through on drye ground; there the Israelites were first circumcised after they came into the land of promise, and the shame of vncircumcision was taken from them; from whence also it had it name Gilgal or Galgal, which signifieth to take away, as appeareth, *Iosua* 5. 9. There also they first kept *Ios. 5.9.15.* the feast of the Passeouer; there the Manna ceasing the people did first eate the bread and fruits of the land; there the Angell appeared to *Iosua*, commanding him to put off his shooes, because the place was holy, *Iosu. 5. 15.* And here also *Saul* the first King of Israell was annoyncted. By all which memorable accidents in this place it was much ennobled amongst the people.

By the other place Beth-aven, wee are here to vnderstand Bethel, of which name there were two townes, the one belonged to the tribe of *Beniamin*, as appeareth, *Ios. 18. 12.* *Ios. 18. 22.* the other to the tribe of *Ephraim*, as is manifest, *Jud. 1. 12.* *Judg. 1. 12.* 22. The which in former times was called *Luz*, which name it had from the abundaunce of Almonds which there grew. But when *Jacob* rested there and saw the visi-on of Angels ascending and discending vpon the Ladder, hee changed the name, and called it *Beth-el*, that is, *the house of God*, as appeareth, *Genet. 28. 19.* This *Beth-el* is *Gen. 28. 19.* here vnderstood, and is called *Beth-aven*, not that they were both one Citie, for besides this *Beth-el*, there was another towne neere adjoyning vnto it, which was called *Beth-aven*, *Iosu. 7. 2.* and *18. 12. 13.* But the Prophet doth here call *Ios. 7. 2. and 18. 12. 13.* *Beth-el*.

Beth-el Beth-auen by way of reproach; because of the idolatrie which was there committed, for as it was first called Luz, and then because of Jacobs vision Beth-el, although there was another Citie of that name. So contrariwise, when it was abused to idolatrie, the name was changed and called Beth-auen, that is, a house of vanitie and idolatrie, for an idoll, and vanitie, or nothing, are vsed the one for the other. So Hos. 6.8. *Gilead is a citie of them that work*, *Auen*, that is, *iniquitie, vanitie, or idolatrie*. So 1 Corint. 8. *An idoll is nothing*, or a vaine thing. So that the meaning is, as if hee had said, it is vnworthie now the name of Beth-el, the house of God, because it is consecrated to idolatrie, and therefore let it bee called Beth-auen rather, that is, a house of vanitie, impietie, and idolatrie.

Now the reason why Iuda is forbidden to ascend into these places was, because they were consecrated to idolatrous worship. For when Jeroboam tooke vpon him the government, as on the one side hee saw that it was necessarie to haue a place for the publicke seruice of God, because religion is the surest bond of all good societie and government, so on the other side consulting with no better a counsaillour then humane wisedome, hee thought it dangerous to his state, that the people shoulde goe vp to Ierusalem, least hauing too much familiaritie and intercourse of friendship with the men of Iuda, his people shoulde bee drawne to make a defection from him to the kingdome of 1 King. 12.27. the house of David. And therefore hee resolued vpon this course, as the safest, to appoynt in his owne country some places for the publike exercises of Religion. Now because there seemed to bee some difficultie to withdraw the people from the Temple which was expressly appoynted by God for this purpose, vnto other places which were as expressly prohibited, therefore in wicked policie hee made choise of such places as were most famous, and vnto which the people were most devoted, for some speciall priuiledges which they had had in former time, that hereby he might blinde

blinde their judgement and allure their affection. Now none seemed fitter for his purpose then these two : seeing Gilgal was in speciall account with the people, because of all those memorable things there done, of which I haue already spoken, and especially in respect of the appearing of the Angell, who also sayed that it was holy ground, though in truth this was spoken not in regard of the place it selfe, but in regard of Gods glorious prelence at that time. And Beth-ell was esteemed not onely in respect of the name, but also in that formerly *Jacob* had there erected an Aulter, and Gen. 28. offered Sacrifices, as appeareth. Gen. 28. The which also was a strong motiue to perswade the people, who are in themselues inclinable to imitate the example of their fore-fathers, seeing they had such an holy Patriarch for their President. Although in truth this was no good reason, though it were plausible inough, to moue them to this practise, seeing that was but an extraordinary act of *Jacob*, not to bee imitated, especially seeing by the expresse Law of God, his publike worship was restrained to Ierusalem, and therefore they were not to looke what *Jacob* did, but what the Lord commanded in his Law.

Neuerthelesse, these colours serued to bleere the eyes of the people, and to bring them vnto a superstitious conceit of these places aboue other, and therefore he made choyce of these places and erected groues, and Temples, and Aulters for the worship of God in Idols. Concerning Beth-ell there is no question, for it is plainly said that *seroboam* erected his Idols in Beth-ell and Dan. 1 King. 12. 29. As 2 King.12.29. also else where : for Gilgall though there bee no such direct Testimony, yet it may clearely bee proued, that it was a place famous, or rather infamous for the impious Idolatry there committed, as appeareth. Hos. 9. 15. and 12. 11. Amos. 4.4.

The reason then why the Prophet doth so earnestly forbide the people of Iuda to come at Gilgall and Beth-auen was, not onely because they were consecrated unto idolatry, and therefore in this respect daungerous, in that by frequenting

Hos. 9. 15. and  
12. 11.  
Amos. 4-4.

frequenting these Idolatrous places, they might easily bee seduced to joyn with them in their false worship, but also because there was more perill of these places then of others, in regard of that reverend estimation the people had of them, for the reasons abovesaid. And this also was the cause, why hee specially maketh mention of these two places, vnder which he comprehendeth all the rest of like qualitie, because as they were more famous then eyther Dan or any other of the high places, so also in respect of their credit with the people, much more dangerous.

Now in the forme of the prohibition, wee are further to obserue, that hee doth not onely prohibite them to sacrifice in these places, but not so much as to ascend or goe vnto them, nor that it was not lawfull for them to come into these places for their ciuill affaires, and worldly busineses, but by this strait prohibition, hee implyeth that hee would as little as might bee, haue them to frequent the company of Idolaters; but especially, that it was altogether vnlawfull for them who professed Gods true Religion, to bee present at their idolatrous sacrifices and other solemnities, whereby in time they would bee seduced to immitate them in their superstitions.

And thus wee haue seen what was the first meanes of idolatrie, the other is that they should not ioyne with them in their religion, which consisted of true and false worship mingled together; In these words, *nor sweare the Lord lieu-esth.* In which wörds hee doth not forbide the lawfull vse of an oath, which being made in truth, righteousness, and judgement, is a part of Gods worship; which is expressly commaunded in his word, as appeareth, Deut. 6.13. and 10.20. Jer. 4. 2. But onely restrayneth them from imitating the practise of the Idolatrous Israelites; who ioyned the worship of God prescribed in his word with their owne inventions, and superstitions, and though they serued idols yet swore not onely by them; but also by the true Jehovah, Amos. 8. 14. *They sweare by the*

*Deut. 6. 13.*

*Amos. 8. 14.*

*finne*

*finne of Samaria, and say thy God O Dan liueith, &c.* So Zeph. 1. 5.  
 Zeph. 1. 5. the Lord threatneth his judgements against those in Iuda, vwho did worship and sweare by the Lord, and sweare by *Malcham*. The finne therefore which is here forbidden is, their ioyning a true oath with false worship, and the seruice of God with the seruice of idols. So that these words haue reference to the former, after this manner; if yee goe to Gilgall and Beth-auen to communicate with idols in their idolatrie, doe not presume to sweare by the Lord, nor to make profession of his religion; for he cannot abide that there should bee any mixture of his true worship with idolatrie, nor that the same mouth should sweare by his name, and call vpon idols. Neither doth hee heere simply forbid them to sweare at all, but that they should not vse this forme, *the Lord liueith*. As though hee should say, if yee worship Idols sweare by them also, if yee will, but haue nothing to doe with my name in your oathes, vnlesse you turne from your idolatrie. And according to this sense the words may fitly be reade (as a learned Hebritian Drusius hath obserued) by a diuisiōn after this manner; *Come not at Gilgall, or sweare not the Lord liueith*.

Now vnder this one particular part of Gods seruice by an Psal. 63. 11. oath, is comprehended his whole worship, as also it is taken, Psalm. 63. 11. And so generally they are here forbidden to make any manner of mixture and composition betweene idolatrie, and any part of Gods true worship. So that the 1 King. 18. Lord requireth of them the same thing which *Elias* required afore times of the Israelits, 1 King. 18. If *Baal* be God serue him, but if *Iehouah* be God serue him, that is, you are Psal. 50. 16. at your choyle whether yee will serue, but the Lord will no Math. 6. 4. Eze. 20. 39. 40. longer indure that you should halte betweene both. So Psal. 50. 16. Math. 6. 4. Ezech. 20. 39. 40.

The doctrines.

And thus much concerning the meaning of the words. The Lord The doctrines which doe hence arise are divers: First we vieth the may here obserue that as the Lord giveth over those whose meanes of our estate is desperate and incurable to runne on in the head- conuerſion un- till our estate is long desperate.

long course of sinne, to their destruction. So contrariwise where there remayneth the least shew of hope hee neuer forsaketh his people, but vseth all meanes to bring them to Repentaunce, that they may bee saued. An example hereof wee haue in this place, for when the people of Irael were past cure, hee causeth his Prophet to labour with the men of Iuda for their reformation, who were not so deepeley sunke in rebellion. So when neyther the heauenly Sermons, nor wonderfull Miracles of Iesu Christ, would draw the Iewes to repentance, hee causeth the Apostles to preach the Gospell to the Gentiles, that they at least might bee gathered to his Church, and that hereby in an holy emulation the Iewes also might bee converted to the Faith. So although the Land of Iuda vvas exceedingly defiled with sin, so as from the crowne of the head vnto the sole of the foote there was nothing found in this politicke body, yet doth hee when they professed open ernitie, call them to a parley, offering vnto them reasonable conditions of Peace, namely, that if they would turne vnto him, by vnfained repentance, hee would maketheir scarlet sinnes as white as snow. *Esay. 1. 18.*

*Esay. 1. 18.* Now the cause hereof is not in any desert of sinners, who hauing already by their sinnes prouoked Gods fierce wrath, rather merit his heauie punishments; but in the Lord himselfe, who is of such infinite mercy, that he desirith not the destruction but the conversion of sinners, &c would have all men to bee saued, and come to true knowledge and vnfayned repentance, as appeareth. *Ezech. 33. 11. 1 Tim. 2. 4.*  
*3. Tim. 2. 4.* And to this purpose hee sendeth his Prophets to call them, and multiplyeth his benefits to allure them, and also visiteth their sinnes with gentle chaitisements that hee may reclayme them, yea, and after they haue long had these meanes of conversion, the Lord in infinite patience is content to wayte their leasure, as it is. *Esay. 30. 18.* and neuer bringeth vtter destruction, till there bee no remedie, as it is *2. Chro. 36. 14* said, *Chro. 36. 14.*

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The vse hereof serueth, first to confute the practise of the Brownists, who leue and forsake the Church of Christ for some small spots and little wrinkles, their Ministers refusing to preach, and the people to heare in our congregations. But herein they nothing resemble the Lord, whose children they would seeme to be, who when the Church of Israel had made a fearful apostacie from Gods true religion, and was wholly defiled with superstition, idolatrie, and all wickednesse, and obstinately continued in these sinnes, notwithstanding the manifold and continuall meanes which the Lord vsed to call them to repentance; yet still hee sendeth his Prophets vnto them, to teach, admonish, and reprove them, that they might be brought to amendment; and when as they desperately persevered in sinne, and were now past all hope of recouerie, he causeth his Prophet to admonish the Iewes, to auoid their sinnes and punishments, when as their state also was exceedingly corrupted.

Secondly, it serueth for our comfort and encouragement, The Lord if that now at the length we will forsake our euill waies, and hath mercy take hold of the meanes of our conuersion, whilst God of serueth them vnto vs. For howsoeuer wee are sunke deepe in store for our rebellion, and haue many waies prouoked Gods wrath, those who forsake their e- continuing in our sinnes, notwithstanding the Lord hath affordest us such plentiful meanes to bring vs to amendment; yet if now wee will begin a new course, and consecrate our selues to the seruice of God, there is assured hope of pardon. For yet the Lord waiteth that hee may haue mercie vpon vs, Eze 30.6.8. yet he patiently granteth vnto vs the meanes of our conuersion; and wee may assure our selues that if hee be so gracious when as wee obstinately perseuere in sinne, hee will be much more mercifull, if we turne vnto him by true repentance. But on the other side, if wee contemne so great a mercie of God, we shall haue a more fearefull judgement laid vpon vs: for *Iasa patientia furor*, the greater Gods patience is which wee despise, the more furious reuenge hee will take on vs in the day of his visitation: Rom.2.4.5.

The second thing to be obserued is, that Gods Ministers

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The Ministers  
must not sur-  
cease their  
paines in the  
Ministerie.

ought not to surcease their paines in their Ministerie; though they plainly discerne that the estate of the people committed to their charge is altogether desperate, and past hope of recouerie. For though there were no appearance of hope at home, yet he is painfully to persist in the worke of the Ministerie, that hee may conuert those who are abroad, and want the preaching of the word, that so hee may helpe to gather those into the Church which are elected, and increase the number of the faithfull, as much as in him lieth. So when the Israelites, to whom our Prophet was sent, were past cure, he laboureth to conuert the Jewes vnto God. And so when the Jewes desperately refused the meanes of their conuersion and saluation, the Apostles ceased not their labours, but turned to the Gentiles, and by their painfull preaching endeououred to conuert them vnto the faith. For howsoeuer our hearers profit not, there is a necessarie that lieth vpon vs, and a fearefull woe denounced against vs if we preach not the Gospell,

*1.Cor.9.16.* Whatsoeuer bee the successe of our labours, wee are charged as wee will answere it before God, and before the Lord Iesus Christ, Which shall judge the quicke and the dead at his appearing ; that we preach the word, and be instant in season, and out of season, and that wee improue, rebuke, exhort, with all long suffering and doctrine:

*2.Tim.4.1.2.* Whether the people will heare vs or no, we must tell them of their sinnes, and give them warning of Gods approaching iudgements; and then though they die in their finnes, yet wee have discharged our dutie, and shall saue our owne soules : Ezech. 3.7.8.9.

*Ezech.33.7,*  
8,9.  
Those reproo-  
ued, who sur-  
cease their  
paines in the  
Ministerie.

The vse hereof serueth to reprooue those, who surcease their paines in the worke of the Ministerie, because they cannot see the fruite of their labours, but contrariwise finde, that the more diligently they preach vnto their people, the more obstinately they contemne the meanes of their saluation, lothe the food of their soules, and persist in their impenitencie. For the neglect of other mens duties must not be an argument to make vs neglect ours, but rather should make vs more earnest in the worke of the Ministerie. Neither doe we know wherin, nor when the Lord will call; the Spirit bloweth where

where it listeth, and when it listeth, and the Lord who hath the hearts of all in his hand, can make those who were lions and beares and wolues yesterday, to become this day gentle as lambes, & innocent as doves, and of mockers of his word he can make zealous conuerts; of persecuting *Saul*, a preaching *Paul*. Besides, though they had certaine assurance that they should never conuert a soule of those people which are committed to them, nor build vp any one in the faith of Christ, yet are they not discharged of their worke, nor hereby haue received a priuiledge of idlenesse; seeing when these who haue often heard them, doe obstinately stop their eares, there are perhaps others who would willingly haue the benefit of their Ministerie. And though there were not, yet must we preach the word, eu'en when wee are assured that it is the fauour of death vnto death, because the Lord who hath set vs on worke, and will surely pay vs our wages, is as well glorified by executing iustice against obstinate sinners, as by shewing mercie to those who are by his word moued to repentence and amendment of life.

The third thing to be obserued is, that as al men had need to be admonished of their waies in y ministerie of the word, so especially those which liue neere vnto wicked and yngodly neighbours, who by their manifold inducements, allurements, and euill examples, are alwaies readie to seduce them out of the way of righteousnesse into the way of sinne. For this was the case of the people of the Jewes in this place, who being themselues corrupted, had the wicked Israelites for their neighbours, who by all meanes were ready to draw them more and more from God, into the bywaies of sin and wickednesse; and therefore the Lord thought it good and necessarie to stop them in these euill courses, not only by the admonitions of their owne Prophets, who were purposely sent vnto them, but also causeth our Prophet, who was sent to the Israelites, to admonish them to beware of being corrupted by their euill example. So when the people of Israel were to enter into the land of Canaan, where they should be compassed about with idolatrous Gentiles; how often and earnestly

Eze. 11. .

A.H. 2. 13. 37.

A.H. 9.

nefly doth the Lord admonish them, to beware of being seduced from his worship and seruice, by their wicked example, and alluring inticements.

And not without good cause are all good meanes carefully vsed in this case, seeing on the one side sinne in it own nature is no lesse infectious then the plague or leprosie, apt to spread from man to man, familie to familie, citie to citie, and countrie to countrie; and seeing on the other side we are full of the grosse humours of corruption, whereby we are exceeding apt to receiuē the infection; and therfore if the wholesome preseruatiues of admonition, instruction, and reprehension, be not often and carefullly applied, we are daily exposed to certaine danger of approching destruction.

We must patiently heare  
our selues ad-  
monished and  
reproved,

The vse hereof serueth to teach vs, that as at all times wee be ready with all meeknesse and patience, to heare our selues admonished, and our sinnes reproved, so especially when we are exposed to these tentations, and are in danger to be infected through the neigbourhood of wicked men; seeing they are slyfe in euill, we weak in good; they earnest in drawing vs into sinne, and wee weake in making resistance; they apt to infect vs, and we as apt to receive infection. And for as much as we liue in dangerous times, wherein faith, pietie and justice exceedingly faile amongst men, and contrariwise all manner of sinne and wickednesse aboundeth vpon the face of the earth; let vs not only carefullly watch ouer our owne hearts and waies, that we may escape these dangers, but also let vs be content to suffer the Lords watchmen to oversee vs; and whē they obseruing our declining from good things, coldnesse in holy duties, and pronenesse vnto the sinnes of these sinfull times, doe out of Gods word admonish vs either publikey or priuately of our defection and corruption, and exhort vs to amendment, let vs patiently hearken to their admonitions and exhortations, seeing wee shall finde all little enough to keep vs from being cartied away with the streame of common corruptions, and to preserue vs from being infected with the contagion of these sinfull times. Yea and not only let vs hearken to the admonitions of Gods Ministers in

the

the ministerie of the word ; but also let priuate men in the feare of God both performe the dutie of admonition, when they see their neighbour readie to fall into sinne, or alreadie fallen, and also when themselues need, be as readie to be admonished of their faults, as being an excellent meanes sanctified by God, both for the restraining of men from sinne, before it is committed, and to restore them by true repentence when they haue committed it. And this mutuall dutie of admonition is commended vnto vs, Leuit. 19.17. *Thou*  
*shalt not hate thy brother in thine heart, but thou shalt plainly re-* Leuit. 19.17.  
*buke thy neighbour, and not suffer him to sinne.* Hebr. 3.13. Ex- Heb. 3.13.  
*hort one another daily, whilst it is called to day, lest any of you be* Matth. 18.15.  
*hardned through the deceitfulness of sin.* So Mat. 18.15. Pro. 37. Prov. 27. 5. 6.  
32.  
 5.6. And so for hearkening vnto admonition, it is likewise commended vnto vs, Pro. 10.17. *Hee that regardeth instruc-* Pro. 10.17. & 15.  
*tion is in the way of life, &c.* And contrariwise, *Hee that refu-*  
*seth instruction, despiseth his owne soule;* but bee that obeyeth  
*correction, getteth understanding.* Pro. 15.32.

Fourthly, whereas the Lord by his Prophet doth first admonish the people of Iuda, to auoide the sinnes of the Israelites, and then in the next place doth dehort them from going to Gilgal, that is, from hauing any neere familiaritie or societie with the superstitious Israelites, especially in their idolatrous seruice ; hence wee learne first in generall, that whosoeuer will auoide sin, must also auoide the meanes whereby he might be induced to fall into it, and then more especially that he auoide the societie and neere familiaritie of sinners, as being a singular inducement to draw men into communion of wickednes. This David knew well, and therefore being resoluued to obserue Gods law, and seeing some kind of impossibilitie, that he should so do, if the wicked did frequent his companie ; in the first place hee banisheth them, and then resolueth to go forward in his course, Psal. 119. 115. *Away from me ye wicked, for I will keep the Commandements* Psal. 119. 115.  
*of my God.* Sinne is the canker of the soule ; and therefore as the canker hauing infected one part of the bodie, goeth unto the next, till all be wholly corrupted ; so sin hauing in-

fected one person of a family, or one familie of a citie, slayeth not here, but infecteth the next, and so spreadeth by degrees till it haue corrupted the whole body: this the Apostle sheweth, 1. Cor. 5. 6. where exhorting them to excommunicate the incestuous person, he vseth this as his argument, that *A little leauen leaueneth the whole lump;* noting thereby the infectious nature of sin, which through the corruption of one member tainteth the whole bodie: as therefore men carefully auoid the companie of such as are infected with contagious diseases, to preserue their bodies in health; so should we much more carefully flee the societie of those who are grieuously infected with the diseases of sinne, both because our soules are more apt to receive this spirituall contagion, then our bodies the other, and also because this infection is much more dangerous and pernicious.

We must carefully auoid the company of idolaters.

Yet more especially, we here learne, carefully to auoide the company of idolaters, because such is our inclinablenes thereunto, that by their example and perswasions, we may easily bee corrupted. And this moued the Prophet heere to perswade the people of Iuda not to go to Gilgal and Bethaven, lest intreating neere familiaritie and friendship with the superstitious Israelites, they should bee infected with their idolatrie. So that here we learne, that the companie of idolaters is to be auoided in two respects, 1. y<sup>e</sup> we are not to haue any neere familiaritie and friendship with them, in ciuill societie. Secondly, that we must not ioyne with them in their idolatrous seruice. In the former respect we are to obserue this generall rule, not to haue any entercourse of dealing with them, further then humane necessarie requireth; as for example, when we sell our, or buy their commodities, which onely then is lawfull, or at least expedient, when we cannot conueniently vsē the like merchandize in such places where Gods truth is professed and maintained. More especially, here is condemned the neere contract of mariage betweene professors of true religion, & idolaters; the which was the sinne of the faithful before the flood, which brought that vniuersall deluge, first of sin, and then of water vpon the whole

whole earth, Gen. 6.2. this was *Salomons* sin whereby he was *Gen. 6.5.*  
*drayne* vnto idolatrie, 1.King.11.4. and the chiefe cause of *1.King.11.4.*  
*Ahab*s wickednes, because he had lincked himselfe in mar-  
age with idolatrous *Iesabel*, as appeareth, 1.King.16.31. So 1.King.16.32.  
this is rendred as a reason, why *Iehoram* the sonne of good  
*Iehosaphat*, forsooke his fathers steps, and committed grosse  
idolatrie, because he married *Ahab*s daughter, 2.King.8.18. 2.King.8.18.  
and this was the cause of *Iudahs* transgression, and *Israels* a-  
bomination, because they maried the daughters of a strange  
god, Malac. 2.11. Hence it was, that when the people repen. *Malach. 2.12.*  
ted of this sinne, they did not only leue off to marrie wiues  
of the Gentiles, but also diuorced those whom they had al-  
readie married, because they were notable instruments to  
encline them to idolatrie, Ezra.10.1.2.3.

The second thing which we here learne, is, that we must *Ezra 10.1.2.3.*  
not by any meanes keepe companie or communicate with *We must not*  
idolaters in their idolatrous seruise: for whereas he doth dis- *communicate*  
swade the men of Iuda from going vnto Gilgal and Betha- *with idolaters,*  
uen, he principally intendeth that they should not come into *in their idola-*  
their temples, which were consecrated to idolatrie, nor bee *tous seruise.*  
present with them at their idoll seruice. This argument the  
Apostle doth purposely intreate of, 1.Cor.8. where he dis- *1.cor.8.*  
swadeth the Corinthians from communicating with idola-  
ters in their temples, at their idoll feasts; because hereby  
they gave a grieuous scandall to their weake brethren: and  
in the tenth chapter he telleteth them, that they *could not drink* *1.cor.10.21:*  
*of the cup of the Lord, and the cup of diuels, nor be partakers of*  
*the Lords table, and the table of diuels, vers. 21.* intimating  
thereby, that as those who worthily communicate at the  
Lords table, are vniited vnto Christ and made one with him:  
so they that communicate with idols in their idolatrous sa-  
crifices and Sacraments, are thereby vniited vnto idols, and  
made one with them, & consequently cease to be the mem-  
bers of Christ, for we cannot haue communion with both,  
there being no more agreement betweene them, then be-  
tweene light and darknesse.

But heere some obiect, that they may lawfully present

An obiection  
of tempor-  
uers answered

their bodies at idolatrous seruice, so that they reserue their hearts for Gods pure worship. To which I answere, that if this assertion were true, then were al Gods holy Martyrs but simple men, who rather were content to endure exquisite torments, then give any outward approbation to idolatrie; then were the three children far out of the way, who rather chose to be cast into the fierie furnace, then they would bow to Nebuchadnezers Idoll. But indeed it is far otherwise, for the Lord who hath created and redeemed as well the bodie as the soule, hath wholly appropriated, as well the one as the other, for his worship and seruice. So 1.Cor. 6. 20. *Tee are bought with a price, therefore glorifie God in your bodie, and in your spirites, for they are Gods.* Rom.12.1. the Apostle exhorteth vs to offer our bodie a liuely sacrifice vnto God. And 2.Cor.6.17. *Come out from amongst them, and separate your selues, saith the Lord, and touch no uncleane thing, and I will receive you.* So Esay 52.11. And the Apostle John doth exhort vs, to keep not our soules alone, but our selues, that is, our whole person from idols, 1.Ioh.5.21. So in the second Commandement, the outward bowing to images is precisely forbidden. And of this there is great reason: for what husband hauing a wife, would endure that she should prostitute her bodie to commit whoredome, though she should never so deeply protest that shee reserued her heart for him? how much le. sile will the Lord admit such an excuse, when those who professe themselues his spouse commit spiritual whoredome with idols in their bodies? Again, they who go thus far, will not stay heere, but in the end will worship idols, as well with their soules as with their bodies. This progresse of idolaters the Psalmist excellently expresseth, Psalm. 106.35. where he saith, that first they mingled themselves with idolaters, and then they learned their workes, and fell to worshipping their idols, and in conclusion became so superstitiously devout in their idolatrie, that they did not sticke to offer their owne sonnes and daughters vnto diuels, which turned to their vtter ruine. As therfore Ioseph when he resolued, not to commit adulterie with his mistresse, did flee out of her

1.Cor.6.20.

Rom.12.1.

2.Cor.6.17.

Esay 52.11.

2.Job.5.21.

Psalms.106.35.

her company, so if we would not commit spirituall whoredome with idols, we must haue no societie with them.

Against this is obiected, that the Prophet permitted *Naaman* to bow himselfe in the house of *Rimmon*. I answere, that this bowing was in *Naamans* intention a ciuill worship performed not to the idoll, but to his master who did leane on him; which notwithstanding his owne conscience condemned as a sinne, in that being a conuert, he vouchsafed the idoll his presence, and bowed before him, though not vnto him; and therefore he prayeth the Lord to be mercifull vnto him in pardoning this sin: nether doth the Prophet in saying, Goe in peace, approue this action, but only dismisseth him with this ciuill salutation, as not being willing to discourage him at his first entrance into the profession of Gods true religion, by imposing vpon him this heauie taske, to incurre his masters vtter displeasure, for denying vnto him his seruice.

The vse hereof serueth: First, to reprove such as intertaine  
neare familiaritie with idolaters; as for example, those who  
make choice of Papists, to bee their intimate and inward  
friends, who exceed in all kinds of grosse idolatrie.  
2. King. 5.

Secondly, such as trauell into Popish and idolatrous  
countries, being moued hereunto, either through meere cu-  
riositie to see fashions, or for some needlesse commoditie,  
which can in no sort counteruaile the manifold dangers  
whereunto they expose themselves, by conorting with such  
as are still readie to allure them to commit idolatrie.

Thirdly, such amongst vs, who either for wealth or friends,  
or some other worldly respects, lincke themselues in mar-  
riage with Popish idolaters, taking into their bosomes a ser-  
pent, which is still readie to tempt and intice them to break  
Gods Commandements, concerning his pure worship, and  
to imbrace idolatrie and superstition, 2. Cor. 6. 14.

Lastly, their practise is here reproved, who either vpon  
fantastical curiositie, or for commoditie, or for feare of pu-  
nishment, are readie to present their bodies before the idoll  
of the Massie, and to bow before an image, imagining that  
they

*Naamans ex-*  
*ample, no pre-*  
*sident for tem-*  
*porizers.*

*Those repro-*  
*ued who en-*  
*tertaine neare*  
*familiaritie*  
*with idolaters.*

*3. Cor. 6. 14.*

they are to be excused, if they reserue their hearts for God. But let such know, that herein they rob God of his glorie, in denying to make publike profession of his true religion; they giue a grieuous offence to their weake brethren, who see their outward practise, and do not see their inward intention; they spoile the Lord of his right, in that they doe not worship him in the whole man, but with a part onely; they cast themselues into desperate danger, of making a further apostacie from God and his true religion, and of embracing idolatrie both in bodie and minde; they deprive themselues of a good testimonie of their owne saluation; in a word, they deny Iesus Christ and his truth before men, and therfore vnlesse they repent of this sinne, he will also deny them before his Father in heauen, as it is Matth. 10.33.

*Rom. 10.10.*

*Matth. 10.33.*

All places lose  
their dignitie  
when they are  
defiled with  
sinne, and  
consecrated to  
idolatrie.

Fiftly, we here learne, that all places lose their dignitie, and become infamous, when as they are defiled with sinne, and consecrated to idolatrie; so famous Gilgal, which was ennobled by many memorable accidents which there hapned, became through the idolatrie there committed so infamous, and of such bad note, that the people of Iuda are forbidden to resort vnto it. And Beth-el, which in former times was the house of God, by the like abuse became Beth-auen, a house of vanitie. So Shilo which was greatly renowned, because God had set his name there, and placed therein his Tabernacle and Arke, the visible signes of his presence, became afterwards as remarkable for Gods heauie iudgements, as before it had been for his great mercies, through the grieuous sinnes therein committed; so as the Prophet *Jeremie* doth propound it, as a paterne and example of Gods fearefull wrath, to keep the people of Iuda from glorying in the Temple, Ier. 7.12. Psal. 78.60. The like may be said of the Temple it selfe, which in the first institution was the house of prayer, consecrated to Gods publike worship and seruice, but through the wicked abuse thereof, it became by Christis owne testimonie a den of theeuers, Matth. 21.13. So Ierusalem the holy citie, is become an harlot; and whereas heretofore it was the place of Gods presence, it is now the prey of *Gog*.

*Jerem. 7.12.*

*Psal. 78.60.*

*Matth. 21. 13.*

*Gog and Magog.* And Rome also, which was the spoule of Christ, is become the whore of Babylon ; and whereas heretofore it was a famous Church, professing and practising Gods true religion, now it is become the habitation of diuels, the hold of all fowle spirits, and a cage of ebery uncleane and hatfull bird, as it was prophesied of her, Apoc. 18.2.

Apoc. 18.2.

The vse hereof serueth first to admonish vs, y<sup>e</sup> we reade our lesson out of all these examples, which were written for our learning ; namely, that we do not vaunt of our land & countrie, as being a place wherin the Church is seated, Gods true religion planted, and his pure and sincere worship established and exercised : for if we securely go on in sin, sheltering our selues from the heate of Gods anger vnder the shadue of these priuiledges ; we shall in the end finde that our countrie was neuer so famous in the fruition of Gods manifold mercies, as it shall be infamous and reproched through the filthinesse of our sins, and the searesfullnesse of Gods vengeance, which he will execute amongst vs.

Secondly, it confuteth popish pilgrimage vnto Rome Popish pilgrimage and the Holy land: for though these places retained still their ~~mages~~ confusancient dignity, and maintained still Gods pure religion, yet <sup>ted.</sup> haue wee no reason to goe vnto them to worship God ; seeing in the time of the Gospell all difference of places is taken away. Neither are we now restrained to mount Gerazim, or Jerusalem, or Rome, or any other place, but this only is required, that as God is a spirit, infinite, and omnipresent, so wee worship him in spirit and truth, as it is Ioh. 4.23. To this purpose one saith : *Non Hierosolymam vidisse, sed Hierosolymis Hieros.* <sup>Ioh. 4.23.</sup> *bene vivisse landandum est :* It is no commendation to haue seene Hierusalem, but to haue liued well at Hierusalem, that is praise worthe. Another saith : *Non terrena sed caelstis Hierosolyma requirienda est, non pedibus proficiendo, sed affectibus proficiendo :* that is, We must not seeky after the earthly but the heavenly Jerusalem, not by pilgrimage on foote, but by bettering our affections. How much lesse then are wee now to trauaile vnto these places, seeing these Beth-els are become Beth-avens? and howsoeuer they were heretofore the places of Gods worship,

<sup>Bernard. epist. 7.  
319. ad Leibeth.  
abbas.</sup>

worship, yet are they now vterly degenerate, being wholly deuoted to Turcisme, Antichristianisme, superstition and idolatrie: and therefore hauing lost their ancient dignitie, and now become infamous, we are not to esteeme them as they were, but as they are, nor to go vnto them, lest they taint vs also with their superstitions and idolatrie.

All mixture  
betweene true  
and false reli-  
gion condem-  
ned.

The Last thing which is heere to be obserued, is, that the Lord condemneth all manner of mixture betweene true religion and false religion, betweene his pure worship prescribed in his word, and wil-worship, superstition and idolatrie. For he could not endure that those who went vp to Gilgal and Beth-auen, and communicated with idolaters, should sweare by his name, and thereby make a kind of outward profession of his religion: he could not abide the halting of the Israelites betweene him and Baal, but putteth them to their choice, either to worship him alone, or Baal alone, 1.King.18. The like place we haue, Ezech.20:39. *As for you, O house of Israel, thus saith the Lord God, go you and serue every one his idoll, seeing that you will not obey me; and pollute my holy name no more, with your gifts and with your idols.* So Zeph.1.4-5. he threatneth to cut off all those who worshipped the host of heauen, and them that worship and sweare by the Lord, and sweare also by Malchan. And this was the sin of the Samaritanes, who worshipped the true Iehouah, because they would auoid his punishments, but withall worshipped together with him the gods of their own countries, as appeareth, 2.King.17.29-30.

<sup>30.</sup>  
The reason  
why wil-wor-  
ship is con-  
demned.

2.COR.6.14-15.

The reason why this sin is so straitly forbidden and condemned, is, because, first, there can be no communion betweene God and idols, betweene his true religion and wil-worship, idolatrie and superstition, according to that, 2.Cor.6.14.15. *What fellowship hath righteousnesse with unrighteousesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath the belieuer with the infidell? and what agreement hath the Temple of God with idols?*

Secondly, because the Lord is not capable of any copartnership;

nership; for whereas there are three sorts of men, who can abide no sharing nor partnership, a King in his kingdome, a master in his familie, a husband in his mariage bed; the Lord is both our King, master and husband. Hee is a King, yea a glorious King, Psal. 24. and last verse, and he will not give his P/sal. 24. 10; glorie to another, Esay 42. 8. and therefore he will rule vs a- Esay 42. 8. lone by the scepter of his word, or he will thrust vs from vn- der his gouernment, and giue vs ouer to be ruled by the ty- rannie of Satan, and our owne corrupt wils. He is our master, Malac. 1. 6. who requireth all our seruice, or else will haue Malac. 1. 6. none of it at all; because we cannot perforne faithfull ser- vice to two masters, especially being of a contrarie disposi- tion, Matth. 6. 24. He is the husband of the Church, Esa. 54. 5. Matth. 6. 24. yea a iealous husband, who can endure no coortuals in his E/ay 54. 5. loue; and therefore if she will needs play the harlot with o- thers, the Lord will diuorce her from him, as being altoge- ther vnworthie to enjoy his loue.

The vse of this doctrine serueth to admonish vs, that wee <sup>must</sup> carefully beware of making a mixture, betwene that true make no mix- religion which we professe, and Popish superstition, that is, <sup>ture betweene</sup> Christs true religion and Popish super-  
stition.  
in the yeare, & for every little village in a whole kingdome, and for every occasion and imployment, a feuerall Saint, to whom they giue diuine honor, by praying vnto them, by erecting statues, images and temples for their honor, by dedicating and setting apart holy daies for their seruice, by making vowedes, and offering oblations vnto them, seeing they worship the Idoll of the Masse, and creepe to the crosse, and to magnifie their owne merits, extenuate the al-suffici- ent merits of Iesus Christ; therefore it is as possible to recon- cile truth and falsehood, light and darknesse, God and Belial, as Christian religion with Popish superstition. And therfore let those whom God hath in mercie seuered from this Ro- misch synagogue, hearken to the Prophets admonitiō, Come yee not at Gilgal, nor go up to Beib-auen: and let those who  
are:

Apoc.18.4.

are alreadie amongst them, hearken to that voice which cometh  
downe from heaven, Go out of her my people, and bee not partakers  
in her finnes, that yee receive not of her plagues: Apocal.  
18. 4.

**A**nd thus much concerning the admonition. Now follow  
the reasons wherby it is enforced, the which are of two  
sorts; the first are taken from their finnes, the other from their  
punishments. Their finnes are first generally propounded,  
namely, that they were vndutiful, stubborne and rebellious,  
vers. 16. And then they are more specially expounded, to  
wir, that they had grieuously transgrellid the first table, by  
their grosse idolatrie, vers. 17. and the second also, both by  
intemperancie against themselves, and by their adultery and  
extortion against their neighbours, vers. 18. Their punish-  
ments, which shoulde discourage Iuda from imitating their  
finnes, were two, the first was captiuitie, vers. 16. the other  
ignominie and confusion, vers. 19.

And these are the particular branches, of this last part of the  
Chapter. Now we will entreat of them as they lie in order.

Ver. 16.  
The exposi-  
tion.

Vers. 16. *For Israel is rebellious as an unrulie beffer: now the Lord wil feed the as a lambe in a large place.* In which words are contained two reasons, to dissuade Iuda from associating themselves in too neere familiaritie and friendship, with the Israe-  
lites, & especially from ioyning with them in their idolatrous worship. The first whereof is taken from their sin, the other  
from their punishment. Their finne is contained in these  
words: *For Israel is rebellious as an unrulie beffer.* The mean-  
ing is, that the Israelites were exceedingly contumacious and stubborne, and euēn wanton in their rebellion, and that  
they were become like out-lawes, who had shaked off the  
yoke of Gods government; for so the word *Sorerah*, which  
is heire translated rebellious, is taken elsewhere, as Deut. 21.  
18. *If any man have a sonne, that is (Sorer) stubborne and re-  
bellious, that is to say, who will not submit himselfe to his  
fathers government, &c.*

רֹא  
Deut. 21. 18.

Now this their rebellious stubbornesse, is in liuely man-  
ner

as is expressed by a similitude taken from an vnruely heifer, the which is here constracted, but may be thus explicated; as the heifer which is well fatted, by running in a fairefull pasture, groweth in time so wanton, that she contemneth her master, shaketh off the yoke, gaddeth abroad and skippereth ouer hedge and ditch into other pastures, rather for wantonnesse then for hunger; so the Israelites being fatted by Gods manifold benefits, grew thereby so wanton and rebellious, that they despised the Lord who fed them, shooke off the yoke of his government, denying to submit themselves to be ruled by his holy word, forsooke the Temple which was appointed by the Lord to be their pasture, wherein hee would feede them with his word and Sacraments, and broke into forbidden places, euen the hils, groves, and idolatrous Temples, where for wantonnesse, and not for hunger, they fedde themselves with the poysonous hemlocke of idolatrie and Heathenish superstition, refusing in the meane time the wholesome food of their soules, Gods pure and sincere worship, whereby they should haue been fed to eternall life.

In which similitude diuers things are implied: first, that the Israelites were consummatis and rebellious against the Lord, and that beyond all bounds and limits of humanitie; and therefore they are compared in their rebellion not with reasonable men, bat with vnreasonable beasts, to shew their stupiditie and brutishnes in this their sorne.

Secondly, hee intimaceth their audacious stubbornnesse, whereby they were readie to resist God to his face, in that he compareth them not to such beasts as shew their contempt of their master by their flight and running away, but to a stuppeone and vnruely heifer, which will not only shake off the yoke, but also put at her master with her hornes.

Thirdly, here is implied their vnruely wantonnesse, which would not suffer them to continue in one and the same Church with the Lewes, as it were in one heard and one pasture, but caused them after a wilde fashion to seuer themselves from the rest, and to leape as it were ouer Gods fence,

to associate themselves with the Gentiles, in their more then brutish idolatrie and damnable superstitions.

Lastly, hee heire intamate their wicked abuse of Gods blessings, wherewith being as it were fatted and pampered to the full, they did not only vngratefully forget and forsake the Lord, but also rebelliously cast off the yoke of his government, and stubbornly opposed his will, and as it were in sauge and brutish manner made head against him.

Now what could be a more forcible dissuasion to restraine all amongst the people of Iuda, in whō there was any sparkes of grace, or drame of goodnesse, from consofing with the Israelites in neere familiaritie, and much more in their Heathenish idolatrie, then this, that they were barbarous, yea brutish rebels against the souersigne Majestie and most mightie King of heauen and earth, who after an audacious manner resifted and opposed against God, as it were to his face, and who had separated themselves from Gods true Church, and from the communion of Saints to ioyne with the Heathen people in their idolatrie, and that not being vrged through any necessarie, but of a waiward will and vnruly wantonnesse, vnto which they were come through the wicked and vngratefull abuse of Gods blessings and plentifull benefits, wherewith they were fed and pampered, according to that, Deut. 32.15. *But he that should haue bin upright, when bee waxed fat, spurned with his heele. Thou art fat, thou art grosse, thou art laden with fatnesse: therefore bee forsooke God that made him, and regarded not the strong God of his salvation:* Amos 4.1.

Deut. 32.15.

Amos 4.1.

And this was the first reason, to dissuade the men of Iuda from consofing with the idolatrous Israelites. The second argument is taken from their punishment, in these words; *Now the Lord will feed them as a lambe in a large place.* Wherby is signified, that the Lord would bring vpon the people of Israel all kinde of miserable calamities, in the land of their captiuitie, wherewith he would tame their stubborn vnrulinesse, and humble their haughtie pride.

But

But let vs descend vnto more particulars. In this punishment here threatned two things are to be considered: first, the time whē it should be inflicted: secondly, the punishment it selfe. The time is expressed in the present tense: *Now the Lord will feede them.* Whereby is signified, that seeing they were growen to such haughtie stubbornnesse, in their rebellion, God would no longer indure it, but would take a spee-  
die course to abate their pride, master their vnruyl stubbornnesse, and to tame their wantonnesse, by loading them as it were with calamities.

The punishment it selfe is expressed by way of allegorie: for as before he had signified their vnruleynesse and rebellion, by a similitude of an vnruyl heifer, so now he setteth downe their abiect and miserable condition, vnder the similitude of a fillie wandring lambe in a desert place. As though hee should say, Because whileſt I fed them plentifully with my benefits, they behaued themſelues like wanton, stubborne and vnruyl beasts; I will out of hand ſtrip them of my gifts, wherewith they are too much pampered, and ſo loade them with miseries and calamities, that they ſhall become as mild and tame as fillie lambes, wandring in the wildernesſe, and forsaken both of damme and ſhepherd.

By which ſimilitude the Prophet doth in moſt lively manner decipher the miserable condition of the people of Israel; for firſt, whereas ſheepe being ſociable creatures, delight in companie, and loue to be in the flocke; it is vnto them irkſome and tedious, when being ſtraied from the rest, they wander alone in desert places: but ſuch tediousneſſe of life the Lord threatneth againſt the Israelites; for ſeeing they would not associate themſelues with the rest of his flocke, the people of Iuda, nor would bee content to be infolded in his Temple, as it were in their ſafe ſheepſould; but behaued themſelues rather like wanton heifers, then like the Lords ſheep, taking delight in gadding from the rest of their companie and leaping into forbidden paſtures; therefore the Lord threatneth, that ſeeing through wantonnesſe they delighted in ſeparation, he woulde ſo ſcatter them amongit the

Heathen, that they should not have any flock to ioin their-selves vnto, nor no fellowship or communion one with another, but should become like singe sheepe, scattered here and there in vast and desert places. And this is implied whereas hee vseth the singular number, saying that they should be fedde, not as lambes flocking together, but as a lambe severed from the rest of his companie.

Againe, the good and safetie of the fillie lambe herein conserueth, when as hee is vnder the government and protection of his carefull shepheard, and may satisfie his hunger, either by sucking his damme, or by nibbling the sweet grasse in a pleasant pasture: on the other side, no greater miserie can besall the fillie lambe, then to be forsaken of the shepheard, abandoned of the damme, and to goe wandring in the wildernes, amongst wolves and other sauage beasts, especially being fillie and simple in wit, vnable to make any shifte by policie to escape danger, seeble and weake, not able to make resistance against the least violence; and slow of pace, hauing no hope to saue himselfe by flight. For what can the poore lambe doe in this case, but wander vp and downe, fearing euery shadow, and trembling at every noise, till he haue spent his strength with bleating and crying for hopelesse helpe, or is pined with hunger, or is made a pray of some rauinous beast? But this the Lord threatneth should be the condition of the rebellious Israelites; for because they would not bee ruled by him their louing and carefull shepheard, hee excluded them out of his fould, and thrust them from vnder his gouernment and protection; because they despised their mother the true Church, he severs and scatters them from her, so as they could not any longer sucke her breasts, nor receiuie the milke of the word and Sacraments, for the relieving their spirituall hunger; because they could not be content to liue in that fruitfull pasture the land of Canaan, but like vnruyl heifers tooke their chiese pleasure in ranging abroad, hoo threatneth that hee would prouide a place for them large enough, for they shoulde haue the whole world to wander in, after they were led into captivity, where their

their commons should be no leſſe hard then full of danger; for it ſhould not be vnto them like the land of Iſrael and Iuda, which was like a pleasant paſture, hedged about on euerie ſide, with the ſtrong fence of Gods mightie power, and euer watching prouidence; but like a vailt and deſert wilderneſſe, which being drie and barren, ſhould affoord vnto the but bare and ſlender prouision to ſutteine their liues; and being full of cruell and wicked men, as it were with ſo many wolues, beares, tigres, and lions, ſhould giue vnto them continuall cauſe of feare, of being devoured and deſtroyed, both in reſpect of their rauenous rage, and powerfull malice; and alſo their owne feeble weakneſſe in making any reſiſtance.

And this alſo was an effectuall argument to diſſuade the men of Iuda, from associating themſelues with the wicked Iſraelites, ſeeing if they were copartners with them in their defection and rebellion, forſaking Gods true Churche, Temple, and religion, to ioyne with them in their apostacie, ſuperition, and idolatrie, they ſhould alſo participate with them in all theſe calamities and grievous miseries.

And thus much for the meaning of the words. The do- The Do-  
ſtrines which arife ouer of them are diuers. First, generally we-  
ſtrines.  
may here obſerue, that as by naure we are inclinable to fol-  
low bad compagnie, ſo when wee are once intangled with it,  
wee are hardly drawne from it, with the beſt arguments and  
moft effectuall diſſuasions. An example hereof wee haue in  
this place; for when the people of Iuda had found a wicked  
sweetneſſe in the ſocietie of the idolatrous Iſraelites, they  
were hardly drawne from frequenting their compagnie, and  
therefore the Lord thought it neceſſarie by his Prophet, to  
vſe ſo many forcible reaſons, ſome whereof are taken from  
the hainoufenes of their ſinneſſe, and ſome from the grievou-  
neſſe of their puniſhments, to diſſuade the men of Iuda from  
haunting the impious fellowship of the Iſraelites. So how  
often and eaſeſſly did the Lord charge the people of Iſ-  
rael, when they entred into the land of promife, not to make  
any covenant, nor to haue any ſocietie with the inhabitants  
of the land? as wee may ſee, Exod. 23. 32. Deut. 7. 1, 2, 3, 4.

Exod. 23. 32.  
Deut. 7. 1, 2, 3,

*Jud. 1.28. 2.1.2.* Notwithstanding all which warnings, they kept them still amongt them, and would not quite expell them out of their countrie; as appeareth, *Judg. 1.28. 2.1, 2, 3.* The like may be said of *Lot* and his wife, who were so bewitched with y<sup>e</sup> pleasures of Sodome, that they would not leauue that wicked cō-  
*Gen. 14.* panie, though they had strong inducements so to doe, both in respect that their sins were most outragious, as also in that they had alreadie tasted of their punishments, being toge-  
 ther with them spoyled of their goods and led captiuue, had not God stirred vp *Abraham* to rescue them. Yea and when God had absolutely told them, that hee would destroy So-  
*Ges. 19.16.16.* dome, and was now purposelie come to execute his fierce wrath vpon them, yet they made such slow haste to depart,  
 that the Angell of the Lord was faine to vse a kinde of sor-  
 cible violence, and by strong hand to draw them out of the citie. And after they were escaped the danger, though they had a direct prohibition from God, yet *Lot's* wife looked backe, as being loth to depart, and longing to returne into this sincke of sinne. So how miserably was good *Iehosaphat*,  
*1.King. 22.4.* insnared in that euill fellowship with *Ahab* and his familie,  
*2.King. 8.18.* in as much as neither their horrible idolatries, and hainous  
*2.Cheron. 20.35.* wickednesse, nor Gods fearefull iudgements threatened and inflicted vpon them, could weane him from their compa-  
*36.* nacie, nor restraine him from entring into the neerest contracts and alliances with them, to the vtter corrupting and peruer-  
 ting of his house?

The flesh and  
wicked world-  
lings are in  
neere alliance.

Now the cause hereof is partly the corruption of our own flesh, the greatest and worst part of our selues, which, whilst we continue here, holdeth great correspondence and neere familiaritie with the world and wicked worldlings; and partly because wicked men haue many worldly baits of pleasure, and profit, which like *Circe* her poysonous potions, doe so bewitch vs, y<sup>e</sup> we haue no power at all to flee frō this wicked fellowship. But as *Sampson* being spoyled of his strength, was made an easie pray to the Philistims, who put out his eyes, & made him like a slave to grind in their prison house; so these cursed *Dalilaes* vse all their bewitching charmes

to rob vs of our spirituall strength, and then we are easilie surprized of our spirituall enemies, and haue the eyes of our vnderstanding so blinded, that we cannot see either the hellichnesse of their behauior, or the fearefull plagues which hang ouer their heads; nor haue any power or desire to make any euasion out of their pleasing thraldome, vntill the Lord repaire our strength by his holy Spirit, and woske in our hearts a true hatred of their wicked tyrannie.

The vse hereof is, that we learme hereby to hate the companye of wicked men, as well when they smile, as when they frowne, when they flatter and allure, as when they threaten and offer violence: seeing when they most sawne vpon vs, they most defile vs; they mortally stab vs, whilest they kindly embrase vs; and whilest they are entred into most friendly parties of peace and loue, they are vndermining our State, and plotting treacherous treasons against both our soules and bodies: especially let vs bee carefull to withstand their first allurements, and turne away our eyes from their inticing baites, and even stoppe our eares against these Syrens songs, before wee heare their charming notes: for if this worldly birdlime of wicked company, haue once taken hold of vs, like sillie birds the more we striaue, the more we shall be inuegled and made vnsit to flie from them; and if we do but giue them audience, they will so allure vs with their bewitching tunes, that we shall haue no power to withhold vs from their company, though Syren-like they entice vs to come amongst them, that they may deuour and prey vpon vs.

The second thing to be heere obserued, is, that both the finnes and punishments of wicked men, should be effectuall reasons to dissuade the faithfull from frequenting their company; for these are the arguments which the holy Ghost here vseth, to dissuade the men of Iuda from resorting vnto the Israelites, because they were rebelliously stubborne in their finnes, and like vrulie heifers had shaken off the yoke of gouernment, and because by these finnes they had made themselves liable to Gods fearefull punishments of captiu-

tie, and manifold calamities, which in short time should bee inflicted on them. Concerning the former, we are not to understand it of all sinnes, for then we should auoid all companie in the world, for as much as all men are sinners; but only of such sinnes as being wilfully committed, are also obstinately defended. For when men are come to this passe, that they commit their sinnes against their knowledge and conscience, presumptuously and with an high hand against God, and that after they haue been often instructed, admonished and rebuked, both in priuate conference, and in the publike ministrie of the Word; when they become like vnrulie heifers, stubbornly casting off the yoke of Gods government, and do in rebellious manner oppose against God himselfe, defending their sinnes, and glorying in their wickednes, as the Israelites did in this place; then are wee carefully to flee and auoid all manner of familiar friendship, and fellowship with them. For first, whereas the maine end, why we should resort into the companie of wicked men, is, to instruct, admonish and rebuke them, that so we may reclaime them from their wicked waies, and conuert them vnto God; for which purpose our Sauour kept company with publicans and sinners; this end is taken away through their contemptuous stubbornesse, and obstinate contempt of all these holy meanes of their conuersion: for here our Sauour Christs rule takeith place, that wee must not cast holy things vnto dogs, nor pearles before swine, lest they treade these precious iewels vnder their filthie feet, and turning againe all to rent vs, as it is, Matth. 7. 6. And his example also serueth for our direction, for when the Scribes and Pharisees, obstinately opposed against the meanes of their conuersion, and rebelliously set themselves against Gods reuealed will, he giueth ouer their company, and consorteth himselfe with publicans and sinners. And secondly when there is no hope of conuerting them from their sinnes, in regard of their obstinacie and stiffeenes in rebellion, there is great feare lest they will peruerit vs in respect of our frailtie and faint weaknes in good courses. And therfore as all wise men

*Matth. 7. 6.*

being

being in health, do auoid the company of those who being infected with the plague, haue the markes and tokens appearing vpon them, because there is great danger of their infection, but no hope of the others recouerie; so if wee bee endued with any sparke of spirituall wisdome, we will carefully auoid those, who are deeply infected with the contagious diseases of sinne, especially when as by their stubborne contemning of all holy admonitions and wholesome reprehensions, they evidently shew that they are marked to destruction, and haue the plaine tokens of reprobation appearing vpon them, seeing there is more danger that we shal be infected by their contagion, then there is hope that they should be cured by our admonitiōs. And this was holy David's practise, as appeareth, Psal. 26. 4. *I haue not hausted with vaine persons, neither kept company with the dissemblers.* 5. *I haue hated the assembly of the evill, and haue not companied with the wicked.* And Psal. 119. 115. *Alway from me you wicked, for I will keep the commandements of my God.*

*Psalm. 26. 4. 5.  
C. 119. 115.*

Again, the imminent danger of Gods fearful punishments, which hang ouer the heads of wicked men, should be an effectuall reason to perswade the faithfull to auoid their company, seeing that as the Lord doth often spare the wicked for the godlies sake, as appeareth, Gen. 18. 32. so hee doth sometimes inflict temporall punishments vpon the faithful, because they are in the compagnie of vngodly men, as appeareth in the example of *Lot*, consorting himselfe with the *Sodomites*, Gen. 14. & 19. and of *Iehoaphat* entertaining *Abab*, 1. King. 22. Those therefore who would not be destroyed with *Corah* and his accomplices, must separate themselues frō them, Numb. 16. 26. and they must come out of *Babylon*, who will not be partakers of her plagues, Apoc. 18. 4.

*Ab. 27. 24.*

*Gen. 18. 32. C.*

*14. & 19.*

*1. King. 22.*

*Numb. 16. 26.*

*Apoc. 18. 4.*

The vse hereof serueth to reprove such, as consort them- Those repro-  
selues in neere familiaritie and fellowship with those, who ued whocōsort  
by their daily practise shew their vnrecoverable and despe- with wicked  
rate rebellion against God, and their prophane contempt of men.  
all goodnes; seeing hereby they notable bewray their im-

pietie towards God, and their extreme sollicie in regard of themselves. For if they had any true loue of God, or zeale of his glorie, they would not be familiar with those that hate him, nor yet grace such gracelesse imps with their compaines, who spend their whole liues to his dishonor; and if they had any dramme of true wisdome, to prouide for their owne safetie, they would not range theselues in the forlorne hope, nor venture their liues in that shipp which is readie to sinck; nor ioyne themselues with such wicked companions, who hauing committed high treason against the great King of heauen and earth, are daily in danger to bee attatched, condemned, and led to execution.

Customable  
finning ma-  
keith men bru-  
tish in their  
wickednes,

*Prov. 7.22.*

*Jerem. 5.8.*

*Esay. 11.6.7.8.*

*Matt. 7.6.*

*3.Pet. 2.22.*

*Esay 1.3.*

Thirdly, we may here obserue, that customable liuing in sinne, doth make men to become, not only inhumane and barbarous, but brutish in wickednesse; and therefore it is vsuall with the holy Ghost to decipher the disposition of sinners, by comparing them vnto brute beasts; as in this place he setteth forth the stubborne rebellion of the Israelites by likening them to an vnrule heifer, who casting off the yoke, is readie with violence to run against her master. So y<sup>e</sup> sottish follie of the adulterer is deciphered, when as he is compared to an oxe led to y<sup>e</sup> slaughter, *Pro. 7.22.* and his beastly filthinesse, when as hee is likened to an horse, neighing after his neighbours wife, *Ier. 5.8.* The Prophet *Esay* compareth sinners before their conuersion, vnto savage beasts, as Lions, Leopards, Wolues, Beares, Aspes, and Cockatrices, *Esa. 11.6.7.8.* And our Sauiour Christ likeneth incorrigible sinners to filthy swine, and fierce bandogs, *Matt. 7.6.* So the Apostle *Peter* compareth those who after some shew and profession of religion, do make a relapse into their old sins, vnto a dog returning to his vomit, and to a sow which being washed, walloweth againe in the mire, *2.Pet. 2.22.* Yea the Prophet *Esay* goeth further, and affirmeth, that vngratefull and rebellious sinners are worse then the brute beasts, *Esay 1.3.* *The oxe* (saith he) *knoweth his owner, and the ass his masters crib, but Israel hath not knowne, my people hath not understood.*

The vschereof serueth to shew the wretched and base e-

state

state of rebellious and vnrepentant sinners, seeing howsoeuer they may ruffle it in their brauerie, be honorable in their titles, and haue the first place and chiefe seate wheresoeuer they come, yet are they no better then brute beasts; yea in truth they are far worse, as being in their disposition whilst they liue more malicious, yngratefull and rebellious, and after death far more miserable; for well were it with them, if after they haue led a brutish life, they might in their death be like vnto the beasts which perish; but it shall be faire otherwise, their death being vnto them but an entrance into death eternall, and a passage into the torments of heli fire.

Secondly, this sheweth the malignant qualitie of sinne, which like *Circe* her poysous potions, transformeth men into beasts, and maketh those who were created according to the most beautifull image of God, to be more vgly and deformed in Gods sight, then the most bruitish and basest creature. The consideration whereof as it shoulde make vs most carefull in auoiding sinne, with all the baites, allurements and prouocations which incite vs thereunto; so when we are defiled and deformed with the soule and filthy spots of our transgressions, we shoulde be as carefull to applie vnto vs the precious blood of Christ by a liuely faith, that thereby being cleansed and purged, we may be restored to our former beautie and perfection.

Fourthly, we may here obserue, that when a people professing religion, doe cast off the yoke of Gods gouernment, and in the pride and stubbornesse of their hearts contemne all meanes of their conuersion, then the iudgements of God lie waiting at the dore, and are readie to enter vpon them; and because they will not submit themselues to be ruled by the scepter of Gods kingdome, he will thrust them from vnder his protection, cause them to be led into captiuitie, and suffer their enemies to tyrannize & insult ouer them. So in this place, because the Israelites were become like vnrule Heisers, and would not beare the yoke of Gods gouernment, he threatneth that they shoulde become the captiues and slaues of their enemies, and vnder their tyrannical thralldome.

Those who  
will not serue  
God, shall be  
made slaues to  
their enemies.

dome indure manifold miseries and calamities. Many examples might be brought to cleare this point. In the time of the Judges, when the people rebelled against the Lord, contemned his word, and denied him their seruice and allegiance, hee gaue them ouer into the hands of their enemies, as the Canaanites, Midianites, Philistines, and diuers others. When the Iewes would not serue the Lord their soueraigne King, hee made them serue tyrannicall Lords in a strange countrie, both before and since the comming of Christ. When *Manasses* and *Zedekias* would not regard the word of the Lord, but persecuted his Prophets, and made warre as it were against Heauen, the Lord pulled downe their pride, and broke their stubborne and rebellious hearts with the manifold calamities of a miserable captiuitie. And this is that which the Lord threatneth against the rebellious potentates of the earth, who in furious rage combined themselues against the kingdome of Iesus Christ; namely, that he would vexe them in his sore displeasure: and because they would not be ruled by the scepter of his word, he would crush them with his scepter of yron, and breake them in peeces like a potters vessell, *Psal. 2.2.5.9.* So our Sauiour Christ hath taught vs, that those his enemies who had shaken off the yoke of his gouernement, and would not let him raigne ouer them, should be haled into his presence and flaine before his face, *Luk. 19.27.*

*Psal. 2.2.5.9.*

*Luk. 19.27.*

And surely this is iust with God, that those who deny unto him their obedience and allegiance, which is the Lords lawfull right, both in respect of their creation, continuall preseruation, and of those manifold benefits which they haue receiued vnder his gouernement, should be vsed as rebellious traitors, and feele the extreamest rigour of his righteous lawes; that those who will not bee ruled by the scepter of his word, should be cut off with the sword of iustice; and that they who will not serue their gracious Lord, who richly rewardeth their imperfect seruice, with the vndeserued wages of both temporall benefits in this life, and eternall glorie in the life to come, shold in their bodies be  
yeelded

yeelde vp to the tyrannicall gouernement of their insolent enemies, who will reward their seruice with iniurie, indignities, and manifold calamities, and both in bodie and soule, become the vassals and flaues of sinne, Satan, the world, and their owne vnrule lusts, whose wages is eternall death, after a wretched and miserable life.

The vse hereof is, that we labour to conforme our selues in holy obedience vnto the will of our heauenly King, and submit our selues to be ruled by the scepter of his word; and then he will keepe vs vnder his protection, defend vs from the malice and furie of all our enemies, and greatly enrich vs with his bleffings and benefits. Whereas on the other fide, if we deny vnto him our allegiance, he will take no further charge of vs, but will lay vs open to the common spoyle; if we be proude he will finde meanes to humble vs, if stubborne and vnrule, he will take a speedie course to tame and rule vs; and if like vntamed heifers, we shake off the yoke of his gouernement which is light and easie, hee can hamper vs well enough, by laying vpon our neckes the yron yoke of our tyrannical enemies, which will gall vs not onely to the quicke, but euen to the heart.

Lastly, wee may here obserue, how wretched and miserable their estate is, who for their rebellious stubbornesse, are thrust from vnder Gods gouernement and protection. For they shall be as a lambe in a large place : that is; as the poore lambe is in a most desperate condition, which wandreth alone in some vast wildernes, without any sheepeheard to tend & defend him, or damme to feed him, in danger either of pining, or of deuouring ; so alike wretched is their estate, who for their stubbornesse and vnruleynesse, are thrust out of Christis sheepfold, from vnder his gouernement and protection. For whereas whilst they were at his guiding, hee led them into his greene pastures, feeding them with his sweete milke, and pleasant grasse of his word and Sacraments; now they are deprived of this food of their soules, & so spiritualy pined and starued : whereas he fenced them in, and kept them from wandring, with the strong hedges of his benefites,

fits, and gentle chaffisements; now the fence being taken away, they stray abroad, and wander vp and downe in the desert of this world, both pinched with want of all spirituall foode, and exposed to all maner of desperate danger: where-as whilst they were vnder his direction, they were vnder his protection also; who by his prouidence and power defended them from worldly wolues, and beares, and from that ramping and roaring Lion, & fierce red Dragon Satan, who daily assailed and earnestly laboured to devoure them: now being disarmed of his assistance, they lie open to the common spoile, being altogether vnable either to flee away, or make resistance. And this was the state of the first rebellious sheepe, our great grandfather *Adam*, when as by his sinne he had made himselfe naked: this was the case of the Lords flocke, the people of Israel, when as they also had made themselues naked by their idolatry, whilst they were in the wildernesse; and into this condition they often brought themselues in the time of the Judges. For howsoever whilst they served the Lord, they had prosperitie, peace, plentie of all things, and were so hedged in on all sides, that all their enemies could not hurt them; yet when as they made a defection from vnder his government, and for their grievous sinnes were disarmed of his protection, how speedily did their enemies inuade them? how sharply did they assault them? and how easily did they pray vpon them? And finally when they made no end of prouoking the Lord to anger by their sinnes, how miserably were they scattered like sheepe without a shepheard, and made a pray to the savage beasts, the cruell Heathens; as the Lord threatneth in this place?

The vise hereof is, y<sup>e</sup> we carefully keep our selues in Gods safe sheepfold and pleasant pasture, the true Church, and attentiuely hearken, and diligently obey the voyce of our great shepheard, and so wee shall not only be safe vnder his protection, but also be plentifullly fedde with his abundant blessings. Otherwise, if we leaue our sheepish nature, and become vnruylie like vntamed heifers, the Lord will let vs range

at large, pinch vs with penurie, and expose vs to all the former dangers.

**A**nd thus much in generall concerning the sinnes of the Israelites, namely, their stubborne rebellion; which the Prophet vseth as an argument, to dissuade the men of Iuda, from associating themselves with them. In the next place he doth more specially expresse the particular sinnes, which most raigned amongst them, the which are of two sorts: first, their sins against the first table, in this verse: and secondly, their sinnes against the second table, in the verse following. Their sinne against the first table was their idolatrie, in these words, *Vers. 17. Ephraim is ioyned to idols: let him alone.* Which words containe two things: first, a reason to dissuade the men of Iuda from accompanying the Israelites, in these words, *Ephraim is ioyned to idols:* and secondly a repetition of the generall dehortation, whereby it is reenforced, in the words following, *let him alone.*

Ver. 17.  
The expo-  
sition.

Concerning the former: here by *Ephraim* we are Syne-dochically to vnderstād the ten Tribes of Israel, which made a defection from the house of *Danid*, and ioyned with *Iero-boam*. But *Ephraim* one of the ten, is here and elsewhere principally named: first, because it was at this time chiefe of all the rest, both in honor and wealth. Secondly, he nameth *Ephraim* only, to vpbraide his vnthankfulnes, in that hee had abused Gods extraordinarie mercie towards him; for wheras he had of the meere mercie and loue of God, receiuēd the preheminence before his elder brother *Manasses*, in his great grandfather *Jacobs* blessing, and the priuiledge of the birthright, the which also the Lord verified by the euent, this should haue moued him to extraordinarie thankfulness and obedience; he contrariwise did not onely himselfe make a fearefull defection from God, and his pure religion, but polluted also the whole kingdome with his superstition & idolatrie, and became the head, and first mouer of this horrible Apostasie. Lastly, he here nameth *Ephraim*, rather then any other Tribe, because *Ieroboam* the sonne of *Nebas*, and other idolatrous.

idolatrous Kings, which were the setters vp, and mainntainers of idolatrie, were herbhence descended; so that as hereby he taxeth the whole Tribe, as being principall ringleaders to idolatrie, so especially the Kings & Nobles of this Tribe, which by their authoritie, example, and practise, drew not only them, but the other Tribes also, to idolatrie and superstition.

It is further added, that this *Ephraim* is ioyned to idols: the word signifieth a continued act of time, namely, as they had in former times, so they continued to ioyne themselves to their idols: where he vnderstandeth such a ioyning and coniunction, as is betweene the fornicatour and the harlot, who by their whoredome so ioyn together, as that they become one flesh: implying hereby that they and their idols were united together, in such a neare and inseparable knot, that there was scarce any possiblitie, that they woulde euer admit of any disunion and separation.

And this was the maner of their coniunction. The things to which they were ioyned, were their idols. The word here vsed, is derived from an Hebrew roote, which signifieth sorrow, grieve, and terror, and therefore *Iamini* translateth it, *Coniunctus est terriculus Ephraim*, wherby is implied that the worshipping and seruing of idols, never bringeth any sound comfort, peace of conscience, or cheeresfull deuotion, but grieve and seruile feare, anxietie and trouble of mind.

And this is the meaning of the first part of this verse. Now vpon this reason alledged, the former dehortation is vrged and inforced, in these words, *Let them alone*. The which many learned Expositors vnderstand, as the speech of God to the Prophet; as though the Lord seeing the stubborne peruersnes of the people, who by no meanes would bee reclaimed, shoulde enioyne his Prophet to surcease his labours, and to give them ouer as being a desperate cure. But I rather take it, to bee the speech of the Prophet himselfe to the people of Iuda, dissuading them from intermeddling with the Israelites, because they were such grosse idolaters, as were now become past hope of amendment. And I thus expound

expound it : first, because the maine drift of this second part of the chapter, is to dissuade the men of Iuda from associating themselves with the idolatrous Israelites; and therefore as in the 13. verse, he dehorteth them from comming into their company, so now he admonisheth them not to intermeddle, or haue any dealings with them. And secondly we see, that after this restraint, the Prophet still continueth his labours in the worke of his ministerie, which hee would not haue done, had the Lord by his prohibition enioyned him to desist; for it is a fault to fight, when the Lord soundeth the retraite, as well as to stand still, or flee backe when hee soundeth the alarum to battell. And *Hoses* shoud haue offended, if hee had preached, when the Lord had enioyned him silence, as well as *Jonas* in detracting his labours, and in not speaking that which God had put into his mouth, when he sent him on his message : although I deny not, but that the Lord doth sometimes vse rhetorical and semblable prohibitions in this kind, not that he would haue the euent accord with the outward letter, but to put the secure people in mind of the desperatenesse of their condition, and to awake them out of their spiritual lethargie; but I see no reason why we should run to figures, when the plaine sense better accordeth with the scope of the place.

The meaning then is, that Iuda should let the Israelites alone, and haue no manner of familiaritie, or entercourse of dealing with them. For whereas they might pretend, that they therfore conuerced with them, that by their admonitions, they might reclaime them from their idolatrie : hee taketh away this obiection, by shewing that they were so desperately addicted to their idols, and so as it were glewed vnto, and incorporated with them, that there was no hope of any separation; and therefore seeing there was no likelihood of their reclaiming, it was the best course not to meddle with them ; for well might they make them worse, but it was not like they could make the other better ; well might they allure them to communicate with them in their superstitions, but it was scarce possible to dissuade them from them.

Luke 16.

their idolatrous and false worship. Againe, as our Saviours faith in another case, they had *Moses* and the Prophets, the booke of Gods law, & faithfull Expositors to make it cleare to their ynderstandings, and to admonish them of their euill waies, and therefore it was likely, if they would not giue them the hearing, then much lesse would they regard their priuate admonitions.

The do-  
ctrines.

The greatnes  
of the sinner  
doth aggra-  
uate the sinne.

Ezech. 5. 6.  
9. 10. & cap. 6.

And this is the meaning of the words. The doctrines which arise out of them are these. First, we here learne, that the greatnes of those that offend, either in respect of honor, power, riches or other Gods blessings, doth not take away or extenuate the fault, guilt or punishment of sinne, but rather doth increase and aggrauate them. Because *Ephraim* was the principall Tribe amongst the ten, and most abounded with all maner of Gods blessings; therefore in the first place he is accused, as being more sinful, then all the other Tribes, and in the generall inditement, hee beareth the name of all his confederates, as being in respect of his greatnesse, more guiltie of sinne then any of his brethren. So because the Lord had aduanced the people of Israel, aboue all the nations round about them, and had priuiledged them with extraordinarie blessings, both temporall and spiritual aboue al their neighbour countys, therefore their sinnes and rebellions were much more haynous and abominable in Gods sight, and their punishments much more grievous, as appeareth, Ezech. 5. 5. 6. 9. 10. In these respects also the Prophet matheth them, yea and giueth them the preheminence in wickednes, aboue Sodome it selfe; especially in that they had abused Gods more rich mercie, and wilfully withstood the meanes of their conuersion and saluation, which the other wanted, as he sheweth at large, Ezech. 16.

And surely not without reason, are those to be condemned as the most grievous malefactours, who being most highly aduanced by God in the fruition of all his gifts and blessings, do notwithstanding dishonor him by their sinnes, and with an high hand rebell against him. First, because to their other sinnes, they adde horrible ingratitude, a vice odious

ous

ous to God and man: for whereas Gods bountie should oblige them to dutie and obedience, they forgetting or neglecting the author of their preferment, abuse his owne gifts to his dishonour: and like vnthankfull rebels being aduanced and enriched by their Soueraigne, vse all their credit, power and wealth to strengthen them in their rebellion. Secondly, because those who are aduanced aboue others, in honour, power, and riches, are seated as it were vpon a hill, and in the eye of all men, whereby it commeth to passe that their sinnes are exemplarie, and so they doe not only offend God themselves, but also draw others to imitate their wickednes; and hereby their single sinnes are doubled and redoubled vpon their sinfull soules, according to the number of those who are corrupted by their euill example.

The vse hereof serueth to stirre vp all whom the Lord hath aduanced aboue others in his blessings, that they earnestly labour to exceede others in thankfulness and obedience. Otherwise if they being vnmindfull of Gods benefits rebell against him, and dishonour his name by their sinnes; they shall be condemned and punished not only as ordinary sinners, but also as vngratefull rebels, and as chiese captaines and ringleaders, who by their example haue drawne others into the like transgressions.

Secondly, those who are of a meane estate may here learne contention, seeing by the smalnesse of their recets, they haue the benefit of shorte accounts; and the lower their condition is, the more they are priuiledged from the guilt of other mens sinnes. For whereas those who are in eminent places, are exposed much more to the boisterous stormes of manifold tentations, and when they fall like high buildings beate downe inferiours, as it were vnder cottages, with their ruines; those who are but of meane qualitie, doe not lie so open to these blasts of triall; or though they be overthrown in the day of temptation, yet commonly they are only guiltie of their owne fall, there being few or none that by their example are drawne into their sinne.

Secondly, we here obserue, that such is the neare coniunction

The neare  
coniunction  
betweene ido-  
laters & their  
idols.

Action betwene idolaters and their idols, that they most hardly admit of any separation : for as in corporall fornication, the adulterer is so ioyned with the adulteresse, that they become one flesh ; whereby it commeth to passe, that they so desperatly dote one vpon another, that neither the losse of their credit, nor the impouerishing of their estate, nor the manifold mischieves which accompanied their sinnes in this life, nor the eternall torments of hell fire, which are threatened against adulterers in the life to come, can weane them one from another ; so in this spirituall whoredome, the idolater doth in his hart and affections so cleave vnto his idols, that he neglecteth his fame and reputation with the godly, consumeth his wealth and substance, contemneth Gods heauie iudgements denounced against idolaters, both in this life and the life to come. And this was the estate of *Ephraims* in this place, who so firmlye cleaved vnto their idols, that they could by no meanes be seuered, neither by Gods alluring promises, nor terrifyng threats, neither by his mercies, nor by his iudgements, neither by the publike preaching of Gods Prophets, nor by the priuate admonitions of their brethren ; and therefore the Lord commandeth the men of Iuda, not to intermeddle with them, as being now become a desperate cure, of whom there was no hope of amendment and reformation. Many such examples we haue in the book of God. Although *Laban* long enioyed the companie of hollie *Jacob*, and plainly saw the manifold blessings which the true *Iehonah* multiplied vpon him, yea and vpon himselfe also for *Jacobs* sake ; yet all this could not withdraw him from worshipping his idols. So although the Lord made choice of the Israelites for his peculiar people, and gaue vnto them his law, wherein he prescribed his true worship, and restrained them from idolatrie, and confirmed this law by powerfull miracles, and by continuall experience gaue them to vnderstand, that he blessed them with all his benefits whē they worshipped him according to his revealed will, and contrariwise multiplied his plagues vpon them, when they worshipped idols ; yet so wholly were they possessed with a spirit

Spirit of fornications, that all this would not restraine them from this sin, nor reclaime them from their idolatrie, when they had addicted themselues vnto it. So although the Lord had punished the land of Iuda with captiuitie and desolation, and had sent his Prophets vnto them that remained, to ascertaine them that their idolatrie was the chiefe cause of all their miseries, yet they rebelliously contemne the word of the Lord, and desperately resolute to continue in their idolatrie, Iere.44.16.17.21.22. The like may be said of Iere.44.16.17.  
roboam, & Ahab, and the rest of the idolatrous Kings, who af-  
ter they had ioyned themselues with idols, could by no  
meanes be ever parted from them, neither by Gods word,  
nor by his miracles, by his benefits nor by his punishments.  
And euen in our owne daies doe wee not see that the idolatrous Papists hauing wedded themselues to their superstitions, will by no meanes admit of any diuorce and separation, but shutting their eyes against the light of Gods truth,  
and hardening their hearts against all those holy precepts  
whereby idolatrie and superstition is forbidden and con-  
demned, impudently persitt in their euill courses, chusing ra-  
ther to rase out that which was written by Gods owne finger,  
and to mangle and maime the commandements of al-  
mighty God, which prohibite the making and worshipping  
of images, then to suffer their idolatrous superstitions to bee  
rooted out of their hearts, or to admit of any diuision or se-  
paration betwene them and their idols?

The vse of this doctrine is, that when any are suiteres vnto us in the behalfe of idols for our loue, we give them a spe-  
ciale answere, and forbid the banes when they are first pub-  
lished, alleaging for our selues, that wee are alreadie married  
to our husband Christ, and therefore cannot entertaine their  
loue, vnlesse wee would become notorious strumpets; that  
we haue alreadie received Christ into our hearts, and there-  
fore there is no place there for idols, seeing there can bee no  
communion betwene them; that we are the temples of the  
holy Ghost, which hath no agreement with idols, as the A-  
postle speaketh, 2.Cor.6.16. Yea let vs, not onely abhorre 2.Cor.6.16.  
this

this spirituall whoredom in the grossest kinds, but also withdraw all meanes and occasions thereof, making with *Iob* in another kinde a couenant with our eyes, that wee will not looke vpon these alluring harlots; and stopping our eares against all those bewitching pandors, who sollicite for them, and wooe our harts from God and his pure worship. Otherwise such is the inclinablenesse of our hearts to idolatrie and superstition, and in so neere a bond of loue is corrupted nature and our fleshly part vnted with idols, that if wee give way to the first motions, and suffer our hearts and affections to be ioyned with them, the knot betweene vs will prooue inseparable, and no perswasions will withdraw vs from them.

Idolatrie and  
superstition  
bringeth no  
true com'ort,  
but horrour  
and anxietie.

Thirdly, wee here learne from the name which the holie Ghost giueth vnto idols, that they doe not give vnto those who are deuoted to their seruice any true comfort, or sound ioy, or peace of conscience, but contrariwise, horrour and feare, disquietnes of minde, and iust cause of grieve and sorrow, in respect of the manifold miseries & calamities which they bring to both soule, bodie, and state in this life and the life to come. For whereas those who serue the Lord the Prince of peace and God of all consolation, may certainly expect from him peace of conscience, in the middest of all wordly garboyles, and true comfort when they are compassed about with all calamities; contrariwise they who worship idols, serue Satan the prince of terror and feare, who continually tormenteth his vassals with perplexed mindes, and troubled consciences, and draweth them to their deuotions by dreadfull apparitions, and affrighting terrors, ha-  
ving no ground to give vnto them whereupon they may build any sound cōfōrt. Wheras those who truly serue God according to his revealed will, may securely expect helpe in the time of trouble, and protection and deliuernace in the time of danger, because hee is omniscient and knoweth our estates, omnipotent, and can relieue vs, & most kind and gratiouse, and will not withdraw his helping hand when we stand in need: contrariwise these idols are blind and cannot

see.

see vs, impotent and cannot helpe vs, without any loue, yea without reason, sense, and life, and therefore regard vs not when we most implore their aide. Of the former we haue an example in *Elias*, who worshipping the true God in a true maner, was heard of God, magnified in the sight of the people, by an admirable miracle, and protected and deliuered in the middest of all dangers; of the other in *Baals* Priests, 1.King.18. who by worshipping their idoll, got nothing but wounds to their bodies, anguish and perplexitie to their minds and soules, and vtter destruction to them both. The like reward had *Seroboam*, *Abab*, and the rest of the idolatrous Kings, for their zealous deuotions, and painfull seruice which they performed to their idols.

The vise of this doctrine is that, which the Apostle *John* teacheth vs, 1.Ioh.5.21. that we keepe our selues from idols, and preserue our bodies and soules pure and vndefiled from the filthie Spots of this spirituall vncleannessse. And this wee shall do, if we resist and withstand the first beginnings and degrees of idolatrie, and in Gods worship and seruice submit our selues to be guided by the straight line of his holy word, neither declining on the right hand, nor on the lefe; or if wee haue been alreadie seduced, and ioyned with idols, I meane in the worshipping of Saints, Angels, and Images, vnto which kind of idolatrie the Papists allure vs, both by their doctrine and example; then let vs betimes breake off this fellowship, whilest yet there remaineth some hope of separation. For if when in our heart and affections, we are first ioyned and glewed vnto them, we pull our selues asunder with an holy violence, we shall finde the separation almost as easily atchieued, as attempted, the vnion being greene and weake: but if we be hardened and strengthened in this coniunction, by long time and custome, we shall find that the whole wood will as easilie breake in sunder, as the ioynt, and as soone will the bodie part with his members, and the soule admit of a willing diuorce from the bodie, as we being thus ioyned, may be seuered from idols, vnalesse we

be plentifully watered with the dew of Gods word, and be  
throughly warmed with the fire of his holy Spirit, and so be-  
ing supplied, be made pliable to Gods will.

We must give  
ouer those  
who are past  
cure, and not  
intermeddle  
with them.

*Math. 7.6.*

Lastly, wee heare learne, that when men haue long with-  
stood the meanes of their saluation, and are hardned in their  
sins, so as there is no hope of doing them good, by our ho-  
ly admonitions, instructions, exhortations, and reprehensi-  
ons, then are we to let them alone, and not to intermeddle  
with them: first, because we shall expose Gods holy ordi-  
nances to pollution, and subiect them to the proude con-  
tempt of rebellious and malicious men, contrarie to the ad-  
monition of our Sauiour, *Math. 7.6. Give yee not that which  
is holy to dogs, nor cast yee your pearles before swine, lest they  
treade them under their feet, and turning againe all to rent you.*  
And secondly, because there is much more danger that they  
will make vs worse, then hope that we shall make them bet-  
ter. For sooner will these incurable leapers, taint vs with their  
leprosie of sinne, then we shall cleanse them by our best ap-  
proued medicines; and being so deeplye infected with the  
plague of wickednes, that the markes and tokens of death  
and destruction appeare vpon them, there is no shew of  
hope, that we should restore them to their spirituall health,  
but there is great cause of scarre lefft they infect vs with their  
contagion. It is true indeed, that though their pestilent vi-  
ces were apt to taint vs, yet if we were not as apt to be taint-  
ed, there were no such great danger; but here it is far other-  
wise; for as their poisonous contagion is fit to infect vs, so in  
respect of the grosse and corrupt humours of sinne, which  
remaine even in all those who are regenerate, we are as apt  
to receiuue the infection; and therefore we haue small reason  
to intrust our selues into their companie, when it euident-  
lie appeareth that their diseases are desperate and past our  
cure.

The euils that  
redound to  
those who fre-  
quent euill  
companie.

Againe, if we haunte the companie of wicked men, and en-  
tertaine neare familiaritie and friendship with them, either  
we must be silent when we see their faults, or else admonish  
and

and reprove them; if we smother them in silence, and can be content to hear and see God dishonored, then do we shew our want of the loue of God, and zeale of his glorie, & haue a manifest argument against our owne soules, that wee are none of his children: for what sonne hauing any naturall affection in him, can heare his father slandered and abused, and hold his peace? yes and we shew our hatred also against the partie, what shew of loue soever we pretend, if we neglect seasonable admonitions and reprooves, and become accessaries to his sins, as the Lord plainly implieth, Lruit.19.17. *Lexit. 19.17.*  
*Thou shalt not hate thy brother in thy hart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.* On the other side, if we reprove desperalte sinners, we shall not onely cast these holy things vnto dogs, and pearles before swine, who will tred them vnder their vncleane feete, but we shal our selues bee endangered, lefft like furious bandogs they turme againe, and all to rent vs, either by rayling speeches and vnciuill taunts, or by open violence and desperate furie. If we like of their wicked courses, wee are not much better then they; if they be itkesome and grieuous vnto vs, why do we by haunting their companie, seeke our owne sorrow?

The vse of this doctrine serueth to teach vs, that vnder no colour of excuse we frequent the company of such, who are so far spent in the sicknesse of sinne, that there is no probable hope of their recoverie; for seeing they are strong in euill, we weake in good; they wholly corrupt, we but in part regenerate; they drivning wiſh all the powers of their heart, mind and soule, to draw vs vnto their fiances, and we faintly oppoſing, either to perswade them from their wickednesse, or to flaid in our owne vprightnesse: in a word, ſeeing wee labour againſt the ſtreame in our course of righteouſneſſe, and they haue both windē and tide in their course of sinne, let not vs grapple with them, ſooliſhly imagining that we can force them vpward, ſeeing vpon ſo much aduantage as they haue againſt vs, they are much more likely, not only to hinder our progreſſe in godliuenſſe, but to carrie vs with them downe the ſtreame of vice and wickedneſſe.

**Ver. 12.**

**The expo-  
sition.**

**A**nd thus much concerning their sinnes of idolatrie, agaist the first table. In respect of the second, they sinned two waies. First, agaist themselves by intemperance. Secondly, agaist their neighbours. And these sinnes were either common to all the people, to wit, their whoredomes and vncleanness, or peculiar to their Magistrates, namely, their bribing and extortion. All which are comprised in these words, Ver. 18. *Their drunkenesse stincketh, they haue committed whoredome, their Rulers loue to say with shame, Bring ye.* Or thus, *Their drinke putrefieþ and stincketh : or as others reade, Their drinke is refræctarions & rebellious, they continually committ whoredome, their Princes loue to say with shame, Bring ye.* Which words are not in number so many, as are the interpretations diuers, which are by divers Expositors given of them: but I will propound only those which seeme most probable, and insist in that which best agreeth with the drift of the Prophet, and circumstances of the place. Some expound these words allegorically, vnderstanding by drinke, or drunkenesse, that they were made spiritually drunken, with their vnbridled loue of superstition, and being thus besotted, they committed spirituall whoredome, that is, idolatrie without shame. But as I take it, allegories in expounding the Scriptures, are like oathes in speech, neuer good, but when they are necessarie. Besides, he had spoken of their desperacie loue towards their idols in the former yerse, comprehending vnder it the sinnes of the first table; and therfore it is not likely, that in this breuitie of speech, he doth inculcate and reiterate the same thing, but rather vseth a new argument to dissuade the men of Iuda from frequenting their company, namely, because they were guiltie of the breaches of the second table also ; of which he giueth three instances, to wit, their drunkenesse, adulterie, and briberie, vnder which he compriseth all the rest.

But let vs come to more particulars. *Their drunkenesse stincketh, or, their drinke putrefieþ and stincketh,* as the word heere vsed signifieth. Which words amongst many others, haue these three interpretations. Some reade the thus, *Their drinke*

**Drunke in  
Hosea.**

drinke is gone backe; namely, from his first quality and condition, and so sowreth and corrupteth: for in the proper and primary signification, the word *no* signifieth to *goe backe*. Whereby they understand by a metonymie of the cause, that they were gone backe and degenerate from their first state of integritie, and had made a defection from God: according to that, Esay 1.12. *Thy siuer is become drosse, thy wine is mixt with water.* But as I take it, this doth not so well agree with the scope of the Prophet, nor fitly cohereth with the words following, as after shall appeare.

Others reade them thus; *Their wine is refractorious or rebellious*: that is, (vnderstanding them by the same metonymie) their excessive drinking of wine and strong drinke, maketh them refractorious and rebellious: according to that, Prou. 20. 1. *Wine is a mocker, and strong drinke is gagging:* that is, it maketh men to mocke and rage. And this translation is very probable: first, because the word may well beare it; for strong drinke maketh men refractory, and to runne backe, as an vnruley heifer, when her master putteth on the yoke, runneth backward, and will not suffer the yoke to come vp on her necke. And thus the same word is vsed, Hosea 7. 14. *And they rebell against me.* Againe, this well agreeth with the drift of the place; for before hee had said that *Israel was rebellious, as an vnruley heifer*: and here he sheweth what was the cause of their vntulinesse; namely, their excessive drinking of wine or strong drinke.

Lastly, others reade them according to our translation; R. D. Kimball's Comment. In which sense, the Prophet alludeth to the qualitie and condition of drunken men, who gull downe such excessive store of wine and strong drinke, that their stomackes being not able to digest it, it there putrifieith, corrupteth, and stinketh; and so they annoy the standers by with their vnsauory-breath, filthy belchings and vomitings; as the Prophet Esay also speaketh, Esay 28.8. And this interpretation I imbrace above the rest: first, because the word may well beare it; for then drinke is said to *goe backe*, when it loseth it natural virtue,

virtue, degenerateth, sowreth, and corrupteth. Secondly, because, as I take it, it best fitteth with the scope of the Prophet; which is not so much to shew the effects of these sinnes, as that drinke or drunkennesse maketh men vntruly and rebellious, as to set forth these odious sinnes themselves; namely, that they were addicted to beastly drunkennesse, whoredome, and bribing; and therefore not to be conuered withall with any that made conscience of their waies. And thus the two other sinnes are to be vnderstood in themselves, & not in their effects. Lastly, this interpretatio is most familiar, simple, & plaine, without either trope or allegorie; and therefore offereth lesse force to the words then the other.

The meaning then is, that they were addicted to this sin of drunkennesse, and that in such beastly manner, that euен their very breath was noysome, and all their whole cariage so beastly and shamelesly loathsome, as that it might be an effectuall argument to weane from their company, not onely those amongst the men of Iuda, who were religious, but euен all such as had in them any civilitie or humahitie.

The next sinne which here he laith to their charge is, that they committed whoredome; which some also vnderstand of spirituall fornicacion & idolatrie: but I rather vnderstand it of their carnall whoredome and adultery, of which they were also guilty; as before appeareth, verse 11. And so these sinnes of drunkennesse and whoredome are fuly ioyned together, as the cause & the effect: for sine Cerere & Libera frigida venia, drunkennesse is a preparatiue to vncleanesse, and as it were the wood or oyle wherewith this fue of lust is kindled and nourished. Now further he implieth, that they were not in any moderate sort given to this sinne; for hee redoubteth the word in the originall text, *whoring, they whored*: that is, they continually liued in this sinne, without measure or shame.

And this also was an effectuall reason to withdraw the men of Iuda from their company, seeing they liued in an infamous and odious sinne, and also were likely to infect and corrupt them by their wicked example; the sinne of vncleanesse

cleanness being in it owne nature an infectious and spreading sinne, apt to poison all who come neare them that are tainted and infected with it.

The third & last sin is bribing & extortion, in these words; *Their rulers love to say with shame, or shamefully; Bring ye in* which words we are to consider the persons who committed this sin, and the sin it selfe. The persons were their rulers and magistrates. The word signifieth *their shields*: whereby is implied; first the office and dutie of good magistrates; namely, to shield and defend their subjects from outward violence, iniuries, and oppressions: and secondly, the sinne of these rulers, & the miserable condicōn of the people is hereby shewed & aggravated; both in that the magistrates, whose chiefe care and studie should have been to defend the people, to right their wrongs, to execute judgement, and repell outward iniuries, did greedily bend their mindes to covetousnesse, & both forgetting their place, & neglecting their dutie, gaped after bribes: & also in that hereby, nothing could follow but horrible disorder in the state, when as those who should have been the correctors and punishers of vice, and the rewarders of vertue, sought onely their owne priuate gaine, and spent all their time and whole indeuours in hunting after bribes and rewards, as after a prey; whereby all manner of licentious libertie was giuen vnto the people of running headlong into all manner of sinne, seeing their gouernours regarded them not; or though they should call them into question, yet they could easilie blinde their eyes, and stoppe their mouthes, and tie their hands with rewards and bribes.

And these were the persons. The sinne is both exprested, and also exceedingly aggravated. Their sinne laid to their charge, is their bribing and extortion; which as it is in it selfe euill, so it is of worse consequence; for it vtterly peruertereth all iustice and righteous judgement, and maketh those who should be vnpartiall judges, respecters of persons; as appeareth, Deut. 16. 19. *The reward blindeth the eyes of the wise, Deut. 16. 19., and peruertereth the words of the just.*

Now

Now this their sinne is aggrauated by their manner of committing of it, and that both in respect of their inward affection, and also their outward cariage and demeanure. For the former it is said, not onely that they were content to receiue gifts, when they were offered, but also that they embrased this sinne in their heart and affection, and were farre in loue with their vice; *for they loued to say, Bring yee.*

For their outward cariage of it, it is said, not only that they loued to receive gifts when they were offered, and thrust vp-on them, but that they were growne to such an height of impudencie and iniustice, that they did not sticke openly to professe their bribing, and by word of mouth to require rewards, wringing and extorting from them gifts by direct speeches, when either they would haue them winke at their faults, or administer iudgement, or dispatch their busynesse.

Yea, and this they did not in any modest or shamefast manner, but shamefullly. The word here vsed may be referred either to the manner of their requiring rewards, that shamelesly and with a brasen forehead, they called for bribes, and couenant before hand to haue rewards for any busynesse which they dispatched; or it may be referred to the rewards which they required, namely, that they called for shamefull rewards, either in respect of their quantitie, that they required great rewards, for small busynesses; or in respect of their qualitie, that they were the rewards of vnrighteousnesse, giuen and received for the betraying of iustice and truth, for the upholding of the wicked, and discountenancing of the iust; for the clearing or acquitting of the faultie, and for the condemning of the innocent.

And this is the meaning of the words. The doctrines which wee learne out of them are these: first, that drunkennesse is an odious and loathsome vice which strincketh in the nostrels of God and men. It is abominable to God, as in many other respects, so especially because the drunkard maketh his bellie his god, vnfitteth himselfe for all duties of Gods worship and seruice, and most grossly and vngratefully abuseth his good creatures, to the furthering of him in wickednesse,

The do-  
ctrines.

That drun-  
kennesse is an  
odious sinne.

kednesse, as I haue elsewhere more largely prooued. So likewise it is loathsome stinking before men ; for not only do they offend mens eyes, in beholding their filthie cariage and behauour, and their eares by their foolish railing or ribald speeches, but also their smell, for their noisome fluttishnes euен infecteth the aire, and their very breath is a strong argument to make this sin odious, so that though there were no impietie in it, yet wee were to abhorre it because it is so loathsome.

The vice hereof is, the same which the holy Ghost maketh in this place, namely, that it serue for a strong dissuasion to restraine vs from such companie as are addicted to this sinne of drunckenesse ; for not only are they to be auoided as wicked men, both in regard of this sinne it selfe, and all other abominable wickednesse which is the vsuall fruite thereof, lest accompanying them we be allure to ioyn with them in their sinne ; but wee are to auoid these luyng carriours, because they infect the aire with their breath, and annoy their companie with their loathsome fluttishnes.

The second thing which wee here learne is, that wee are with like care to auoid the companie of such as are addicted to the sinne of whoredome, though wee had no other reason to restraine vs. For this the Lord himselfe yleth as an effectual reason in this place, to disswade the men of Iuda from accompanying the Liraelites, because they continued in the sinne of whoredome, wherewith they were likely to taint and infect those who entertained neare familiaritie with them. The force of which reason will more cleerely appeare, if we consider not onely that the euill example of vncleane persons both by their ribald words, and vnchaste behaviour, is apt to corrupt, and that in regard of our pronenesse and naturall inclination to this vice, wee are as apt to be corrupted ; but also that adulterers haue many wiles to beguile vs, many baites to allure vs, and impudent foreheads in venturing to give the assault to our chastitie : as appeareth in the example of Josephs Mistresse, who hauing gotten the aduantage of his companie, solicites him to this sinne in a plaine and .

and shamelesse manner; in *Lots* daughters, who came to that height of impudencie, that they shamed not to intice their owne father; in the people of Israel, inueigled with the alluring charmes of the cursed nations; in *Ammon* defiling his owne sister; and in the shamelesse harlot, described in the Prouerbs, who hauing inticed a yong man to come into her companie, vsed such an art of lust to abuse him, and so many bewitching inticements to allure him, that at last hee yeelds vnto her, and followes her as an oxe to the slaughter, and as a foole to the stocks: as it is, Prou. 7.10.11.13.21.22.

The vse hereof is, that if wee desire to preserue our chasteitie, we auoid the companie of adulterers and vncleane persons, seeing in it self it is sufficient to corrupt vs, and to make vs copartners with them in this sinne. For as there needeth no bellowes to blow the fire, when it toucheth gunpowder, because the one is no more fit to fire, then the other to be inflamed; so there needeth no other helpe to inflame the heart with lust, then the touch and familiar acquaintance of vnchaste persons; because as they are fit with the fire of their lust to inflame vs, so wee carrie in our selues such combustible matter, as is no lesse readie to take the fire & to be inflamed.

That it is an  
high degree  
of wickednes  
to be in loue  
with sinne.

Thirdly, we here learne that it is one of the highest degrees of sinne, when as we doe not only fall into wickednesse, but also grow into loue and liking with it: for this is the sinne of the Princes of Israel in this place, who did not only bribe, but also tooke delight in bribing, and not only said, but loued to say, *Bring yee*. Which as it argued that they had brazen faces, so also that their hearts were rotten, and wholly corrupted with sinne. So long as the sicknesse is seated in the outward parts only, there is great hope of recouerie, because whilst the heart is whole and sound, it ministreth and conueighth life, spirits and strength to the exterior members, whereby they are enabled to encounter the disease, and in the end to expell it and get victorie; but if it haue once seazed vpon the heart, and taken thorough possession of it, there is no hope of any recouerie; so whilst our spirituall diseases of sinne enter no further then the imaginations, thoughts,

thoughts, words or outward actions, our hearts continuing found in their integrity & vprightnes, here is assured hope, that they ministring continually spirituall life, and strength, to all the rest of the regenerate parts, they will in time expell the corrupt humours of sinne, and obtaine a full conquest ouer these spirituall diseases ; but if sinne haue taken possession of the heart, so that hauing committed it, we like, and loue, and highly value it in our affectiōns, then remaineth no hope of recovering spirituall health, or of escaping death and vter destruction, vnesse the Lord cure vs by miracle, and taking away the corrupted heart out of our bodies, doe giue vnto vs new hearts which are sound and vpright. It is the top of our perfection, and the farthest progresse which we can make in Christianitie, when we cleave vnto the Lord with all our hearts, louing him intirely, and our neighbour for his sake, and when being inflamed with the fire of this holy loue, we labour to performe all good duties vnto them both, and take our chiese delight in this performance ; and so contrariwise it is one of the deepest degrees of sin, when we set our hearts vpon it, and loue it as our dearest darling, and not only willingly transgresse Gods commandements, but also delight in our transgression. The first is an evident signe of the childe of God, though hee haue never so many infirmities and imperfections ; the latter an apparent token of the childe of the diuell, though hee be graced with neuer so good a nature, neuer so many counterfeit morall vertues, neuer so glorious a shew of honestie and ciuitie. It is common to those that are regenerate to slippe into the puddle of sinne ; but being defiled, they are neuer at rest till they be washed and cleanted from their pollution with the blood of Christ, applied vnto them by a true and renewed faith ; but it is proper to the vnregenerate, after they are fallen into this filthie sinck to wallow in it, and to take their chiese delight in their pollution. It is incident to the faithfull to bee lead Rom. 7. 14. captiue of sinne, howbeit being in captiuitie they are neuer quiet till they come out of this thralldome, and obtaine desired libertie ; but it is peculiar to the wicked being made slaues

slaves to loue their bondage, and being imprisoned as Sathan's vassals, to delight in their prison, and to be in loue with their grieues, fettters and chaines of sinne, wherewith they are held in his captiuitie. The godly may do the euil they would not, and negle<sup>t</sup> the good which they would do ; neuerthelesse, they take no pleasure in their transgressions, but they are delighted in the law of God, in the innerman, and it is as sweete vnto them, as the honie or hony combe ; but to commit wickednes with the full swinge and consent of will, to loath vertue, and to be in loue with vice, to offend God, and to be well pleased when he is offended, is the diuels badge, whereby his seruants are knowne and distinguisched from the seruants of God.

Lastly, we here obserue, that the Lord condemneth it as a great sin in the Rulers of Israel, to take bribes and rewards, in that not only thereby themselves were corrupted, but also the whole state of gouernment disoynted, and disordred ; because their bribing peruerter justice, and brought in impunitie, and together with it, all manner of sin and wickednesse. But of this sinne my purpose is to speake more largely elsewhere, and therefore I will heare passe it ouer.

Vers. 19.  
The expo-  
siti. n.

**A**nd thus much concerning their sins. Their punishment followeth: Vers. 19. *The winde hath bound the vp in her wings ; And they shall be ashamed of their sacrifices.* In which words he denounceth against them a double punishment, the latter whereof is the effect of the former; the first is captiuitie, in these words, *The winde hath bound them vp in her wings :* the other is shame and confusion, in the words following, *and they shall be ashamed of their sacrifices.* The former is expressed in a loscie allegorie, wherein he resembleth the wrath of God pursuing the wicked Israelites, to a swift winde, or an vnresistable tempest ; and the people to dust or chaffe, which thereby is caught vp and scattered ouer the face of the earth. This similitude is here contracted, but may be thus explicated ; As the wind catcheth vp the chaffe, and carrieth it aloft with yncorruptible swiftnes, as though it were fast

fast bound vnto his wings i. and hauing tossed it to and fro,  
doth at last scatter it abroad vpon the earth : so the anger of  
God stirred vp with the sinnes of the Israelite, should seaze  
vpon them like a furious tempest, and scatter them here and  
there in a miserable captiuitie, amongst the Gentiles and  
nations, who should be Lords ouer them.

The persons then thus to be scattered, were the people of  
Israel, signified by this word (*them*) which in the originall is  
expressed in the feminine gender, and singular number, *ligrat eam*,  
hath bound her, towit, the nation of the Israelite,  
or the tribe of *Ephraim*, of which the former words are to be  
vnderstood. The meanes whereby they should be thus scan-  
tered, was the winde of Gods furie and fierce displeasure,  
prouoked by their sinnes.

The like allegorie is vsed, Job 21.18. Psal.1.4. where it is Job 21.18.  
said, that *the wicked are as chaffe, which the winde driveth away,*  
Psal.1.4.  
Ezech. 5.3. Now the cause why he vseth this similitude, was  
Ezech.5.3.  
not only because these darke speeches were fit for a prophe-  
cie, which is as a booke sealed vp, vntill it be opened and ex-  
pounded by the euente ; but also because in these few words,  
being rightly vnderstood, those heauie iudgements which  
were inflicted vpon the Israelite, were most fully and fitly  
signified. For first, hereby is implied the suddennesse of this  
iudgement which shoulde besally them, when they least ex-  
pected it : for as a foule storne suddenly followeth a faire  
calme ; and the winde which commeth we know not from  
whence, rusheth vpon vs with vnexpected speed: so the Lord  
surprizeth the Israelite at vnavares, with his heauie punish-  
ment of a miserable captiuitie, and whilest they pampered  
themselves with the fleshly pleasures of drunkennesse and  
vncleannessse, and hoarded vp the riches of iniquitie by bri-  
bing and extortiōn, as though they were assured that they  
should never be dispossessed of them ; euen then suddenly  
the wrath of God attacheth them, and brought vpon them  
the Assyrians, who spoiled the land, and led them into cruel  
bondage.

Secondly, hereby is implied the swiftnesse of this judge-  
menſe,

ment, which is here compared to the swiftnes of the winde, and that whē it goeth on Gods message with postling speed; for as though the swiftnes of the winde were not quicke enough, to expresse the speedines of Gods vengeance, he giueth wings vnto it, to double (as it were) his hast. And thus this similitude is commonly vsed to signifie the hastic speediness of an action. So when *David* would in lively manner expresse the spedie swiftnes, which the Lord vseth in afflicting his seruants, and destroying his enemies, he saith, that *He rode upon the Cherub and did flye, and he came flying vpon the wings of the winde;* Psal. 18.10. 2.Sam. 22.11. and Psalm. 104.3. *He maketh the clouds his chariot, and goeth vpon the wings of the wind.* And in the same sense this similitude is vsed with prophane writers. So *Vergil, Et ventis & fulminis ocyor alis,* swifter then the wind or lightning.

Thirdly, hereby is implied, that this iudgement should come vpon them with such vnrefistable furie, that they should not be able by any meanes to withstand it; and this is signified, whereas it is said, that the winde should binde them in his wings, that is, as they who are bound hand and foote are vtterly vnable to make resistance; so they should bee so overmatched and hampered by the Assyrians, that it should be but folly to striue against their strenght, seeing they should be debarred of all meanes, whereby they might either defend themselves, or offend the enemy. And thus the vnrefistable power of the Chaldeans is at large described,

*Joel. 1.6. &c. 2. Joel. 1.6.7. & 2.2.3. &c.c.*

2.3. Fourthly, hereby is signified the nature of their captiuicie, namely, that being led away by their enemies, they should nothauie any set place, wherein they might rest and assemble themselves together, for the performance of ciuill and diuine duties; but that they should be tossed to and fro, from post to pillar, and be scattered and dispersed one from another, in the land of their captiuicie, amongst the Gentiles and nations, as the winde scattereth the chaffe vpon the face of the earth.

Lastly, the certaintie of this iudgement is here expressed,

In that he doth not vse the future tense, as speaking of a thing to be done in time to come, but the perfect tense, as though it were to come vpon them with such vndoubted certaintie, that it seemed to be as it were done alreadie. So Ioh. 3.36. *He Job. 3.36.*  
*that beleeveth the Sonne hath eueralsting life; that is, shal most surely haue it, and he that beleeveth not is condemned alreadie.*  
 And this is the iudgement which is heere threatened: the which accordingly was inflicted, vnder the raigne of *HoSEA* King of Israel, in the two hundred fortie and third yeare of the Israelitish monarchie, when as they were carried away captiue, by *Salmanasser*, and dispersed amongst the Heathen nations, as appeareth, 2.King. 17.

2.King. 17.

And so much concerning the first punishment. The second is shame and confusion, in these words, *And they shall be ashamed of their sacrifices.* The which punishment is an effect of the former: for when as they were brought into great straites and grieuous calamities, and could haue no helpe or reliefe from the idols which they had serued, then they were ashamed, when they considered that they had spent all their labour and cost in vaine. Whilste idolaters flourish in prosperity, they flatter themselues in their sins, & become hereby more obstinate in their superstition; imagining that they are priuiledged from Gods iudgements, and haue the fruition of all his blessings, for their false worship sake: but whē the hand of God lieth heauie vpon them, and when he seemeth (as it were) to fight with them from heauen, by inflicting vpon them grieuous afflictions; then they double their deuotions and superstitions vnto their idols, that by their helpe they may be deliuered: but when they find their hope frustrate, and that they are forsaken of their idols when they most neede their helpe, then at length they acknowledge their impotencie and insufficiencie, & are confounded with shame, when they see that their gods, in whom they gloriéd, fail them, and that they haue spent vpon them so much vnrewarded cost, and boottlesse labour. The punishment then here denounced is shame and confusion; the cause of this shame, is their sacrifices, not such as they offered vnto the

Psal. 25. 3.

true God, in such manner and forme as hee had prescribed in his word, which alwaies bring boldnesse, confidence, and assured hope of helpe and deliuernace; according to that Psalme 25. 3. *All that hope in thee shall not bee ashamed*: but heere hee vnderstandeth such sacrifices as were offered vnto idols, according vnto their owne wills and inuentiones; and therefore hee calleth them *their sacrifices*: that is, sacrifices of their owne devising and inuenting; whereby also hee doth synecdochically vnderstand all their false worship and idolatry, whereby they serued false gods.

The Doctrines.  
Voluptuous-  
nesse and co-  
uertouiness,  
are the causes  
and forerun-  
ners of confu-  
sion and de-  
struction.

Ezel 1. 6. and  
2. 2. 3.

And this is the meaning of the wordes. The doctrines which arise out of them are these. First, we may obserue, that voluptuousnesse and couetousnesse, are the causes and forerunners of confusion and destruction: for when a people goe on securely in the fruition of sinfull pleasures, and greedily glue themselues to all manner of couetous courses, which seeme to promise them any gaine, as though they imagined that they shold for euer live vpon the earth; then Gods iudgements with winged speed shall attach them, and bring them to shame and vtter ruine. So when the people of Israel polluted themselues with those filthy pleasures of drunkennesse and whoredome, and when their rulers greedily gaped after gaine, defiling their hearts with couetousnesse, and their hands with bribes; the Lord threatneth that he will surprize them and carry them away, as it were, in the whirlwind of his wrath, when they least of all suspected any danger. Thus the old world spent their time wholly in voluptuous pleasures, in eating, and drinking, in marrying wives, and giuing in marriage, vnto the day that Noah entred into the Arke; and the flood came and destroyed them all: Matth. 17. 27. And the Sodomites also wholly addicted themselves to belly cheare, surfeiting, and drunkennesse, to buying and selling, planting and building, vntill in the day that Lot went out of Sodome; it reined fire and brimstone from heauen and destroyed them all: vers. 28, 29. So when Balthaser and his Princes securely inioyng Nebuchadnezzers conquests, gaue themselues

ſelues to eating, drinking, and voluptuous pleaſures, the handwriting of vengeance appeared vnto them, perplexing them with vncouſed feare and ſudden conuulfion; and ſpedie vengeance ſeizing vpon them, their Monarchy was ouerthrown, and themſelues ouercome and ſlaughe red by their enemis. And latter expeſience hath taught vs, that as the Roman Empire increased and flouriſhed, whiileſt they uſed ſenerer discipline, sobrietie, temperance, bountie, and homely grauitie, every one neglecting their owne particu lar, to benefit their Country, and aduaunce the good of the Commonwealth; ſo, when they effeminate did ſpend their times in voluptuous pleaſures, wanton luxurioſneſſe, ex ceſſive pride and brauerie; and to maintaine themſelues in theſe prodigall courses, greedily ſcraped from the Commonwealth to inrich their priuate houses, and aduaunce their owne eſtate; they hauing firſt made themſelues ſlauſes to their wanton luſts, afterwards became ſlauſes to their cruell enemis; and loſing that through intemperancy and couetouſneſſe, which their aneſtors had wone by ſobrietie, continency, and frugality, of the conquerours of the world, they became the vnderlings and vassals of the barbarous Gothes and Vandals.

And this muſt needs come to paſſe, both in reſpect of Gods righteous iudgements, with whom it is iuft to puniſh abuſed proſperitie with wretched aduerſitie, wastefull pro digalitie with extreame beggery, haughtineſſe and pride with an abieſt and base condition, oppreſſion with oppreſſion, and tyranny with ſlauerie: and alſo in reaſon and ciuill pollicie; for as on the one ſide pleaſures make men proud, wanton, impatiēt, diſcontent, and iſolent in offeſting wrongs and iniuries, by all which they exa perate others, and procure againſt themſelues many impla table enemis; ſo alſo they effeminate the minde, and ſo diſable the body, that they are not able to uphold themſelues in their vniuſt courses againſt the leaſt violence, but become un eaſe pray to their incenſed enemis, when they go about

to right their owne wronge, and to repay their iniurie with lustrevenge.

That our land  
is much cor-  
rupted with  
voluptuous  
pleasures and  
couetousnesse.

The vise hereof is, that it serue as a warning to the people of this our land, which is exceedingly corrupted with these sinnes; that they turne from these wicked courses by true repentence, that so they may bee reconciled vnto God, and preuent the like scarefull iudgements, vnto which they are liable, being defiled with the like wickednesse. For haue not our long peace and prosperitie brought an vniuersall sleepe of securtie vpon the land? Haue not our people greeuously abused their great plenty, and the manifold bles-  
sings wherewith God hath iurched them, by mis-spending them in voluptuous pleasures, and in all manner of luxuri-  
ous wantonnesse and intemperance? Was ever the land so defiled with surfetting and drunkenesse, whordome, and all manner of vncleannessse? Was there ever the like greedy co-  
uetousnesse, oppretion, bribing, extortio[n], and all manner deceifull & cruell dealing? Were ever the hearts and hands of our Nation so effeminated, as in these times, wherein there is scarce any difference betweene men and women in nice-  
nesse, wantonnesse, and soft luxuriousnesse, both in respect of diet and attire? Is not the manly courage, and able valour of this our Nation much decaied, and doth not soze-like wi-  
llinesse take the place of true fortitude? Finally, were ever men more insolent in offering iniurie, or more impotent in repelling deserued reuenge? What therefore can remaine but a miserable conclusion of all these premises? what can we expect, but that as we haue matched, and surpassed those who haue gone before vs, in voluptuousnes, intemperance, and covetousnesse; wee shold also be like unto them in punishment, confusion, and destruction, unless wee speedily preuent Gods iudgements by vnsained repen-  
tance; and auert these punishments by turning from our sinnes?

The Lords  
patience en-

Secondly, we may here obserue, that howsouer the Lord in his infinite patience and long suffering, deserueth the iusti-  
pu-

punishment of wicked men and sinfull nations; to the end death in wrath that hereby they may be drawne to repentance, & so escape towards the his plagues; yet when notwithstanding all this mercie and impenitent patience of God, they continue in their hainous transgressions, the Lord bringeth his judgement as like a whire-winde, and taketh them away in a tempest of his wrath; as appeareth in the example of the Israelites in this place. More particularly the punishments of the wicked, which haue been long deferred, shall at length come vpon them suddenly, and when they least expect any danger; euen as the storme doth suddenly follow the calme. To this purpose it is said; that *I* though the excellencie of the wicked mount up to heauen, and his head reach unto the clouds; yet shall he perish for euer, like his dung, and they which haue seene him shall say, Where is he? He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision in the night: Job 20.6,7,8. And Job 20.6,7,8. Chap. 21.13. They spend their daies in wealth, and suddenly they & 21.13. goe downe to the grane. So Psal. 73.19. How suddenly are they destroyed, perished, and horribly consumed, as a dreame when one awaketh! And the Prophet Esay compareth the destruction of the wicked to the ruines of a wall, which though it standeth a long time, yet it suddenly falleth and in a moment: Esa. 30.13. Therefore this inquiry shall be vnto you as a breash that falleth, or as a scolling in an high wall, whose breaking commeth suddenly and in a moment. Examples whereof we haue in the old world, and in Sodome and Gomorrah, who whilest they securely injoyed their voluptuous pleasures without feare of any danger; were suddenly surprized with Gods iudgements, euen with the generall deluge, & with fire and brimstone descending downe from heauen. So when Nebuchadnezzor glorieth in his power and maiestie, it is said, that whilest the word was yet in his mouth, the message of Gods anger was deliuered vnto him.

Secondly, as the winde is so swift that it is impossible to flee away from it, though we runne vpon our greatest speed; so the iudgements of God pursue the wicked with such pesting hast, that it is impossible for them to escape, though God's iudgements are swift and unavoidable.

*Mal. 3.5.**2.Pet. 2.1.**Jer. 4.13, &  
46.6.**Amos 2.14.**Esa. 30.16.*

Wicked men  
cannot resist  
when God  
punisheth.

*Eza. 30.13,14.*

they be as swift as the Hinde in the Forrest, or the Swallow in the aire. To this purpose it is said, Matth. 3.5. *I will come neere to you to judgement, and I will be a swift witness against the soothsayers, &c.* And 2.Pet. 2.1. the Apostle saith, that the lying Prophets by their false teaching brought upon themselves swift damnation. So when the Lord would bring upon the men of Iuda destruction and desolation, he saith, that their enemies should come vp against them as the cloudes, his chariots as tempests, and that his Horses should be lighter than the Eagles: Iere. 4.13. And therefore though they were never so swift, yet they should not be able to flee away: as he also speaketh Chap. 46.6. for either the flight should perish from the swift, as it is Amos 2.14. or if they continued in their swiftnesse, their persecutors should bee swifter, as the Lord threatneth, Esa. 30.16.

Thirdly, as the winde or tempest carrieth away the dust and chaffe with such vniuersall furie, that it is altogether impossible for it by any waight or strength it hath to re-maine together vndispersed; so the iudgements of God doe surprize the wicked with such force and violence, that it is not possible for them with their greatest power to make any resistance, but their destruction shall be vnto them altogether vnrecoverable. In which respect the Prophet compareth the iudgements of God falling vpon wicked men, to the ruines of a wall; for as before it falleth, it may easilie be vnderpropred and repaired, but when it is in falling, it cannot be staied by any force of man; so howsoeuer it is no hard thing to preuent the iudgements of God from ligh-ting vpon vs before they attach vs, if we forsake our sinnes by true repentance; yt if the sentence bee past, and the punishments haue alreadie begunne to seaze vpon vs, then is our case desperate and vnrecoverable, seeing we are not able to make any resistance, nor to withstand them with our greatest power. And hence also it is that in the same place hee compareth the wicked to a Potters pot, which is so brittle that it is broken with the least violence, and being broken, cannot be amended nor serue for any vse, Esa. 30.13,14. to the

the same purpose it is said, Prou. 6. 15. That the wicked man Prou. 6. 15. shall be destroyed suddainely, and without recouerie: and that as the swift should not scape by flight, so neither the strong man by his strength, Ierem. 46. 6. So Amos 2. 14. Ierem. 46. 6. *The flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighte save his life.* And in this respect the wrath of God in this place, is compared to a strong winde, and the wicked to chaffe which is scattered by it. So Iob. 21. 18. *They shall be as stubble before the wind, and as chaffe that the storme carrieth away:* Psalm. 1. 4. Job 21. 18. Psal. 1. 4.

The vle hereof is, that when being guiltie of sinne, wee heare the iudgements of God denounced against vs, wee doe earnestly repent of our wickednesse, flee vnto the throne of grace, submit our selues vnder Gods hands, and humble sue for pardon and forgiuenesse, seeing it is the onely course wee can take to secure vs, from being ouerwhelmed with Gods plagues. For if we flee from the Lord, his iudgements shall pursue vs with vnxpected speede, and shall ouertake vs like the swift winde in our greatest hast; and if we struggle and striue against them, they will ouerthrowe vs with vnrefistable violence, and like a furious tempest they will carrie vs away as dust or chaffe.

The last thing to be obserued is the punishment of idolatrie Idolatrie is and superstition; for howsoever idolaters whilst they prosper in their superstition and false worship, glorie in shame and confusion. their idols, and ascribe all the benefits which they haue received vnto them, and their owne idolatrous deuotions, yet when the Lord thundereth against them from heauen with his iudgements, and bringeth vpon them afflictions and inextricable calamities, and when for the remouing of these euils, they haue long sued vnto their idols for helpe in vaine, then are they couered and ouerwhelmed with shame and confusion, then doe they with desperate sorrow bewaile their former follies, and their bootelesse deuotions, and cast away from them their images as vnprofitable, wherein formerly they placed their chiefest confidence. And this confusion as it is here poyned at by our Prophet, so is it in large:

**Esay 2. 19.10.** Large and most lively manner deciphered, Esa. 2.19. Then  
**21.** shall they goe into the holes of the rockes, and into the caues of  
 the earth, from before the feare of the Lord, and from the glorie  
 of his maiestie, when he shall arise to destroy the earth. **20.** At  
 that day shall a man cast away his siluer idols, and his golden  
 idols (which they had made themselves to worship them) to the  
 mowles and to the backes. **21.** To goe into the holes of the  
 rockes, and into the tops of the ragged rockes; from before the  
 feare of the Lord, and from the glorie of his maiestie, when hee  
 shall rise to destroy the earth. So our Prophet saith, that when  
 the Lord in his wrath should destry Azen, that is, the pla-  
 ces consecrated to idolatrie, then the idolaters being con-  
 founded with shame, should say to the mountaines, couer vs,  
 and to the hills, fall vpon vs, Chap. 10.8. And this is that pu-  
 nishment which the Prophet desireth should be inflicted  
 vpon idolaters, Psalm.97.7. Confounded bee all, they which  
 serue graven images, and that glorie in idols. And which  
 the Prophet Esay denounceith against the idolatrous Iewes,  
 Esa.1.29. For they shall be confounded for the okes which yee  
 base desired, and ye shall be ashamed of the gardens that ye base  
 chosen. An example hereof we haue in Baals priests, who  
 were confounded with shame, when as they were in the  
 sight of the people abandoned of his helpe, when they most  
 needed and implored it.

**True obedi-** The vse hereof is, that abhorring and renouncing idols,  
 ence bringeth and all manner of idolatrous superstition, which will leaue  
 hope & helpe. vs hopelesse and helplessle in our greatest extremities, we do  
 cleave vnto the true Iehouah, performing vnto him such  
 faithfull and sincere seruice as he requireth in his word, with-  
 out the mixture of humane inuentions; and then the Lord  
 will preserue vs in the day of affliction from all euill. Or if  
 for his glorie and our triall he bring vs to the touchstone of  
 aduersitie, and suffer vs to taste of some calamitie and mis-  
 erie, yet will he giue vs such a comfortable feeling of his fa-  
 uour, and arme vs with power and patience to beare our  
 troubles, that we shall neuer goe away ashamed and con-  
 founded. To this purpose is that, Psalm. 34.5. *They shall*  
**Psal.34.5.** *looke*

looke vnto him and run to him, and their faces shall not be ashamed: And Psalm. 25.3. All that hope in thee shall not be ashamed. So the Lord promiseth that none of them who consecrate themselves vnto him to be his people, shal euer bee ashamed, Joel 2.26. And this David found by experience Joel.2.26. both of his ancestors, as appeareth Psalm. 12.4,5. Our fathers trusted in thee, they trusted in thee, and thou diddest deliver them. 5. Called upon thee and were deliverner, they trusted in thee, and were not confounded. And also of himselfe, Psalm.34.4. I sought the Lord, and he heard me, and delivered me out of all my feare. Whereas if wee leave the Lord, and trust in idols, and in our owne inventions and idolatrous superstitions, wee shall bee abandoned in our greatest neede, and be confounded with shame, when we expect helpe and deliuerance.

FINIS.